

## Preventing Extinction Language with Socio-Cultural Activities: An Empirical Study on Duano Sea Tribe

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### Abstract

*Many languages worldwide are currently endangered. Many linguists argue that endangered languages can be preserved through revitalisation and language documentation. Others contend that languages used by minority communities will inevitably disappear and be replaced by those of majority communities. This article focuses on investigating and describing the condition of the Sea Tribe language through dialectological and sociocultural perspectives among the Duano Sea Tribe in Sabak and Tungkal. This research employs a qualitative approach, using interviews, recordings, and documentation for data collection. The findings indicate that not only language revitalisation and documentation, but also sociocultural activities, can reduce the risk of language endangerment. This article argues that sociocultural activities play a significant role in reducing the vulnerability of endangered languages. This is evident in the sociocultural domain of knowledge systems, where, although the Duano language is not used in schools in both areas, it continues to be used at home. Furthermore, systems of material culture and technology are more present in Sabak but are rare in Tungkal. This study makes an empirical contribution by demonstrating that the failure to revitalise a language through sociocultural activities may lead to language death.*

**Keywords:** *Duano language; language death; language extinction; socio-cultural activities*

### Article information

*Received:*  
*April 28,*  
*2025*

*Revised:*  
*November*  
*9, 2025*

*Accepted:*  
*December*  
*5, 2025*



## Introduction

Local languages, including endangered, dead, or extinct languages, receive little attention in Indonesia. Meanwhile, Indonesia is a country that has cultural and language diversity from Sabang to Marauke (Collins, 2019). Culture and language in Indonesia are currently experiencing shifts, this happens because Indonesia have a unified language, local languages, mother languages, Indonesian language, so the dominant community will more often use Indonesian or local language in communicating. The local language, in this case, is the Duano language, used by the sea tribe as a communication tool. The Duano sea tribe can be found in Sabak and Tungkal regencies in Jambi province. Based on *open knowledge maps*, Linguists have not widely studied the Duano language (Rozelin et al., 2021). It has been predicted that the Duano language could face language death if revitalisation is not conducted immediately. Therefore, it is very important to conduct this research to avoid language extinction through a different approach. Linguists usually use a language revitalisation and documentation approach to prevent language extinction, whereas this research uses a sociocultural activities approach.

Language death occurs when no more speakers use it daily, and it is certain that the minority language will be replaced by the majority language in communication (Ellen, 2022). This dangerous situation occurs in marginal societies around the world, especially in the Duano language, spoken in Sabak and Tungkal in Jambi province. One way to revive a language on the verge of extinction is to engage in sociocultural activities deeply rooted in local communities. Every marginal society has different sociocultural activities, like religious activities, knowledge systems, and indigenous cultural values (Sumarto, 2019). Those activities must be developed so that people's sense of love for their mother tongue reappears.

When an indigenous people's language becomes a minority in a big community group that is built on multiple languages, it can be predicted that the minority language will become an endangered or extinct language (Crystal, 2000). Because the Duano sea tribe population in Jambi is smaller than that of other ethnic groups, their language is also used on a

more limited scale, particularly within family and community settings. Therefore, the best way to prevent language extinction is through sociocultural activities already present in the community. This activity does not require much funding but does require cooperation from all parties, including language owners (Duano society), policy holders, language observers, and language activists.

Many researchers (Mufwene, 2021); (Rozelin et al., 2021); (Patriantoro, 2021); (Ermitati, Ristanto, 2021); (Rozelin & Fauzan, 2020); (Farisiyah & Zamzani, 2018); (Budhiono, 2009) have written on topics related to endangered languages, which also discuss language shift, language maintenance, and language death, and all agree that minority languages will die and be replaced by majority languages, so language revitalisation is one of the best ways to prevent language endangerment. However, it is surprising that no researchers are interested in studying the influence of sociocultural activities to prevent endangered languages. By highlighting this forgotten topic by relying on field research in the form of observations in Sabak and Tungkal and conducting interviews accompanied by documentation, this article argues that sociocultural activities can reduce vulnerability to endangered languages. Evidence of diminished vulnerability through several activities, including language, knowledge systems, and living equipment technologies. These activities must be carried out comprehensively so that an endangered language can become a potentially endangered language or an independent language. In other words, the failure to revitalise the language through sociocultural activities will lead to its death.

Culture encompasses all aspects of human life (Causadias, 2020). A human being has a bond with their culture through their worldviews and language. Their views about something in this universe are influenced by their culture. Someone cannot blame another person for having a different opinion about their surroundings, even though they share the same opinion; it is just that the way they express their opinion, feelings, and ideas is different from others'. This is why experts argue that culture is related to norms, knowledge, values,

beliefs, and customs. It aligns with Sumarto's (2019) argument that culture is a complex element encompassing knowledge, beliefs, art, morals, customary law, other capabilities, and habits acquired by humans as members of society. Furthermore, Fazey et al., (2020) state that all human actions, including the way they eat, the way they walk, and the way they drink, are elements that should be learned by human beings.

Every community has their own knowledge system about their environment, and this knowledge is influenced by its nature. The knowledge system also teaches them how to survive in nature, identify natural resources, and explore them. The education system and educational goals are interrelated components that influence each other to achieve quality education. There are two points in the education system that cannot be eliminated: educators and students. Educators are people formally appointed by the government to teach, guide and train students. Educators in Indonesia include teachers, lecturers, and tutors. Meanwhile, the students are from kindergarten to university. The education system also cannot be separated from the education environment. The educational environment is everything that surrounds students and influences the educational process. The educational environment in Indonesia comprises the family, school, and community environments. Indonesian is used in the school environment, while the mother tongue is used in the community and nuclear family environment. The aim of using Indonesian in schools is to help students use it well and correctly.

Technology covers the ways to produce, use, and maintain. Technological determinism is the theory that technological change and development have a major impact on society. Changes in the way of communication will shape human existence itself (Rozelin et al., 2024). Apart from that, the environment determines how human culture adapts. Technological determinism holds that humans make technology, but when technology develops, humans must adapt to it. This is in line with Causadias' opinion (2020) which states that every human event or action is the result of technological developments. These

technological developments often cause humans to act against their own will. In the beginning, humans created technology, but gradually, technology influenced everything humans did. This research focuses more on mobile phones used by the second and third generations for communication, whether in Malay or Duano. Human life and gadgets are now inseparable; both children and adults use them daily, and many young children have been given their own. Gadgets have benefits for human life, for example, increasing children's creativity, communication, and social skills. Apart from that, gadgets also have negative impacts, namely reducing children's enthusiasm for learning, radiation, which is not good for health, and reducing communication contacts with neighbours and the nuclear family (Hidayat & Maesyaroh, 2022).

Social organisation involves a social unit in a society, such as a family. How does this social system organise the family members and their kinship relationships? This kinship relation can be found in the village when members of society work together in a system. How is the relationship between the leader and the community, and the cooperation between members? Every community has their own law and custom (Pradhani, 2019); (Budi Priambodo, 2018). Customs and livelihood systems will be related to the community's ways of fulfilling their daily needs and their economic system. The economic system of the Sea tribe community is generally lower middle class, and most of them catch fish or work in fish shops (toke) to make salted fish. This work is not only carried out by men but also by women, and sometimes children help their parents work, so the attractiveness of education in the Duano sea tribe community is very low.

The collected data is categorised thematically based on the information obtained by the informant and the observations made by the researcher. The categorisation is structured to address the problem. Data collection was carried out in Sabak and Tungkal regencies in Jambi Province, and in *Kampung Laut in Sabak and Kampung Nelayan in Tungkal*, all of which are non-nomadic groups. This research, which focused on sociocultural activities, was conducted by Sumarto (2019), who analysed 4 points from sociocultural activities (social norm

system, economic organisation, tools and institutions, political power organisation), but did not include knowledge systems, living equipment systems, or technology, as in this article.

## Methodology

This study used quantitative and qualitative approaches. Quantitative research (Bolbakov et al., 2020) was used to find out the kinship of Duano language at Sabak and Tungkal area, by using dialectometry from Ayatrohaedi (1983). Second, qualitative research (Judijanto & Wibowo, 2024) was used to describe data on sociocultural activities. Qualitative research explores and describes each social problem in detail. Phenomena that occur in the field will be described inductively as they are.

Twelve informants were chosen purposively. The sample for this study consisted of 4 women and 2 boys from Kampung Laut in Sabak, and 4 women and 2 boys from Kampung Nelayan in Tungkal. The position of Kampung Laut at Sabak is near the sea, while the position of Kampung Nelayan at Tungkal is far from the sea. The reason for choosing the woman is that she was always at home while the man went fishing. Additionally, sociocultural activities were predominantly carried out by women. (Bolbakov et al., 2020) explains about the requirement of informants in this study: (1) male or female; in this study the informants were women, (2) aged between 25-65 years (not senile), (3) has pride in its isolect (Duano language), (4) can speak Indonesian; at this point what is preferred is that they understand Malay language, (5) physically and mentally healthy. Based on the requirements above, the informants chosen used symbols I, II, III, IV, V, VI, VII, VIII, IX, X, XI, and XII. The symbol I-VI from Sabak regency and the symbol VI-XII from Tungkal regency.

Data in this research were collected through observations, interviews, and recording techniques. This is reinforced by (Judijanto & Wibowo, 2024). They said that data collection techniques are used to collect information that is relevant to the problem formulation, which has been determined through observations, interviews, and

recording techniques. This technique is used to assist researchers in collecting data accurately and is expected to help answer the problem formulation that has been determined.

The observation technique involved examining Duano ethnic words in two different areas. Observing the use of the Duano language in the community's socio-cultural activities, which are still maintained to this day. An interview technique was used to interview the younger generation, adults, and the elderly, using a recording device and mobile phones. The questions related to the use of the Duano language in daily activities, especially in socio-cultural activities in the Duano ethnic community. During the interview process, the researcher also used note-taking techniques and videos; sometimes, the researcher reminded the informant if he forgot a word or used a Malay word instead of Duano. In the recording technique, the researcher used a basic Swadesh wordlist (200 words per informant) as a guide for data collection. If the researcher is unsure of the informant's answer, the researcher will ask the informant again to state the basic word in Swadesh to obtain valid, accurate data. 8 informants were asked whether they understood or mastered the vocabulary of the Duano tribe, as well as the implementation of socio-cultural activities in the Duano tribe environment. Researchers also took photos and recorded activities using a mobile phone.

The results of the interviews and videos were reviewed repeatedly to ensure accuracy, and this will be checked with the Duano chieftain. At this stage, a qualitative approach was used to analyse the collected data. Comparing the data between the Duano tribe language in Sabak and Tungkal using comparative techniques from Fadli (2021). They said that comparative techniques look for similarities and differences in the data that has been collected. This technique will look for vocabulary that falls into three points: cognate, relic, and innovation groups. Then, the data were reanalysed to examine the kinship relations between the two groups using a quantitative approach and Ayatrohaedi's dialectometry technique. He said that dialectometry is a statistical method for quantifying the extent of lexical differences and similarities among the subjects of a study. Furthermore, the data obtained from the

interview was analysed deeply using descriptive techniques from (Bolbakov et al., 2020); (Fadli, 2021), to determine the development of Duano language use in socio-cultural activities in adolescent, adult, and elderly groups in Sabak and Tungkal areas.

**Results and Discussion**

The research objective is to determine the dialectology and the sociocultural activities of the Duano Sea Tribe in Sabak and Tungkal. The analysis revealed that Robert Blust's 200 vocabulary references served as the basis for the data. The innovation data of the Duano

language in Sabak was 89%, while in Tungkal it was 92.5%; the relic data of the Duano language in Sabak was 11%, while in Tungkal it was 7.5%; then the cognate data of the Duano language in Sabak was 51.5%, while in Tungkal it was 30%.

The data in Table 1 provide several examples of Duano vocabulary from Proto-Malayic to the time this research was carried out, demonstrating the language shift itself. This data was a small part of a large study conducted by Rozelin (2023). This data took 8 females and 4 boys as informants, 6 from the Duano tribe in Sabak and 6 from the Duano tribe in Tungkal. The examples are:

**Table 1** Duano Language Data at Sabak

No	Proto-Malayic	English	I	II	III	IV
1	esa/isa	ONE	[sikoʔ]	[sikoʔ]	[sikoʔ]	[sikoʔ]
2	i-sai	WHO	[kuasaŋ]	[kuasaŋ]	[kuasaŋ]	[siapə]
3	p-ijan	WHEN	[kapan]	[kapan]	[kapan]	[komolo]
4	beRŋi	NIGHT	[bəreŋ]	[bəreŋ]	[bəreŋ]	[bəreŋ]
5	ka-wiRi	LEFT	[kiri]	[kiri]	[kiri]	[kiri]
6	Qaqay	LEG	[tepu]	[tepu]	[kaki]	[kaki]
7	Zalan	ROAD	[jalən]	[jalən]	[jalən]	[jalən]
8	cemeDʔ	DIRTY	[kotoR]	[kotoR]	[kotoR]	[kotoR]
9	Tian	STOMACH	[bətEŋ]	[bətEŋ]	[bətEŋ]	[perUt]
10	ijunʔ/ujunʔ	NOSE	[kloŋu]	[kloŋu]	[kloŋu]	[kloŋu]
11	ipen/nipen	TEETH	[ləpu]	[ləpu]	[ləpuh]	[ləpuh]

The examples above showed the difference in syllable. Syllable at gloss SATU (no.1), PM \*esa/isa experiencing innovation at all informants I, II, III, and IV as [sikoʔ], it differs by 5 syllables. Innovation at PM \*esa/isa>[sikoʔ] is found at I, II, III, IV informants. The differentiation that occurs at the beginning of the word is called by apheresis (apheresis is the elision of a sound or word at the beginning position); phoneme changes \*/Ø/ > /s/; \*/e/ > /i/; \*/s/ > /k/; \*/a/ > /o/; and apocope (apocope is the elision of sounds at the end or

final part of a word); like \*/Ø/ > /ʔ/. Then, Data gloss SIAPA (no.2), PM \*i-sai > [kuasaŋ] at I, II, III informants and the word [siapə] is found at informant IV, it has differences at 4 syllables. Apheresis occurs at phoneme changes \*/Ø/ > /k/; \*/Ø/ > /u/; sinkope at the middle of the word (syncope is the elision of sound in the middle position of a word); like \*/i/ > /a/; and apocope at the end of the word \*/i/ > /ŋ/. Meanwhile, the Duano language data at Tungkal are shown below.

**Table 2** Duano Language Data at Tungkal

No	Proto-Malayic	English	I	II	III	IV
1	esa/isa	ONE	[sikoʔ]	[sikoʔ]	[sikoʔ]	[sikoʔ]
2	i-sai	WHO	[siapə]	[siapə]	[kuasaŋ]	[siapə]
3	p-ijan	WHEN	[bilu]	[kapan]	[kapan]	[bilu]
4	beRŋi	NIGHT	[malam]	[malam]	[malam]	[malam]
5	ka-wiRi	LEFT	[kiri]	[kiri]	[kiri]	[kiri]
6	Qaqay	LEG	[kaki]	[təpu]	[kaki]	[kaki]

No	Proto-Malayic	English	I	II	III	IV
7	Zalan	ROAD	[jalən]	[jalən]	[jalən]	[jalən]
8	cemeD?	DIRTY	[kotər]	[kotor]	[kotor]	[kotor]
9	Tian	STOMACH	[bətəŋ]	[betuŋ]	[betuŋ]	[perut]
10	ijun/ujun	NOSE	[iduŋ]	[iduŋ]	[hiduŋ]	[hiduŋ]
11	ipen/nipen	TEETH	[ləpu]	[gigi]	[ləpu]	[gigi]

Based on the data from Table 1 and Table 2, it can be seen that the language shift of Duano Tungkal vocabulary is higher than that of Duano at Sabak. Vocabulary in Duano Sabak only experiences a shift in syllables, for example /ləpu-/ /ləpuh/. Meanwhile, Duano Tungkal, experiences a shift in word changes, for example /ləpu-/ /gigi/. These words are first compared with PM or PM to the vocabulary of

Duano Sabak and Duano Tungkal and then pay attention to syllable shift or words between members of the community. This vocabulary shift occurs due to environmental influences, how often they go outside the area, contact communication with other ethnics, and the influence of social media. Based on the results of the analysis of the Duano tribe in the Sabak and Tungkal areas, the findings are as follows:

**Table 3** Innovation and Relic data at Duano Sea Tribe in Sabak and Tungkal

Tribe	Innovation I	Relic II	Cognate III
Sabak	178	22	103
	89%	11%	51,5%
Tungkal	185	15	60
	92,5%	7.5%	30%

Innovation means there is a changing or adding of a syllable to a word, while relic means there is no changing or adding to the basic words or vocabularies that has survived from PM to the time of this research. Cognates are set of words that has the same vocabulary comes from the same ancestor or can be said from the same common parent language. Based on 200 vocabularies collected in table 3, it shows that innovation, relic, cognate occurred in Sabak and Tungkal. The highest innovation occurs in Tungkal area with a total 92.5%, then the

highest relic is 11% in Sabak area. Logically, if the innovation rate is high of course the relics is low, conversely if the innovation rate is low then the relics certainly high. Meanwhile, cognate is the word that has the most similarity with another word in both places, the highest being in Sabak at 51.5%. The highest cognate also means having a kinship relation with another person's words, so that it also can be interpreted as having a high relic relationship. This explanation can be seen in chart.1 below.

**Chart 1** Duano Language Condition at Sabak and Tungkal

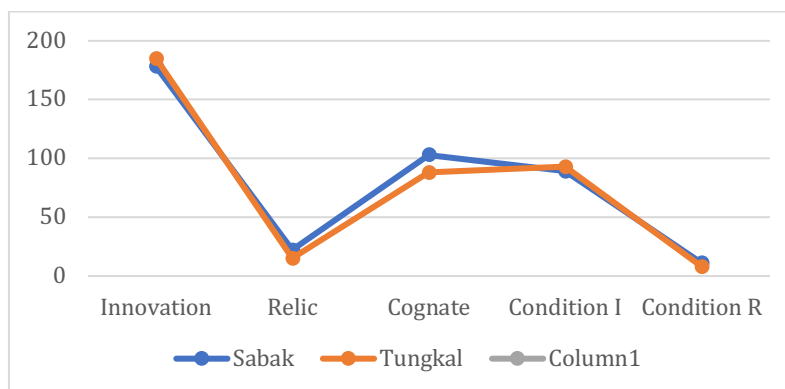


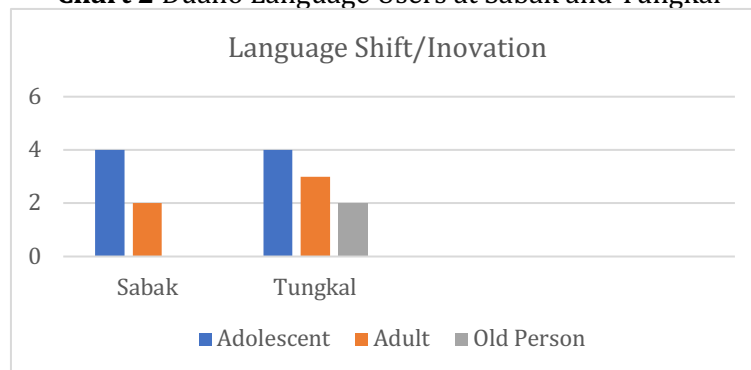


Chart 1 shows that the vocabulary that has survived since Proto Malayic until now is only 11%, so we can say that the condition of the Duano language is at a danger level. 92.5% innovation data means that almost 93% of Duano language has experienced innovation in syllable shifts. In other words, communication contact greatly influences this shift, so that the dominant language is increasingly abandoned by its users. To find out the relationship between the Duano languages at Sabak and Tungal, the initial stage is analysing the data of phonological difference, zero difference, and lexical difference approaches. The analysis of phonological differences between these two regions using the dialectometry formula yields a result of 6.01%, indicating Different Speech, with 8 respondents: 4 from Sabak and 4 from Tungal. In the zero differences data, 920 zero differences were found. This shows that almost 50% of the data has zero differences, which means they have the same vocabulary, even though the distance between those areas, Sabak

and Tungal, is very far. Furthermore, data lexical differences are 30% and include different subdialects. This shows that the linguistic relationship between Duano Sabak and Tungal is very close, so it can be concluded that they share a common ancestor. Then, these two regions have the same language condition, which is an endangered language.

Critically endangered is when the older generation no longer uses their mother language and does not ask their children and grandchildren to use their ancestors' language. Mother language will survive if it is still used in the nuclear family, so that even if children play with other children who have different cultures, their mother tongue will still be well preserved because it is still used in their nuclear family. According to the researcher, the condition of the mother tongue in chart 2 shows that the Duano language in the Sabak area is in the yellow level, while that in the Tungal area is in *the red level*.

**Chart 2** Duano Language Users at Sabak and Tungal



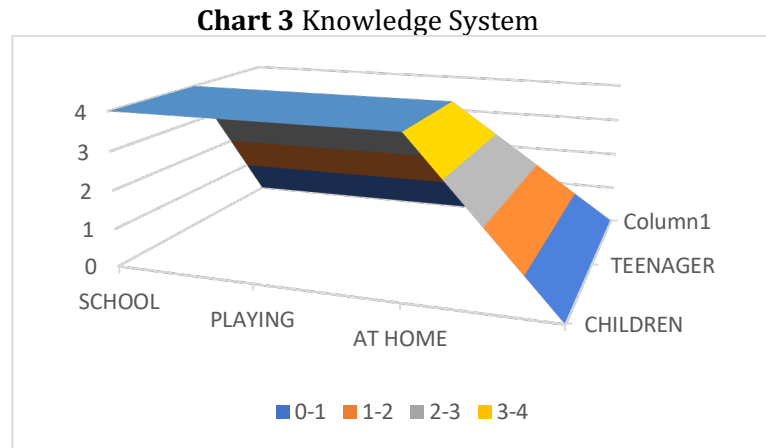
Based on Chart 3, the Duano language is still used by older people in Sabak; the level of language shift is 0. Language shift among adolescents in Sabak is high, the point is 4 the same at Tungal. Meanwhile, at Tungal, language shift appears at all levels. Therefore, the condition of this language in these two regions is both in the dangerous category, because the old generation has begun to forget their ancestors' language, and the younger generation no longer uses their mother's language in their daily communication, both in the nuclear family and other environments.

The conditions for using the Duano language in socio-cultural activities at Sabak and Tungal are not too different. In the case, *knowledge system*, Duano ethnic children at both areas have attended to school from elementary to senior high school. In the knowledge system at Sabak and Tungal, the children go to school, and the highest level is Senior High School, but not many of them. They more often help their parents catch fish than go to school. Duano children who live in Sabak and Tungal do not use the Duano language at their school; they use the Malay language, which is used by the majority community. They said: "at school we use Malay language, if we use Duano language our friends and teachers don't understand, we also never use Duano language when playing". So, in the case of the knowledge

## 1. Knowledge System

system at Sabak and Tungkal, the use of the Duano language does not go well, they use Malay more often than the Duano language.

Chart 4 explains the condition of the knowledge system in Sabak and Tungkal, where both of these regions use Malay instead of Duano.



The use of Malay language in open spaces is dominant. Adults from Duano Tungkal, when going to the market and meeting their fellows, often use Malay rather than Duano. It does not happen in Sabak; they still use the Duano language and sometimes mix it with Malay. When adult people from Duano Tungkal meet with their friends from the same ethnic group, they never speak Duano. *“When we get together with friends from the Duano tribe, we never use Duano, we definitely use Malay language because we are embarrassed when we use Duano language. People will see us as strangers.”* The Duano people have not used their ancestral language for a long time, so the second and third generations no longer know the Duano vocabulary. This condition shows that the Duano language in the Tungkal area is far more worrying than the Duano language in Sabak.

In 2022, *Jambi Language Office* held an event related to the Duano language in Tungkal with the hope that the children and teenagers would recognise some of the Duano vocabulary that is no longer used. This event can be included in a knowledge system that collaborates with the school or government in Tungkal. One of the events is the government in Tungkal conducting coaching or holding competitions for children and adolescents in using local languages. The event carried out by the *Jambi Language Office* is running smoothly, where the children are able to say numbers 1-10 using the Duano language and some other words. Another effort that includes knowledge

system activity is that teenagers and adults of Duano at Tungkal have tried to use Duano's vocabulary in their daily conversation. So, through knowledge system events there has been an increasing in using duano vocabulary among the younger and second generations.

## 2. Living Equipment Systems and Technology

Living equipment systems and technology are a part of sociocultural activity that discusses the use of technological systems by humans in everyday life. The use of current technology, such as mobile phones, is used by all levels, from teenagers to the elderly. The purpose of using this tool is in the realm of communication, so that it can be said that endangered languages can occur due to communication contacts with different ethnic groups. Communication can occur through direct or indirect channels. Direct communication is communication that occurs between A and B face to face, while indirect communication is communication that occurs between A and B, who do not meet face to face, but communicate through mobile phones, email, letters, Facebook, Instagram, etc. This article focuses on both mobile phone communication.

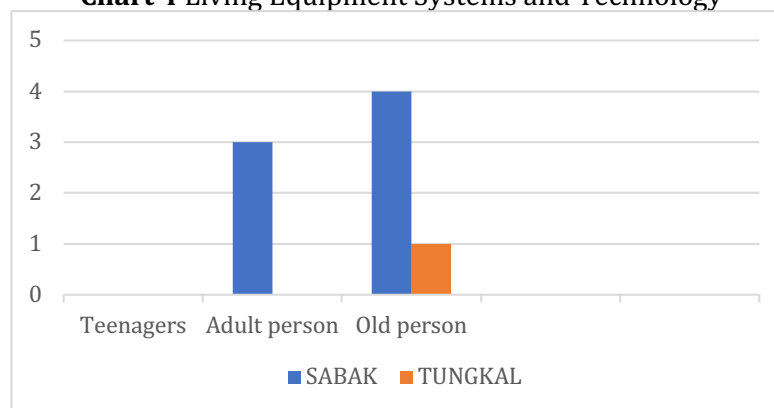
In the Sabak area, when teenagers communicate with their friends using a mobile phone, they use the Malay language. They felt ashamed of using the Duano language, it indicated lower education, lower economic

status, and lower class. Although all the facts are true, they do not want to show their real identity as the Duano Sea Tribe. *“When our grandmother spoke in Duano, we understood it but we couldn't pronounce it fluently. If we get together with friends we use Malay language, if we use Duano it feels weird, retarded language, and it's embarrassing when people hear it.”* This situation also happens to teenagers in Tungkal who never use the Duano language when they communicate using mobile phones. Our respondent at Tungkal said: *“we don't understand the Duano language, so we use Malay language (Tungkal language) in our communication”*. This situation shows that the young generation at Tungkal no longer using their mother language because they live in multilingual societies.

Most of the second generation of adult people in the Sabak area still speak the Duano language when meeting friends, family, and neighbours through direct and indirect communication. The Duano language, which is sometimes mixed with Malay. This shows that they are still interest in using their mother

tongue in communicating. This situation is different from adults in Tungkal, who never use the Duano language when they meet friends, neighbours, or family who are from the Duano tribe. They are more comfortable using Malay because it's a long time they have never used Duano. Then, in the first generation, older people in Sabak still use the Duano language in the nuclear family. They use the Duano language in their daily activities with their children and grandchildren, but there are also some older persons who use a mixed language when communicating with their children and grandchildren at home because they are worried that their children or grandchildren will not understand what they are conveying. This situation is different from the old person in Tungkal, who almost never uses the Duano language with their children and grandchildren. Old person there understand and still remember the vocabulary of Duano but very rarely speak in daily communication. They said *“we get used to speak Malay and when we speak Duano, our children and grandchildren don't understand.”*

**Chart 4** Living Equipment Systems and Technology



The data above showed that adult and old people in Sabak still use the Duano language, although sometimes they do code mixing and code switching in communication, but this condition does not occur in the Tungkal. This data proves that the conditions of language maintenance at the Duano Sea Tribe are not in a healthy condition. If this is left alone, it can be predicted that in the next 10 years this language will be included in the severely endangered or critically endangered language, especially in the Tungkal area.

Using the case of mobile phones among teenagers and adult people in Sabak and Tungkal, it has different findings. In Sabak, the teenagers use the Malay language when they do chit chat with their friends through mobile phones. Meanwhile, adult-level users of Duano sometimes mix with Malay; then, old people use the Duano language. In contrast, in Tungkal, the teenagers and adult people use the Malay language; they never use Duano when chatting through mobile phones, but at an older level, we find 1 informant uses the Duano language while she chit-chats with her family through mobile

phones. The chart is as follows.

**Chart 5** Indirect Communication-Using Mobile Phone

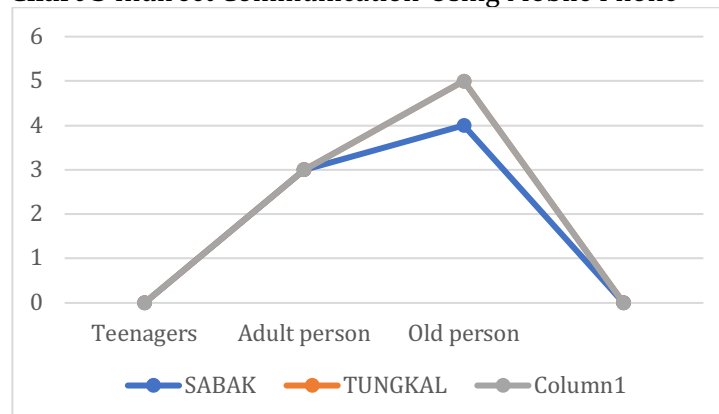


Chart 6 showed that the use of the Duano language through mobile phone is very low. We invite Duano parents in the Sabak and Tungkai areas to use the Duano language when they call their friends, meet their friends, and in every sociocultural activity like *pengajian*, *arisan*, Duano tribal wedding, cultural performances, and discussions within the immediate family. The children will see and will imitate what their parents do. We also approach the young generation to try out some of the Duano language vocabulary when they use the WhatsApp application. We assure them that using the Duano language when communicating with friends is not something to be ashamed of.

The results of this activity (over one month) were quite interesting; changes began to occur in the second and third generations, who began using the Duano language when communicating on mobile phones. Even though the vocabulary is limited, this is excellent for the initial stages. Teenagers in Sabak begin to exhibit confidence in utilising the duano language with their friends, but not in Tungkai.

## Conclusion

This article showed that sociocultural activities can reduce the acceleration of language extinction. The Duano community must understand the importance of preserving their mother tongue and using it within the nuclear family. The government should collaborate with Language Office and language observers to increase sociocultural activities through the events in the community. The

writing or banners in the neighbourhood where the Duano people live use the Duano language and not the Malay language. So, by empowering sociocultural activities, language documentation can be avoided, and language revitalisation can be helped through sociocultural activities.

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