Dialectology Landscape: Duano Sea Tribe Communication at Jambi Province

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Abstract

Duano language in Sabak and Tungkal is included into the extinct language category. One way to avoid language extinction is through language revitalization or language documentation. The purpose of this research is to ascertain and explain the proto language and the kinship of Duano tribe in Sabak and Tungkal through dialectology. Then, language documentation is carried out to look at all related aspects from cognate to morpheme positioning. The writers used Proto Malayic from Adelaar (1992) as IPD instrument, The data sources are Duano language from Sabak and Tungkal regencies spoken by 10 respondents. This is a qualitative study. The data were collected through interview, note-taking, recording, and documentation. Then, they were analyzed comparatively. This research found 920 zero data, 510 lexical differences data, 1210 cognate, and 570 phonological differences data. This showed that almost 50% of the data has zero difference, which means they have the same vocabulary. Then, phonological difference is 7.01% indicating that the two languages are different Speech. Meanwhile, lexical difference is 35.29% implying that the two are different subdialects, The relationship between the two regions is very close., the number of vocabularies that belong to vocabulary shift was higher than the vocabulary maintenance. This means that language extinction is very high, especially in the Tungkal area.

Keywords: endangered language; Duano language; dialectology

Introduction

Duano ethnic is one of Malay ethnics that live in West Coast of Johor Malaysia and Sumatera Island. They are very prevalent in Sumatera's coastal region, particularly in Jambi and Riau Island Provinces. Additionally, Duano in Sumatera is referred to as *Desin*

Dolak, Orang Laut, and *Orang Kuala*. These words of ethnicity do not refer to Duano in Johor, Malaysia, which is referred to as *Orang Laut Duano, Orang Kuala, Desin Dolaq, Desin Duano,* and *Dossin Dolaq*, (Rozelin, 2020; Grimes, 2000; Pelras, 2002; Seidlitz, 2007; Yusof, 2014; Asri Tara: Duano chieftain, 2019). These names are synonymous, just different in words. This ethnic group lives together with other ethnicities such as the Javanese, Bugis, Banjar, and Malay.

This ethnic group smaller in population than the other groups. According to the researcher's initial survey, the population of Duano at Sabak (Jambi) was 80 families (Asri Tara, Desember 2021). This estimate differs from Seidlitz's (2007) estimate of roughly 17.500 persons, of which around 15.000 live in Indonesia and 2.500 in Malaysia. This figure differs slightly from that reported by Ethnologies web, which said that the population of this ethnic group in Indonesia is between 10,000 and 1,000,000. However, this figure may fluctuate over time. Anderbeck, 2012; Seidlitz, 2007; and Pelras, 2002; had the same opinion that the existence of Duano ethnic occurred around the last two hundred years. Rozelin (2020) in her research said that Duano originated from Indonesia but Yusof (2014) based on his research said that Duano come from Malaysia. The precise year of the major migration of this ethnic from Indonesia to Malaysia is unknown. Then, Duano's migration in Indonesia is also unknown, from Riau to Jambi Province or vice versa.

This research begins in Jambi Province, Kampung Laut at Sabak Regency and Kampung Nelayan at Tungkal Regency. The reason for choosing these settlements is because they have a higher concentration of Duano residents than other places. In Indonesia, the Duano people are a non-nomadic group. Duano language is distinct from Malay language, and several Duano words are not found in Malay language. According to Anderbeck (2012), and Tadmor (2002) distinguishes between "Malay (a language) and Malayic (a set of related languages)," and Minangkabau is classified as a Malay language. They stated that, Duano language is a non-Malay language that has the potential to become Malay due to absorption. Despite early research (Kahler 1960, and

Hoogervorst (2012) said that Galang, Duano, and Urak Lawoi are all closely linked to Malay.

Since Duano's population in Jambi and Riau Island are smaller than other ethnic groups, their language is also employed on a more limited scale, particularly in their domains such as family and community. Due to the population differences between Jambi and Riau Island, Duano language may be still utilized in informal settings such as the household. This circumstance may aid in the survival of the Duano language on Riau Island. Wurm (1998), as cited in Crystal (2000), stated that there are five levels of language conditions, with the weaker languages being the *first*, potentially endangered language, socially and economically disadvantaged, under intense pressure from a larger language, and beginning to lose child speakers. *Second*, endangered languages: have few or no children learning the language, and the youngest proficient speakers are young adults; *third*, seriously endangered languages: have the youngest proficient speakers aged 50 or older; *fourth*, moribund languages: have only a handful of proficient speakers remaining, most of whom are elderly; and *fifth*, extinct languages: have no speakers remaining.

That opinion showed stages representing the evolution of a language until it is regarded as extinct. Additionally, Duano people, particularly the younger generation if they lack awareness of their mother language, it will affect at t h e l o o s e of their identity. Based on our survey in Sabak and Tungkal, it was found that the younger generation of Duano no longer used their language in daily communication. If no revitalization is carried out, Duano language will certainly die. This statement is in line with Rozelin (2020), who said that Duano language in Sabak Regency became extinct because of some factors such as intermarriage, migration, natural disasters, and environmental influence. These variables contribute to language's evolution, maintenance, or extinction. Meanwhile, Jambi Language Office, as stated in 'Jambi Express'-newspaper (2017), Duano language is classified as endangered language. This situation could deteriorate further if the government shows little interest in Duano language's survival. Threfore, this article

wants to know the proto language and the kinship of Duano tribe in Sabak and Tungkal through dialectology.

Dialectology is the study of a language's current state or the study of dialects within a certain geographical area. According to Patriantoro (2017), dialectology is abranch of linguistics that focuses on regional dialects. "Geography dialect" is defined by Ayatrohaedi (1983) as a subfield of dialectology that examines the connections between different languages based on a common spatial unit or location. Dialectology is the same as geography dialect. Dialectology studies dialect, while geography dialect studies regional variations in language. Dialectology is also a branch of linguistics that examines isolect differences and treats them as a whole. Differences between isolects can be analyzed so that the existence of an isolect can be determined; as a language, as a dialect, or as a subdialect (Purwaningrum: 2021). Study of sociolinguistics focuses on the element of language variation analyzes patterns, pattern of population or society, meanwhile the study of dialect geography focuses on elements based on language variations language differences in the region. Nugraha and Prasetyo (2022) said that the general geography of dialects is more directed and focuses on lexical language variation in the region. This research focused at dialectology.

This research focused on phonetic differences. Phonetic differences are the differences in the field of phonology and usually the users of dialect or language are not aware of these differences (Purwaningrum, 2020). They do not realize if they used different dialects. The formula dialectometry is used in this study to determine Duano's status. Ayatrohaedi (1983); (Rozelin & Fauzan, 2020) said that dialectometry is a statistical method for determining the extent to which lexical differences and similarities exist among the subjects of a study.The calculation was made using the following formula:

$$\frac{S}{DN} \times 100\%$$

S = denotes the number lexicon that is distinct from another observation area.

N = denotes the total number of maps to be compared.
D = vocabulary distance expressed as a percentage.

Additionally, Ayatrohaedi (1983) stated that the % of the observation area is associated with the percentage calculation. It identifies the language's structure.This study employs this theory to ascertain the relationship among members of the Duano community. In the realm of lexical evaluations, the following applies: 81% and greater: as a language; 51% - 80% percent: differences in dialects; 36% - 50%: differences in sub dialect; 21% - 35%: differences in speech; less than 20%: no differences.

Phonology is a branch of internal linguistics concerned with sound and how it is pronounced. In accordance with Giegerych (2003), the vast majority of speech is created by an air stream that rises from the lungs, through the throat, then exits the mouth and nose. If you're trying to form a word, this is how the air flows. Robins (1975), said that phonology examines how languages are structured phonologically, including the phonetic qualities and categories that correspond with them. Syllable is related to the patterns; one or more syllables. It'll be dissected using various sounds. Phonology analyzes how the language sounds are pronounced, how these sounds combine with other sounds to form words, phrases, clauses, and sentences. Then, sound can also differentiate meaning, which in the study of morphology is called the study of anomatopoeia. This research will discuss phonemes and different phonologies to find out the relationship between the Duano languages in Sabak and Tungkal. Phonemes are the smallest sound units in a language that can differentiate meaning.

The syllable [-s] can change a word to a different meaning because the syllable [s] has a plural determining function, which shows that an object is more than one. Then, there is also the syllable [-ing] which shows that the activity is taking place. So, phonology can analyze sound systems in different languages, showing correspondence between the syllables being compared. According to Mc

Manis and Carolyn (1987), phonology is the study of how words are formed, how sounds are classified and interpreted, and what goes on in the minds of people who talk. Words, phrases, clauses, and sentences are all used to create the conversation. According to Lass (1991), Muslich (2010), phonetic symbol is setting depiction or symbolizing the sound of a language. Sound has two elements, namely segmental and suprasegmental, the spelling also describes or symbolizes the two elements of the sound. Indonesian, rich in sounds, and one of the pointers when someone pronounces a sound in Indonesian. As a central symbol in phonology, it refers to sound characteristics including nasality, alveolar, and fricative.

Sound has a function in a language, according to Robins (1975), Subroto (2011), phonetics investigates sound, a language's form, meaning, structure, or vocabulary will undoubtedly change. Then, phonetics is analyzed through innovation and relics to find out which proto-phonemes survive and change. For proto-phoneme analysis, this study used a dictionary from Adeelar's (1992) Proto-Malayic phoneme. Relic is the phoneme that does not change from itsproto-phoneme and innovation is phonemes that have changed from proto-phonemes.

Factors that cause language shifts are economic, social, cultural and educational factors. In linguistic studies, language shift is a process where a language is abandoned by its speakers and replaced with another language for several reasons that make them uncomfortable using their mother tongue. This language shift process can occur gradually or suddenly, resulting in one vocabulary changing into another vocabulary even though it has the same meaning.

Language shift is a part of sociolinguistics study. It analyzes about the change of words at all level of human life that often arise in small communities, especially in remote areas. That conditions occur because of language competition, language choice, and language attitude. A language shifted if the language user does not use his or her mother tongue or regional language anymore. This is in line with Budhiono's (2009) view that language shift

occurs when people tend to choose a new language and leave the old language.

Language as a system refers to a pattern that is regular, consistent, and rules. Mother tongue is a communication language that is owned and used by parents, which is passed down to their children in the nuclear family. If parents no longer use their mother tongue in the nuclear family for some reason, it is certain that language shift will occur. Furthermore, Budhiono (2009) also explained that the current language shift is happening more and more frequently. The use of local languages as local identities is decreasing. The invasion of foreign cultures and the development of information technology play a major role in language shift. This can be seen in Duano where the influence of culture and language from Malay society causes a gradual shift in language.

Language shift is a language that unable to defend itself. According to Sumarsono and Pratana in Aslinda and Leni (2007), this condition is the result of language choice in the long term, at least three generations and collective in nature by all community members. When the community chooses a new language, indirectly the language is undergoing a language shift. Furthermore, Chaer and Leoni (1995) stated that language shifts are common in countries, regions, or regions where many migrants/newcomers interested in living or settling in that area.

The language shift that occurred was not matched by elder's effort to preserve their language. There are no binding rules in maintaining the mother tongue, so that, each nuclear family has their own right to use which language in their family. Furthermore, Wardhaugh (2006) stated these language changes clearly affect the functions of language users, as a result of which people leave their mother tongue and switch to another language, although the changes occur gradually. Language shift is a complex event that has a significant impact on language maintenance in a society. Therefore, it is very important for related government, to understand the factors that cause language shift and the efforts that can be taken to prevent it. One way is to revitalize the language

or language documentation according to what the community group wants.

If people want to revitalize their language, they can do several things, including increasing public awareness of the importance of preserving regional languages, because regional languages are our identity which must protect and maintain. Then, increase community access to regional language education by implementing regional language subjects. This has long been done by the Education Department on the Java Island, but for the Sumatera region, especially Jambi Province, it does not yet have regional language subjects or also known as MULOK (Local Content). This is very important because if the younger generation no longer cares about their mother tongue, that language will definitely die.

Methodology

Sabak Regency is one of regencies in Jambi city. It has 11 sub-districts, and 73 villages. The distance from Jambi City to Kampung Laut is 3 or 4 hours by car, and used motor sycle around 10 minute to the informants' home. Based on data from the Central Statistics Agency (BPS) of East Tanjung Jabung Regency, the total population in the Sabak regency on June 30, 2023 was 237,527 people. This number consists of 118,747 men and 118,780 women. Sabak is one of the areas in East Tanjung Jabung Regency which has the largest population. Muara Sabak Timur is the sub-district with the largest population in the Sabak area when compared to other villages in the Sabak, namely 31,415 people.

This study focuses on the language use in Sabak especially Duano ethnic at Kampung Laut and Duano ethnic at Kampung Nelayan. The leader of Duano ethnic at Sabak is Asri Tara, while at Tungkal, they don't have a leader anymore. There is no data specific that tell about population of Duano. Neighborhood head said the population of real Duano is around 70-80 KK, but intermarriage is around 40 KK. Duano at Sabak and Tungkal do intermarriage with other ethnicities, like Malay, Banjar, and Bugis. Therefore, there is a cultural mix that includes 7 elements,

according to Koentjaraningrat (1990), but this research just analyzes 3 points.

According to the data from the Central Statistics Agency (BPS) of West Tanjung Jabung Regency, the total population in Tungkal -2023 is around 328,451 people. This number consists of 166,731 men and 161,720 women. The population of Tungkal continues to experience quite rapid growth from year to year. In 2017, the population was 322,058 people with a population growth rate of 1.57% per year, so the population of Tungkal Jambi is estimated to reach 339,433 people in 2024. This growth is quite rapid due to natural changes (born-death) and changes caused by migration. Migration occurs because many forest can still be managed to become oil palm plantations, coconut plantations, areca palm plantations, and coffee plantations. This causes quite intense migration from year to year.

This study uses qualitative and quantitative approaches. First, qualitative research was used to describe the data that related to socio-cultural activities. Second, quantitative research was used to find out the proto language, kinship of language, and dialectology of Duano at Jambi. Taylor (2016) who has in line opinion with Sugiono (2013), (2011) said that qualitative research refers in the broadest sense to research that produces descriptive data-people own written or spoken words and observable behavior. The qualitative approach was employed todescribe relationship of Duano language profoundly. Meanwhile, this study used dialectometry formula to determine each village's percentage. Phenomena that occur in the field will be described inductively as they are. Inductive data analysis is carried out by analyzing the data in depth to find its meaning. This analysis is part of qualitative research which will be used in this research to answer problem related to socio cultural analysis.

The population chosen for this study was the population of Kampung Laut in Sabak and the population of Kampung Nelayan in Tungkal. This study used 5 informants for each village. Spradley (1980)

said that informant is King. Informant is a person who helped the researcher to get the data, so the informants should know what the researcher looking for. Muhammad (2011) explains about the requirement of informant like: male or female; in this study the informants were men and women, aged between 25-65 years (not senile), has pride in its isolates, can speak Indonesian; at this point what is preferred is that they understand Duano language and Malay, physically and mentally healthy.

In choosing the informants, this study used a purposive sampling technique. Creswell (2017) explains the technique of choosing informants who do not provide equal opportunity or opportunity for each element or member of the population to be elected as informants. The researcher will choose the informants based on the requirements above. The sample selected must comply with the requirements that have been determined as a respondent. The sample selection itself must be representative, otherwise the research results cannot be generalized to the entire population. So, in this research the sample technique chosen is a purposive sampling technique using a probability sampling approach where all samples have the same right to be selected as respondents.

In this research, technique of data collection that will be used based on Goetz and Lecompt in Sutopo (1996). They state that there are two techniques of collecting data: interactive and non-interactive. Interactive technique is done through interview and observation, so chosen as the techniques of data collection in this study. During interview process, the researchers used note taking technique. Sometimes, the researchers reminded the informants if they forgot the words or they used Malay words not Duano words. Then non-interactive technique uses questioner (wordlist-200) and recording as the techniques. This research used interview, passive observation, and recording for collecting the data.

This research used interactive data collection techniques that involve interaction between researchers and informants or respondents. Then, data collection techniques in dialectological studies are observation, interviews, documentation, as well as using two other techniques, namely, the note-taking technique and the recording technique. The researcher asks the informants directly, then the researcher can see directly the social cultural activities carried out by the Duano Community. If anyone has doubts, the researcher can ask the informant directly about what he saw. Apart from that, when using this technique, researchers can carry out activities repeatedly, such as asking questions related to a vocabulary, then if the researcher feels unsure about the vocabulary, within a few minutes the researcher can ask again so that they can get valid and accurate data.

In the analysis of data, this study using comparative technique. They are comparative equalize circuit, the appeal circuit techniques to distinguish and circuit techniques equate appeal subject matter; (Mahsun, 2005). Those techniques are used to analyze phonemes. Comparative techniques were used in this research by comparing the data from Sabak and Tungkal. This technique is also used to compare two or more lexical differences, phonological differences, and syllables from each collected vocabulary.

Results and Discussion

The research objective to know the kinship relations the Duano language at Sabak and Tungkal through dialectometry formula. Based on the analysis we found their relation is quite close. If analyzed from dialectology using dialectometric techniques, it can be concluded that the relationship between these two groups is phonologically 7.01% different speech, while lexically 35.29% different sub-dialect. There were 1210 words found in the cognate group from the 2000 words collected. This shows that more than 50% cognates which is in line with the view that the kinship relations between Duano tribe at Sabak and Tungkal, is sub-dialects.

Cognate

Proto language is an old language used as a reference in this research. There are 2 proto languages namely PM and PAN, PM is proto Malayic and PAN is Proto Austonesian. The oldest position is PAN and the youngest is PM, so if analyzed from the closeness of time the PM position is closer to the language we use today than the Proto-Austronesian language. In the Proto language that will be analyzed is the cognate part where the relationship between the current vocabulary and the vocabulary of the Proto-Malayic era (hereinafter PM) will be seen. Based on the 2000 vocabularies collected, it was found that only 1210 words were included in the cognate.

The meaning of cognate itself is a word that still in one derivative or a word from the proto language to the present day or a pair or more words that come from the same root. Relative words are often inherited from the same parent language, but they can also come from loan words from other languages. Wijana (2021) says that the language used by speakers who often move and adapt to their environment will definitely change, especially if a group that has never moved is minority, then their language will change to follow the majority language. He also said that initially, the differences were slight, but over time, the units which were originally the same will gradually change their meaning. For example:

### Table 1. Cognate of Duano language at Sabak and Tungkal

Proto Malayic	Indonesian Language	Cognate
*kayuʔ	kayu	[kayu] [koyu] [loyu] [oyu]
*nama	nama	[namə] [namu] [nama]
*anaʔ	anak/kecil	[aneʔ] [daneʔ] [danəʔ] [ganeʔ]
*taŋis	tangis/menangis	[taŋis] [tamis]
*tAliŋa(ʔ)	telinga	[teliŋa] [teliŋu] [teliŋo]

Cognate is the part that will be encountered when analyzing proto-languages. Proto language is an ancient language used by the ancestors of the Malay people, but over time there has been a shift in this vocabulary. Cognate is one way to determine a group and other language groups by using lexicostatistical formulas. This research only focuses on using dialectological studies and does not analyze from a lexicological perspective. This article tries to look at cognates to find out their vocabulary

relationships. Based on the data collected, the cognates between Duano Sabak and Tungkal are 1210 out of 2000 vocabularies. They were collected from 10 respondents.

Apart from that, cognate data can be analyzed through changes from PM > Duano, or looking at changes in syllables. So, to find out whether the vocabulary has a cognate relationship between the vocabulary of the Sabak and Tungkal regions the steps as follows:

1. *kayuʔ [kayu] (datum 79)
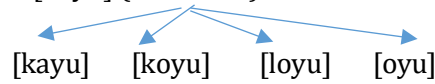
[kayu]   [koyu]   [loyu]   [oyu]

In data (79) it can be seen that PM*kayuʔ > [kayu]; [koyu]; [loyu]; [oyu], it changes into 4 phonetics. These are cognates because the changes can still be understood, from the four phonetics it can be seen that [kayu]; [koyu]; [loyu]; [oyu] are similar to PM*kayuʔ. PM*kayuʔ > [kayu], the changes only at phoneme [ʔ] > [θ]. PM*kayuʔ > [koyu], the changes at phoneme [a] > [o] and [ʔ] > [θ]. PM*kayuʔ > [loyu], the changes at phoneme [k] > [l], [a] > [o], and [ʔ] > [θ]. Then, PM*kayu? > [oyu], the changes at phoneme [k] > [θ], [a] > [o], and [ʔ] > [θ].

2. *nama [nama] (datum 63)
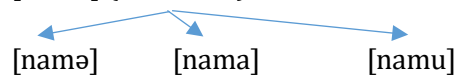
[namə]   [nama]   [namu]

In data (63) it can be seen that PM*name > [namə]; [nama]; [namu] at Duano tribe in Sabak and Tungkal. This shows that the data include to cognate because the changes can still be understood, from the three words it can be seen that [namə] and [namu] only changing 1 phoneme when compared with the proto language PM*nama, PM*a > [ə]; PM*a > [u]. The vocabulary that still survive is PM*nama > [nama], meaning these two words' cognates are very close because they have not changed.

3. *anak [anak kecil] (datum 53)

[aneʔ] [daneʔ] [danəʔ] [ganeʔ]
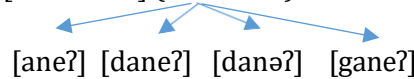
In data (53) it can be seen that PM*anak > [aneʔ]; [daneʔ]; [danəʔ]; [ganeʔ], it changes into 4 phonetics. This data includes to cognate because the changes can still be understood, from the four phonetics it can be seen that [aneʔ]; [daneʔ]; [danəʔ]; [ganeʔ], similar with PM*anak. PM*anak > [aneʔ], the changes only at phoneme [a] > [e], [k] > [ʔ] not changes because they belongs to the same group. PM*anak > [daneʔ], the changes at phoneme [θ] > [d] and [a] > [e]. PM*anak > [danəʔ], the changes at phoneme [θ] > [d] and [a] > [ə]. Then, PM*anak > [ganeʔ], the changes at phoneme [θ] > [g] and [a] > [ə].

The number of data changes, also known as language shift or words shift, was 370, while the number of words that survived or fell into the cognate category was larger. This means that if we observe the cognate or kinship, the two different groups in this district still have historical, linguistic and cultural ties originating from the same ancestors. The vocabulary included in the words shift and also words maintenance group is as follows.
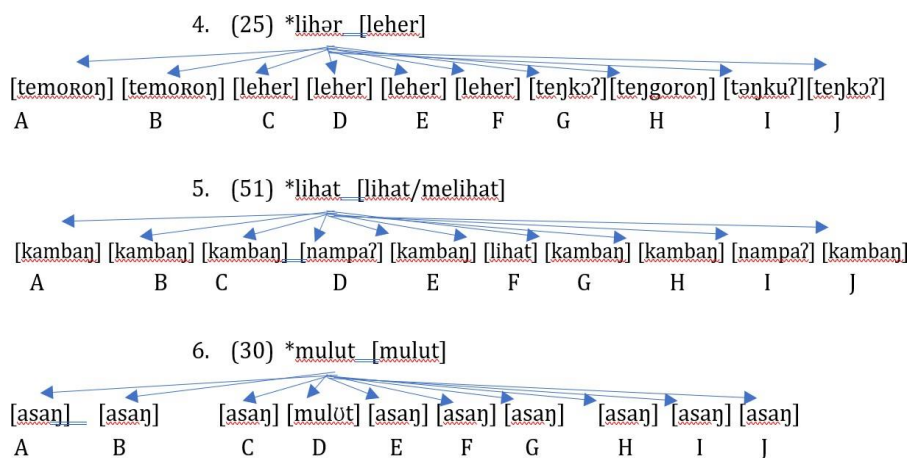
Table 2. Words Shift

Proto Malayic	Indonesian Language	Duano
*taŋan	tangan	[kukut] [leŋan] [taŋan]
*kaki	kaki	[tepu] [tepuh] [kaki]
*datəŋ	datang	[kal] [dataŋ] [tibə]

Proto Malayic	Indonesian Language	Duano
*bAlakaŋ, puŋguŋ	belakang	[belakaŋ] [puŋguŋ] [bitan]
*pərut	perut	[peʀut] [betʊŋ] [bətƐŋ]

Table 2 shows a shift in vocabulary from PM to currently used vocabulary. Data numbers 1, 2, 4, 5, experienced shifts and maintenance in their vocabulary, while data in numbers 3, experienced shifts in vocabulary and no word maintenance. Word shift occurs due to communication factors with different languages, marriage, social contact, educational, and work environment factors. The analysis is as follows:

4. (25) *lihər_[leher]

[temoʀoŋ] [temoʀoŋ] [leher] [leher] [leher] [leher] [teŋkɔʔ] [teŋgoroŋ] [təŋkuʔ] [teŋkɔʔ]
A   B   C   D   E   F   G   H   I   J

5. (51) *lihat_[lihat/melihat]

[kambaŋ] [kambaŋ] [kambaŋ] [nampaʔ] [kambaŋ] [lihat] [kambaŋ] [kambaŋ] [nampaʔ] [kambaŋ]
A   B   C   D   E   F   G   H   I   J

6. (30) *mulut_[mulut]

[asaŋ] [asaŋ] [asaŋ] [mulʊt] [asaŋ] [asaŋ] [asaŋ] [asaŋ] [asaŋ] [asaŋ]
A   B   C   D   E   F   G   H   I   J

Data no 4 PM*lihər > [leher], [teŋkɔʔ], [təŋkuʔ], [teŋgoroŋ], [temoʀoŋ]. This data shows the occurrence of 5 variants the Duano language in Sabak and Tungkal. The data shows the vocabulary that still survives is informant 3,4,5,6 where the structure is PM*lihər > [leher]. This data shows that informant 3,4,5,6 still maintains the proto vocabulary that included in the same cognate and the changes that occur are only in different phonology, example PM*lihər > [leher], [i] > [e], [ə] > [e]. Furthermore, data no 5 PM*lihat > [nampaʔ] [kambaŋ] [lihat], the vocabularies that still survive or the same as the proto word from informant 6 who comes from Tungkal. PM*lihat > [lihat] there is no change at all in the phoneme.

Data no 6 PM*mulut > [asaŋ] [mulʊt], in this data informant D from Sabak still maintains his/her proto language while other informants have started to shift their vocabulary to [asaŋ]. The phoneme PM*[u] > [ʊ] is considered the same because the only difference in pronunciation when pronounced is that for u~ ʊ it is considered the same. Then, data no 12 PM*apa(ʔ) > [bapaʔ] [uwaʔ], this data also experiences the same problem as data no 4. Informants C, D, E, F still maintain the proto language with only one change in phoneme, but if analyzed in cognate this data falls into the cognate group. The phoneme change is [θ] > [b]; while the phoneme PM*(ʔ) means the phoneme [ʔ] is optional, in other words the syllable may or may not be present.

Zero Data

The kinship relationship between the Duano tribes in Sabak and Tungkal can be analyzed through dialectological studies. In this study, three things that will be analyzed, namely zero differences, lexical differences, and phonological differences. Zero difference means that the data collected has the same words and meaning between informants; there is no difference. Based on 2000 vocabulary collected from 10 respondents, 5 people from Sabak and 5 people from Tungkal, it was found that there were 920 zero data.

This shows that almost 50% of the data has a zero difference, which means they have the same vocabulary even though the distance between Sabak and Tungkal is very far, for example as follows:

Table 3. Zero Data Sabak and Tungkal

NO	A 35 years old, S	B 40 years old, S	C 64 years old, S	D 24 years old, S	E 70 years old, S	F 31 years old, T	G 35 years old, T	H 60 years old, T	I 58 years old, T	J 48 years old, T
1	[kiʀi]	[kiʀi]	[kiʀi]	[kiʀi]	[kiʀi]	[kiʀi]	[kiʀi]	[kiʀi]	[kiʀi]	[kiʀi]
2	[kanən]	[kanən]	[kanan]	[kanan]	[kanən]	[kanan]	[kanən]	[kanan]	[kanan]	[kanan]
3	[jalən]	[jalən]	[jalən]	[jalən]	[jalən]	[jalən]	[jalən]	[jalən]	[jalən]	[jalən]
4	[kotoʀ]	[kotoʀ]	[kotoʀ]	[kotoʀ]	[kotoʀ]	[kotoʀ]	[kotoʀ]	[kotoʀ]	[kotoʀ]	[kotoʀ]
5	[debu]	[debu]	[debu]	[debu]	[debu]	[debu]	[debu]	[debu]	[debu]	[debu]

Based on the data collected above, it can be seen that 10 informants from Sabak and Tungkal had the same answers to the vocabulary questions asked by the researcher. Because of the data are the same and no different in meaning, its data called by zero data. The analysis of the zero difference or zero data is not seen from the PM to the current language but it is seen from all the informants' answers, whether the words are the same each other or there are differences. If they are the same then the data enter into the zero difference. The examples are as follows:
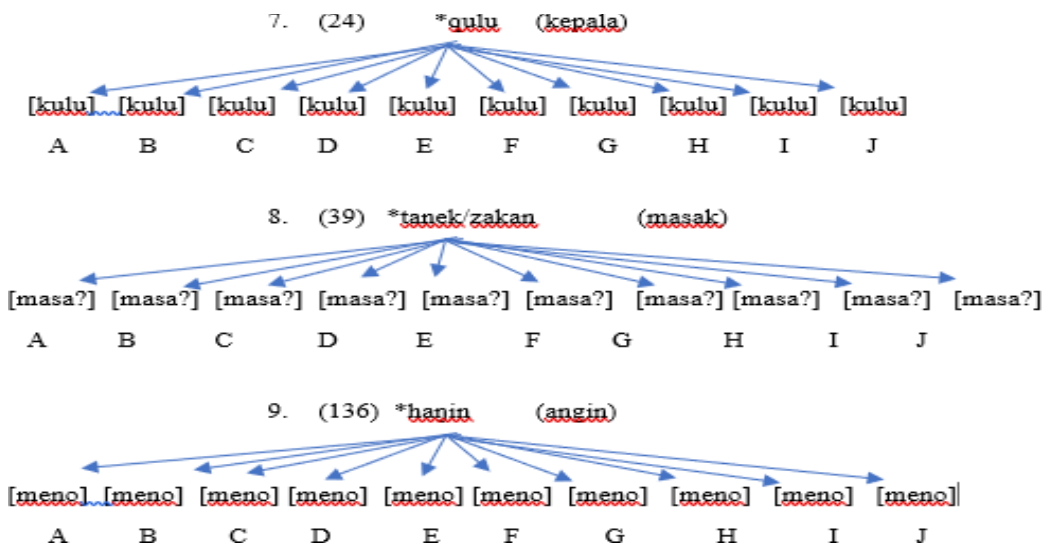
These data show no difference in the letters or words that appear. This shows that the vocabulary is the same when spoken and has the same meaning too. Based on the total data collected, from 2000 data there are 920 vocabularies that fall into the zero-difference group. This means that almost 50% of the existing vocabulary has the same pronunciation and same meaning in the Sabak and Tungkal.

Lexical Difference

Some linguistic experts say that lexical differences are meanings that do not change from the original meaning; it means the same meaning from different words. In dialectological studies, the lexical differences that are sought or observed are differences in phonemes. If one word is found to have more than 3 different phonemes when compared with other group members, then the word is categorized as a lexical difference. Then, if two or three phonemes are found in one word, the word is included in the phonologically

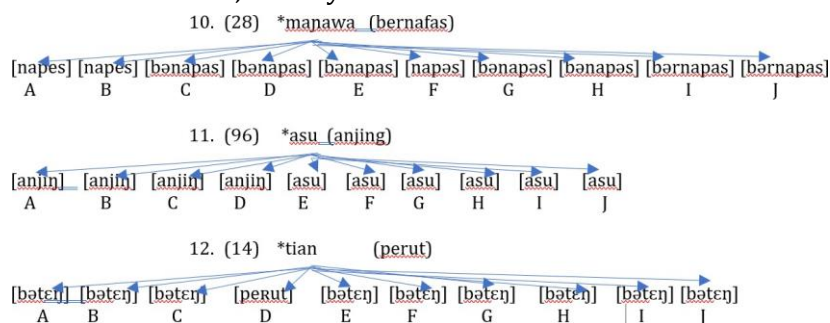different group because there are no more than three phonemes. Based on the 2000 vocabularies collected, for lexical differences data it was found that there were 510 vocabularies, including the following:

Table 4. Lexical Data at Sabak and Tungkal

A 35 year, S	B 40 year, S	C 64 year, S	D 24 year, S	E 70 year S
[taŋan]	[kukut]	[taŋan]	[leŋan]	[kukut]
[tepu]	[tepu]	[kaki]	[kaki]	[tepu]
[kal]	[kal]	[tibə]	[dataŋ]	[kal]
[nurui]	[nurui]	[belɔʔ]	[belɔʔ]	[belɔʔ]
[meloŋoi]	[meloŋoi]	[beʀenaŋ]	[beʀenaŋ]	[meloŋoi]

F 31 year T	G 35 year T	H 60 year T	I 58 year T	J 48 year T
[kukut]	[kukut]	[kukut]	[kukut]	[kukut]
[tepu]	[tepuh]	[tepuh]	[tepu]	[tepu]
[kal]	[kal]	[kal]	[dataŋ]	[kal]
[belɔʔ]	[belɔʔ]	[belɔʔ]	[belɔʔ]	[belɔʔ]
[meloŋoi]	[meloŋoi]	[meloŋoi]	[beʀenaŋ]	[beʀenaŋ]

Based on the data collected above, it can be seen from 10 informants from both Sabak and Tungkal had different answers, namely 4 phonemes different, 5 phonemes different, and 6 phonemes different. One example is as follows:

```
10. (28)  *maɲawa  (bernafas)
[napes] [napes] [bənapas] [bənapas] [bənapas] [napəs] [bənapəs] [bənapəs] [bərnapas] [bərnapas]
   A       B        C         D         E       F        G         H          I          J

11. (96)  *asu  (anjing)
[anjiŋ] [anjiɲ] [anjiɲ] [anjiŋ] [asu] [asu] [asu] [asu] [asu] [asu]
   A       B       C       D      E     F     G     H     I     J

12. (14)  *tian      (perut)
[bətɛɲ] [bətɛŋ] [bətɛŋ]   [peʀut]  [bətɛŋ] [bətɛŋ] [bətɛŋ]  [bətɛŋ]  [bətɛŋ] [bətɛŋ]
   A       B       C         D        E       F       G        H         I       J
```

Data in number 10 (28) and 11 (96) shows a difference in 4 phonemes. The different phonemes are [b~θ], [ə~θ], [r~θ], and [a~ə] for data 10 (28). For data 11 (96) the analysis is different phonemes are [n~s], [j~θ], [i~u], and [ŋ~θ]. Data number 12 (14) shows differences in 5 syllables, these differences are [b~p], [ə~e], [t~r], [Ɛ~u], and [ŋ~t]. Data on differences between 5 phonemes in lexical differences has a greater number compared to other phoneme differences.

All of the data from lexical differences is calculated quantitatively using the dialectometric formula, the total is 18/51*100% = 35.29%. It means, all the data that have been analyzing like above diagrams include to different subdialects. If the kinship relation is subdialects, then from a dialectological study the kinship relations is very close and the vocabulary differences are almost very slight. the calculation table is as follows.

Table 5. **Dialectometry at Lexical Data**

Proto Malayic	Indonesian Language	Sabak 40 years	Tungkal 60 Years	Analysis
(qa)lima (kamay, taŋan)	tangan	[kukut]	[kukut]	-
qaqay	kaki	[tepu]	[tepuh]	-
maRi (teka)	datang	[kal]	[kal]	-
biliŋ/puter (biluk)	belok	[nurui]	[belɔʔ]	+
laŋuy/naŋuy	berenang	[meloŋoi]	[meloŋoi]	-
likud	belakang	[bitan]	[belakaŋ]	+
tian	perut	[bətƐŋ]	[bətƐŋ]	-

The (+) sign above shows that there are differences in the vocabulary being compared, while the (-) sign means that the vocabulary being compared has no differences. Then, based on the data collected, the number of lexical differences can be classified based on phonemes, they are 4 lexical differences= 12, 5 lexical differences= 17, 6 lexical differences= 9, 7 lexical differences= 7, 8 lexical differences= 3, 9 lexical differences= 2, 10 lexical differences = 1. The graph is shown in figure below.

Chart 1. **Lexical Difference Data Based on Syllable**
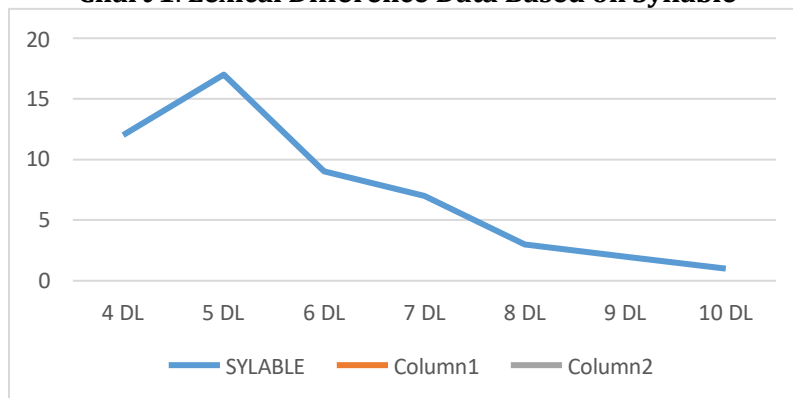
Phonological Difference

Differences in phonology in the Duano ethnic group, both in Sabak and Tungkal, by 10 respondents is 570 data. These data are previously compared with each other according to the rules of dialectology. This rule divides if there are more than 3 different phonemes, then the data or words fall into the category of phonological differences. The data included in the phonological differences are as follows.
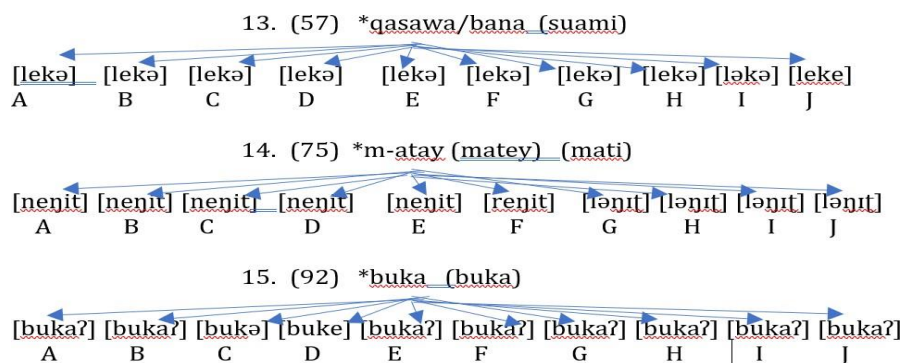
Table 6. Phonological Different Sabak and Tungkal

A	B	C	D	E	F
[bejalən]	[bejalən]	[bejalən]	[bejalən]	[bejalən]	[bejalin]
[tuloŋ]	[tuloŋ]	[tuluŋ]	[tuluŋ]	[tuluŋ]	[tuloŋ]

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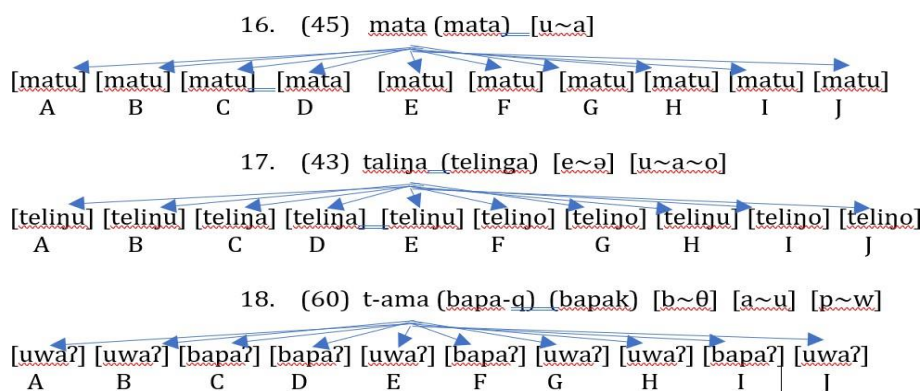| A	B	C	D	E	F
[hati]	[hati]	[hati]	[hati]	[ati]	[ati]
[tau]	[tau]	[tahu]	[tahu]	[tau]	[tahu]
[ləpu]	[ləpu]	[ləpu]	[ləpu]	[ləpuh]	[ləpu]

The data in the table above is representative of phonological difference data which cannot be included as a whole. The data shows differences no more than 3 phonemes, an example of the data is as follows.

13. (57) *qasawa/bana_(suami)

[lekə] [lekə] [lekə] [lekə]   [lekə] [lekə] [lekə] [lekə] [ləkə] [leke]
  A   B   C   D   E   F   G   H   I   J

14. (75) *m-atay (matey) (mati)

[neɲit] [neɲit] [neɲit] [neɲit]   [neɲit] [reɲit] [ləɲɪt] [ləɲɪt] [ləɲɪt] [ləɲɪt]
   A   B   C   D   E   F   G   H   I   J

15. (92) *buka (buka)

[bukaʔ] [bukaʔ] [bukə] [buke] [bukaʔ] [bukaʔ] [bukaʔ] [bukaʔ] [bukaʔ] [bukaʔ]
   A   B   C   D   E   F   G   H   │ I   J

Data number 5 (31) at table is phonological difference data which is included in 1 phoneme difference category, the explanation is only 2 words appeared from 10 respondents, they are [ləpu] and [ləpuh], the different phoneme is [θ~h]. This also happened in data which experienced 1 difference in phoneme from three vocabularies [lekə], [ləkə], [leke], so the analysis result was [e~ə]. Furthermore, data that has 1 difference in the phoneme from 3 vocabularies, are [neɲit], [reɲit], [leɲit], so the result of the phonological difference analysis is [n~r~l]. Then, data that has 2 differences in the phoneme from 3 different vocabularies, they are [bukaʔ], [bukə], [buke]. So, the result of the phonological difference analysis is [a~ə~e] and [ʔ~θ].

Next, to determine the rules for phonological differences, each word is compared with each other from 10 respondents. One word can produce 1-3 variants, for example in the data 28 (45) the word *mata has two variants [mata] and [matu], so the variation that appears is [u~a]. Then, data number 29 (43) has three variants, namely [teliŋu], [teliŋa], [teliŋo], the variations resulting from these three variants become two variations, namely [e~ə] and [u~a~o]. Furthermore, data 30 (60) has two variants, are [uwaʔ] [bapaʔ]. When analyzed, this word produces three variations, namely [b~θ], [a~u], [p~w]. The presentation can be seen below:

16. (45) mata (mata) [u~a]

[matu] [matu] [matu] [mata]   [matu] [matu] [matu] [matu] [matu] [matu]
   A   B   C   D   E   F   G   H   I   J

17. (43) taliŋa (telinga) [e~ə] [u~a~o]

[teliŋu] [teliŋu] [teliŋa] [teliŋa] [teliŋu] [teliŋo] [teliŋo] [teliŋu] [teliŋo] [teliŋo]
   A   B   C   D   E   F   G   H   I   J

18. (60) t-ama (bapa-q) (bapak) [b~θ] [a~u] [p~w]

[uwaʔ] [uwaʔ] [bapaʔ] [bapaʔ] [uwaʔ] [bapaʔ] [uwaʔ] [uwaʔ] [bapaʔ] [uwaʔ]
   A   B   C   D   E   F   G   H   │ I   J

Based on the analysis of word variants from the 570 data collected, it can be concluded that data totaling 1 produces 32 variations, data totaling 2 produces 11 variations, data totaling 3 produces 2 variations, data totaling 4 produces 5 variations, data totaling 5 produces 2 variations, data totaling 6 produces 1 variation, data totaling 7 produces 1 variation. This, if seen from the dialectological aspect, can be concluded that there is a difference in 1 variation with the highest number compared to other variations show differences in one syllable between one word and another.

This strengthens the results of phonological differences and lexical differences, namely subdialect differences, because variation 1 is greater than the number of other variations. If we use dialectometry, so the finding is different speech, the analysis is 7.01% include to Different Speech. The table analysis is as follows:

Table 7. Phonology Analysis

Proto Malayic	Indonesian Language	Sabak 40 years	Tungkal 60 years	Analysis
lakaw/panaw	berjalan	[bejalən]	[bejalin]	-
tuqelan/tuqelaŋ	tulang	[tuloŋ]	[tuloŋ]	-
qatay (qatey)	hati	[hati]	[ati]	-
taqu	tahu	[tau]	[tahu]	-
ipen/nipen	gigi	[ləpu]	[ləpu]	-

Apart from that, the position of the variants that have been found is determined whether they fall into anteantepenultimate, antepenultimate, penultimate, ultimate, and final ultimate. The explanation is as follows:

Table 8. Phonology Case Based on Syllable

Variant	Data	Position
e~Ø	7	Antepenultimate
e~ə	6	Antepenultimate Ultimate
		Ultimate Final
ŋ~Ø		Antepenultimate
o~a	5	Ultimate Final
ə~i		Antepenultimate
u~o		Penultimate Ultimate
h~Ø	4	Ultimate Final
u~a		
b~Ø		
m~Ø	3	Antepenultimate
k~Ø		Penultimate

Based on the data in the table above, it can be seen that the largest part is the 7 /e~θ/ variations, all of which are in the antepenultimate position. Furthermore, the data /e~ə/ totals 6 whose positions are in the antepenultimate, ultimate, and ultimate final.

Furthermore, variations that have a total of 5 data are found in the antepenultimate and final ultimate positions. Variations that have a total of 4 data are found in the antepenultimate, penultimate, ultimate, and ultimate final positions. Then variations that have a total of 3 data are found in the antepenultimate and penultimate positions. Variations that have a total of 2 data are found in the penultimate, ultimate, and ultimate final positions. Furthermore, variations that have a total of 1 data are found in the antepenultimate, penultimate, ultimate, and ultimate final positions. Based on all the variations collected, the variations that have a complete position are the variations whose data totals 1 and 4. The table can be seen below:

Table 9. Phonology Differences, Variations of Duano Tribe in Sabak and Tungkal

Variations	Data	Total	Antepenultimate	Penultimate	Ultimate	Ultimate Final
1 Variation	7	7	1	0	0	0
1 Variation	6	6	1	0	1	1
2 Variations	5	10	1	0	0	1
5 Variations	4	20	1	1	1	1
2 Variations	3	6	1	1	0	0
11 variations	2	22	0	1	1	1
32 Variations	1	32	1	1	1	1

Chart 2. Variation Phonology Differences at Duano Tribe in Sabak and Tungkal
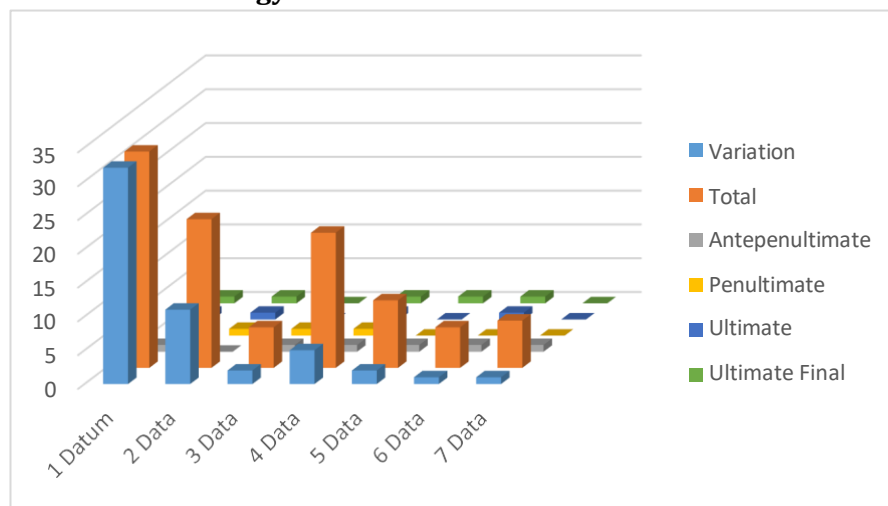
Conclusion

Given the fact that there have been many qualitative and quantitative about dialectology of local languages, but some questions on how the kinship relations of two groups under the same language, where the language enters the realm of extinct languages unanswered. From dialectometry analysis can be concluded that phonology case is 7.01% include to different Speech, and Lexical difference is 35.29% include to different subdialects. It means the kinship of Duano's language in Sabak and Tungkal are very close. Besides that, if we analyze from the cognate and word shift it can be concluded that the condition of Duano language in both area in dangerous. The Duano language in Tungkal has a higher rate of extinction compared to the Duano language in Sabak. This study, however, is limited to only analyze cognate, lexical differences, phonology differences, zero differences and language shift. Therfore, some explanation on isogloss, language maintenance would be useful for further research.

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