

## **PRESERVATION AND REVITALIZATION OF PALEMBANG MALAY LANGUAGE THROUGH TRADITIONAL ART OF DULMULUK**

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### **Abstrak**

Tujuan penelitian ini adalah untuk mendeskripsikan secara mendalam tentang pemertahanan dan revitalisasi bahasa Melayu Palembang di Palembang, melalui kesenian tradisional Dulmuluk. Analisis data dilakukan dengan menggunakan metode etnografi menurut Spradley dengan alur maju bertahap (*developmental research sequence Spradley*). Teknik pengumpulan data dilakukan dengan wawancara, observasi, catatan lapangan, studi dokumen, kuisioner, dan fotografi. Langkah-langkah yang dilakukan peneliti adalah (1) penentuan fokus, (2) pengajuan pertanyaan-pertanyaan, (3) pengumpulan data, (4) penganalisisan dan penginterpretasian data. Selanjutnya teknik analisis data dilakukan dengan menggunakan menggunakan model Spradley (etnografi). Peneliti menganalisis data lapangan yang dikumpulkan dari hasil observasi terhadap partisipan untuk menemukan pertanyaan. Selanjutnya peneliti menganalisis catatan lapangan. Terdapat empat jenis analisis yaitu analisis domain, analisis taksonomi, analisis komponen dan analisis tema. Berdasarkan hasil analisis dapat disimpulkan bahwa pada kesenian tradisional Dulmuluk, bahasa Melayu Palembang masih tetap dipertahankan. Bahasa Melayu Palembang masih mendominasi dan tidak terjadi pergeseran pada kesenian tradisional Dulmuluk. Pada ranah seni dan budaya Dulmuluk, yang menjadi permasalahan besar adalah semakin tergerusnya kesenian tradisional Dulmuluk ini karena alur cerita yang monoton dan kurang beradaptasi dengan arus perkembangan zaman sehingga sulit bersaing dengan karya seni modern yang ada saat ini. Upaya yang dapat dilakukan untuk pemertahanan dan revitalisasi Dulmuluk ini adalah dengan menciptakan kreasi cerita dan tema cerita yang relevan dengan perkembangan dan perubahan zaman saat ini. Apabila upaya pemertahanan dan revitalisasi pada kesenian tradisional Dulmuluk berhasil dilakukan akan berdampak juga pada pemertahanan bahasa Melayu Palembang sehingga terhindar dari pergeseran dan kepunahan.

**Kata-Kata Kunci :** Pemertahanan bahasa, revitalisasi, Dulmuluk

### **A. Introduction**

Language preservation is necessary because language is a tool for self-expression and as historical evidence. In relation to preservation of local languages, it needs to be developed by community of the speakers

because local language has a very important role in the preservation of cultural community of its speakers and a contribution to national culture.

According to UNESCO, Indonesia has more than 640 local languages (2001: 40) in

which there are approximately 154 languages to be considered, which is about 139 languages are threatened with extinction and 15 Languages that really have died. Endangered languages are in Kalimantan (1 language), Maluku (22 languages), West Papua and Halmahera Islands (67 languages), Sulawesi (36 languages), Sumatra (2 languages), and Timor-Flores and Bima-Sumbawa (11 languages). Meanwhile, extinct languages are in Maluku (11 languages), West Papua and Halmahera Islands, Sulawesi, and Sumatera (1 language in each).

Local languages in their development seem neglected by the new generation of regional language-speaking heirs because they feel inferior to languages that have many speakers. This is in line with Asshiddiqe (2007) who states that one of the problems that causes regional languages to be marginalized and even extinct is the negative attitudes and views of some people towards speakers of regional languages. The use of regional languages is considered ancient, poor, and uneducated languages. From the point of pragmatism view, the mastery and use of foreign languages feels more secure and more promising than local languages. Local languages are considered insignificant for the life of a nation, a nation that contains a philosophy of diversity, including language diversity except for a few local languages which are classified as big and strong languages (Javanese, Sundanese and Balinese). Many local languages in this country are increasingly under threat. Most of them in this country are threatened with extinction. The threat clearly diminishes the identity of the ethnic community. This is a factor that causes local languages to become marginalized languages. This factor is of course the biggest threat to the defense and preservation of regional languages in Indonesia.

Lewis et al., argued that there are two dimensions in describing the threat of language, namely the number of speakers who use the language and the number and nature of the use or function of language use. A language is categorized as threatened if there are fewer people who recognize the language so that the language is never used or taught and inherited on to their children.

Furthermore, a language is categorized as threatened with extinction if the frequency of the language use decreases and is used less in daily activities and communication so that the language loses its social and communicative functions. The smaller the realm of language use in society tends to affect the perceptions of language users about the appropriateness of language use in broader functions.

Local languages in Indonesia have a very diverse number of speakers. The vitality of local languages in Indonesia spreads from the most secure status to the extinct status. Among the local languages in Indonesia, there are three languages whose speakers are more than 10 million, namely Javanese (84,3 million speakers), Sundanese (speakers 34 million), and Madurese (speakers 13.6 million). Among those three local languages in Indonesia, whose number of speakers is more than 10 million, it does not include Palembang Malay. This is one of them that triggered the researchers' concerns about preservation of Palembang Malay language. In addition, from some data and sources, such as wikipedia released that the number of native speakers of Palembang Malay language is estimated at only 500 thousand people. The amount will surely continue to decrease if not immediately anticipated by the observers of the language, the policy makers and not least by the speakers of Palembang Malay language itself. Therefore efforts to preserve and revitalize Palembang Malay language must be implemented immediately.

Palembang Malay language needs to be maintained and preserved because it is the mother tongue and identity of the people of Palembang. It also serves as a source of enrichment and empowerment for the Indonesian language. As an identity for the people of Palembang, Palembang Malay Language has become a sign (characteristic) that distinguishes Palembang people from other ethnicities. By the use of a language, we can distinguish one ethnic community from another" (Eric W. Wamalma and Stephen B.J.Oluoch:2013). Language plays pivotal role in individual and group identities. By using language, one community/ethnicity can be distinguished from others. Therefore, the Palembang Malay language needs to be preserved. It needs serious efforts to keep

foster and develop the Palembang Malay Language to prevent it from becoming extinct.

The large number of languages found in the South Sumatra region and the large number of immigrants living in the city of Palembang are a "threat" in themselves to the preservation of the Palembang Malay language. Palembang, as the capital of South Sumatra Province, is experiencing acculturation. The cultural gathering of various ethnic groups in South Sumatra Province will be a threat to the preservation and preservation of the Palembang Malay language. Therefore, efforts to maintain and revitalize Palembang Malay language must be implemented immediately.

Revitalization is a process of increasing vitality of an endangered language so that it fulfills its function for its speaker community. (Grenoble and Lindsay J. Whaley, 2006: 7-21). Preservation efforts related to motivation and revitalization are additional languages that include efforts to protect language, language development, and language speakers. The fact shows that at this time Palembang Malay language tends to begin to be abandoned by its speakers because of its other wider communication language (language of wider communication) so that it can replace Palembang Malay language in various domain of language usage to achieve wider social and economic opportunity. The transfer of Palembang Malay speakers to other languages occurs due to various external factors and internal of the language.

Preservation and revitalization efforts can be done in some domain (realm) language, including in the realm of art and culture. In the realm of art and culture, researchers focus on traditional art Dulmuluk. Dulmuluk is as one of the assets of oral tradition in South Sumatra needs to be preserved and revitalized so as to compete with contemporary art work today. In

this traditional art Dulmuluk, Palembang Malay language still dominates and there is no shift.

Therefore, to keep Palembang Malay language in order to survive and maintain its sustainability and to know in depth how the actual condition of Palembang Malay language, then researcher is interested in researching about the preservation and revitalization of Palembang Malay language through traditional art Dulmuluk.

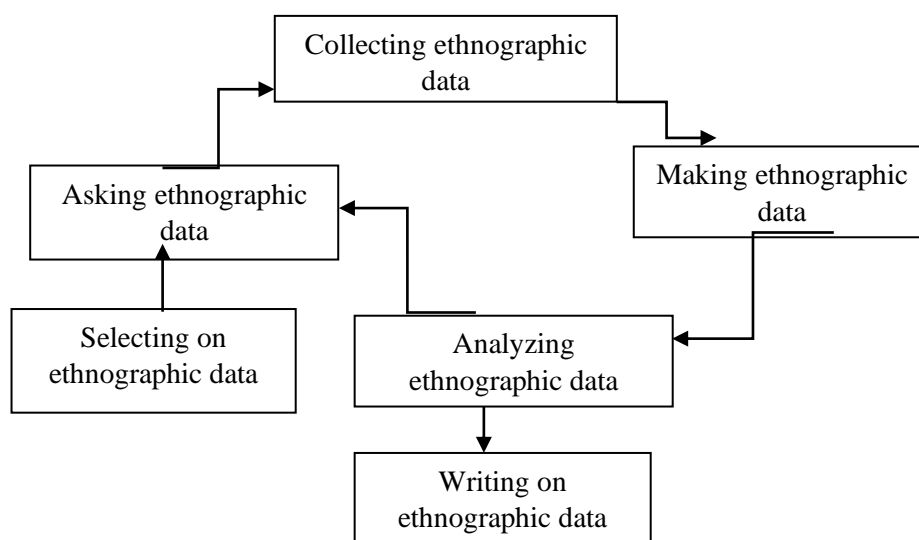
Based on the description on the background in general the problem studied is preservation and revitalization of Palembang Malay language through traditional art Dulmuluk. In particular, the problem is focused on the formation of preservation and revitalization of Palembang Malay through traditional art Dulmuluk.

This study aims to gain a deep understanding of Palembang Malay language preservation in Palembang. This study is more focused on the domain of art and culture that is traditional art of Dulmuluk. Furthermore, the results of this study are expected to be useful for rescue and preservation of regional culture and local languages. The worsening of language preservation will be the degradation of language inheritance as well as a threat to the rescue of culture. Therefore, the preservation and revitalization of Palembang Malay through traditional art needs to be done maximally.

## B. Method

The research methods and procedures used in this research are the ethnographic method according to Spradley, J.P. (1980: 29) with a developmental research sequence Spradley consisting of six steps with the following cycles.

**Figure 1. Cycle of Ethnographic Methods**



Data collection techniques were conducted with interviews, observations, field notes, and document studies. The steps taken by the researcher are (1) determination of focus, (2) the submission of questions, (3) data collection, (4) analysis and interpretation of data. Furthermore, data analysis techniques are performed by analyzing field notes, by conducting domain analysis, taxonomic analysis, components and themes.

### C. Result and Discussion

#### Palembang Malay Language Preservation and Revitalization

The concept of language preservation is more related to prestige of a language in the eyes of its supporting community. Language preservation is the same as language maintenance or language application by a speech community. In general language preservation is defined as decision to continue the collective use of language by a community that has used the language before (Fasold, 1984; Sumarsono and Partana, 2002). Janet Holmes (2001:65) asserts that language preservation is an attempt to use a language in various situations. Furthermore Harimurti Kridalaksana (2008: 178) asserted that language preservation is an attempt to keep a language spoken and valued, especially as a group identity within the community through teaching, media, literature, and so on. Efforts to maintain the use of local languages can be made by governments, non-governmental

agencies such as radio broadcasters, influential publishers, etc. and the latter can be done by individuals. (Jendra, 2010: 159-160).

Language preservation and vitality is a series of concerns about the occurrence of language change, language shift, and even death of language. As Crystal argues (2002: 11) below.

*A language is said to be dead when no one speaks it any more. It may continue to have existence in a recorded form, of course – traditionally in writing, more recently as part of a sound or video archive (and it does in a sense ‘live on’ in this way) – but unless it has fluent speakers one would not talk of it as a ‘living language’. And as speakers cannot demonstrate their fluency if they have no one to talk to, a language is effectively dead when there is only one speaker left, with no member of the younger generation interested in learning it.*

A language is said to die when no one speaks or uses the language. A language has the possibility to be stored in recording, certainly traditionally in the form of writing or in the form of a more modern archival video. According to Crystal (2000) there are at least four reasons for preservation of a language, (1) language requires diversity, (2) language denotes identity, (3) language is a storehouse

of history, and (4) because in language there is something interesting.

Language preservation is a hallmark of bilingual or multilingual societies that can occur in a diglossic society, a society that maintains the use of multiple languages for different functions in different domains. The success of a language preservation depends on user's dynamics of language community in relation to social, political, economic, cultural development of that society. Language preservation is largely determined by the vulnerability of society to the process of industrialization, urbanization, national language politics and mobility of members of the language community.

Language preservation is very important because it can realize cultural diversity, maintain ethnic identity, maintain social adaptability, and enhance linguistic sensitivity. Language preservation is an attempt made to keep a language spoken and valued primarily as a group identity in the language community concerned.

Palembang Malay language needs to be maintained and empowered because Palembang Malay is the mother tongue and identity for people of Palembang and source of enrichment and Indonesian language empowerment. Therefore Palembang Malay language needs to be preserved. In this case, there needs to be an effort to keep maintain and developing Palembang Malay language in order not to become extinct. The number of languages contained in the South Sumatra region to be a "threat" for the sustainability of Palembang Malay language. Palembang, as the capital of South Sumatra Province also experienced acculturation. The cultural meeting of various ethnic groups in South Sumatera Province will be a threat to Palembang Malay language.

Language preservation is an attempt by a speaker or an interest in a language so that the language can function to meet the needs of its speakers or those concerned. Language preservation should be followed by language revitalization.

Revitalization is a process of increasing vitality of an endangered language so that it fulfills its function for its speaker community (Grenoble and Lindsay J. Whaley, 2006: 7-21). Preservation efforts related to

motivation and revitalization are additional languages that include efforts to protect language, language development, and language speakers. The fact shows that at this time Palembang Malay language tends to begin to be abandoned by its speakers because of its other wider communication language so that it can replace Palembang Malay language in various domain of language usage to achieve social and economic opportunity wider. The transfer of Palembang Malay speakers to other languages occurs due to various external and internal factors in language.

### Language Revitalization

Some of the efforts that can be done are as follows.

1. Documenting all aspects of language and literature in Palembang Malay language. This effort can be done with the study, mapping, dictionary writing, standardization and bookkeeping of grammar, writing encyclopedia and literature, and recording the vocabulary of cultural treasures of Malay Malay Language. In addition, the Malay Malay script needs to be documented and controlled by the speakers of Malay Malay.
2. Maintain Palembang Malay language and literary language from the sale or transfer to foreign parties. Palembang Malay language script and script must be saved from foreign reach which has agenda and other interests. Local government regulation and the center for the protection of regional assets and literature should be strengthened.

The efforts of revitalization include three things, namely the effort of protection, development, and guidance on Palembang Malay language. Palembang Malay Language Protection covers the protection of language and literature as well as speakers of the language.

### Revitalizing the Palembang Malay Language

To overcome endangered regional languages, language revitalization is needed. One of the ways of revitalization is documentation and legislation. According to Hinton (2011: 291-293), language

revitalization is an effort to return an endangered language to a better level of use in society after experiencing usage decrease. Furthermore, Hinton emphasized that the main task of language revitalization includes 1). teaching language to those who do not know the language, and 2) making people who learn the language and people who already know the language use it more often. The goal of intergenerational transmission succeeds if the second task is achieved. It is indeed a task as well as a tough challenge. Hinton proposes six concrete efforts that can be made to revitalize the use of language that is almost extinct, namely:

- a. to learn a few words, such as greetings, introductions or short conversations;
- b. to collect linguistic publications, field notes and audio recordings as part of the creation of community-based resources and archives;
- c. to develop writing systems and make community-based dictionaries and pedagogical grammar;
- d. to make audio or video recordings of the remaining speakers for the purpose of documenting and archiving examples of their use of language by creating a corpus of various types of materials;
- e. to attend language classes or language camps; and
- f. to run full immersion schools (schools in which the endangered language is used as the language of instruction) for children in communities who have the supporting resources.

Efforts to document endangered languages in Indonesia began intensively in the 2000s. These efforts are generally carried out by foundations, institutions, or universities, both from within and outside the country, which really have great attention to language issues. The Hans Rausing Endangered Languages Project, funded by Arcadia and the DoBeS (Documentation Bedrohter Sprachen) Project, sponsored by the Volkswagen Foundation are some examples of endangered language documentation initiatives around the world, including Indonesia.

The Indonesian government through its institution, the Language Agency, has

started first documenting endangered languages before other local languages when making an inventory of regional languages in Indonesia. Until now, the inventory process is still ongoing. By this project, it can be found out which languages require to be prioritized for language documentation considering the decreasing number of speakers.

Language documentation is not an easy task to do. It has so many challenges. To meet native speakers of a particular language, documenters have to work extra hard and sometimes risk their lives. Speakers of endangered languages are geographically hard to reach. They usually stay in remote areas, mountains, or small islands. It took quite a long time to get there. Of course, it costs a lot of money for transportation expenses. After arriving at the location, the documenter must be able to adapt to the environment and live with society. If they cannot do that, they could be considered "thieves" by the natives because they thought they were stealing their language.

In documentation, collecting data also requires a lot of time. Ideally, the longer the data collection takes, the more information that can be extracted. If the data collected is sufficient, it will be easier for language reviewers to analyze the data. This will certainly have an impact on the quality of the documentation.

The documentation of endangered local languages by the Language Agency is generally in the form of a dictionary. Even if they have voice recordings, the quality may not be as good as expected and not annotated yet. Grammar documentation has not been done. The grammar commonly used is dominated by languages with more than one million speakers. Arka (2013: 89) noted that from 1975 to 2007, from a total of 335 grammar publications, Javanese (51) occupied the highest number, followed respectively by Sundanese (24), Balinese (14), and Lampung (9), and the Acehnese language (7). Documentation in the form of a dictionary is not enough. Documentation in the form of a corpus of endangered languages should be the priority. The corpus is primary data, unlike dictionary or grammar whose data have usually been edited. The corpus can be a tool in compiling a dictionary and can be an analytical tool in compiling grammar.

Language documentation is actually the first step of the effort to revitalize endangered languages. The success of revitalization still depends on the speaking society itself. However, the central and local governments, as determinants of language policy, are also responsible for maintaining and preserving the languages in their respective areas.

### Traditional Art of Dulmuluk

Dulmuluk traditional art is one of the existing oral traditions in South Sumatra. The statement was confirmed by Achmad (2006: 125-127) which states that Dulmuluk is a traditional theater in South Sumatra. In staging Dulmuluk used dialogue in the form of pantun or poetry. Performances begin with someone telling stories then being heard and attended by a group of spectators. Furthermore, staging develops into a musical accompaniment. The formation of Dulmuluk undergoes several phases / stages (Saleh, 1996: 27-32) ie :

1. Dulmuluk begins with poetry reading. In Palembang has been known poetry readings entitled "The Glory of the Kingdom of Malay" which is further known by the name of Abdulmuluk or Dulmuluk, a name figure in the story Dulmuluk. Syair Dulmuluk is presented by a poet reader in the presence of audiences and spectators. The recitation of this poem is usually done on the occasion of the celebration, the night before the sanctuary, to entertain people who are working to prepare for an event.
2. In the second stage the verse is recited by several people in turn, according to the dialogue and role of each.
3. In the third stage, the dialog is no longer read but memorized. In this phase began accompanied by acting and wearing a simple costume. Players are no longer sitting but standing around in circles making small circles. The players who are not playing sit on the floor, then when the time appears they stand.
4. At this stage, Dulmuluk traditional art begins to play in the field and no longer above the house. The costumes used by the player are complete like the current Dulmuluk. Property already exists

including piggyback. The performance is accompanied by music.

5. At this stage, the era of Japanese occupation, traditional art of Dulmuluk experienced a fairly rapid development. The Japanese government used Dulmuluk as a propaganda tool because they know that people are very fond of watching Dulmuluk. Dulmuluk's performances begin to be equipped with a stage where the stage accompanied the screen, lighting and audiences' seats.
6. At this stage Dulmuluk began to use modern all-round equipment.

### Dialog pada Kesenian Tradisional Dulmuluk

Here, researcher analyzed the snippet of dialogue on Dulmuluk:

#### Palembang Malay Version

- |             |  |
|-------------|--|
| 1. Khadam 2 | : Hai Wakyeng (menghampiri Wakyeng sambil bersalaman)  |
| 2. Khadam 1 | : Ay baik-baik bae Mangdul, makmano kabar kau pulok?   |
| 3. Khadam 2 | : Syukurlah Wak Yeng, pertama kito samo-samo sehat, makonyo kito mensyukuri nikmat sehat. Kareno dengan sehat kito biso begawe. Bener dak Mang Dul.              |
| 4. Khadam 1 | : Bener nian Wak Yeng cubo kalu kito saket, idak pacak sekolah, rugi kito, kareno belajar itu, sangat....sangat penting untuk masa depan dan bangsa kito ini.    |
| 5. Khadam 2 | : Bener....bener itu, bayangke bae kalu rakyat negeri ini bodoh cakmano masa depan bangsa kito   |
| 6. Khadam 1 | : Iyo nian, makonyo mak ini ari pemerintah menggiatkan wajib belajar 12 tahun, supaya paling idak rakyat negeri ini biso tamat SMA galo, idak terlalu jadi bodoh |

7. Khadam 2 : nian.  
: Mak ini kesempatan buat rakyat negeri ini. Makonyo jangan disio-sioke, cepetlah yang punyo anak umur 7 tahun sampai 12 tahun, jangan idak disekolahke, bener dak Wak Yeng

8. Khadam 1 : Betul! Ini kito sekedar ngingetke pada rakyat negeri ini.

### English Version

1. Khadam 2 : Hi Wak Yeng (approached Wak Yeng with a smile)
2. Khadam 1 : I'm fine Mang Dul. How are you doing?
3. Khadam 2 : Thank goodness Wak Yeng, we are both healthy, so we should be grateful Because we can work. True, isn't it Mang Dul?
4. Khadam 1 : True Wak Yeng, if we are sick, we cannot go to school, our loss because learning is very ... very important for the future and our nation.
5. Khadam 2 : True .... that's right, just imagine if the people of this country are stupid, how the future of our nation
6. Khadam 1 : Yeah right, that's why the government is intensifying the compulsory education of 12 years, so that at least the people of this country can finish all high school. Not too stupid
7. Khadam 2 : Now the opportunity for the people of this country. So do not waste it, hurry up, who have children aged 7 years to 12 years,

register them to school, right Wak Yeng?

8. Khadam 1 : Right! This we just remind the people of this country.

The quote of dialogue Dulmuluk above contains a moral message or educational message. The moral message in the dialogue quote invites the community to succeed the 12-year compulsory education program.

The words used are Palembang Malay language vocabulary. In the word "ngingetke" there the disappearance of me-N. The removal of the me-N is indeed a uniqueness of the Palembang Malay language which eliminates many affixes of me-N. Here are some use of Palembang Malay vocabulary contained in the pantun above :

- |                  |                |
|------------------|----------------|
| 1. bae           | : only         |
| 2. enteng        | : important    |
| 3. makmano pulok | : How          |
| 4. Cakmano       | : how          |
| 5. samo-samo     | : together     |
| 6. Iyo nian      | : true         |
| 7. makonyo       | : hence        |
| 8. Mak ini ari   | : nowadays     |
| 9. kito          | : we           |
| 10. Supayo       | : in order     |
| 11. kareno       | : because      |
| 12. Galo         | : all          |
| 13. biso         | : can          |
| 14. Bodoh nian   | : very stupid  |
| 15. begawe       | : work         |
| 16. Disio-sioke  | : waste        |
| 17. pertamo      | : first        |
| 18. Cepetlah     | : hurry up     |
| 19. cubo         | : try          |
| 20. Punyo        | : have         |
| 21. kalu         | : if           |
| 22. Disekolahke  | : get schooled |
| 23. saket        | : sick         |
| 24. Ngingetke    | : remind       |
| 25. idak pacak   | : cannot       |

**Table 1. Density BMP in dulmuluk**

No	BMP	Indonesia language	BMP + B.I	Other local language	Foreign language
1	V				
2			V		
3	V				
4	V				
5	V				
6			V		
7	V				
8			V		
<b>Total</b>	<b>62,50%</b>	<b>0%</b>	<b>37,50%</b>	<b>0%</b>	<b>0%</b>

In the table above, it is illustrated that Palembang Malay language still dominates. It can be recalled that in the art of Dulmuluk Palembang Malay language is still maintained and no occurrence of language shift in this context. Therefore Dulmuluk art is important to be maintained as a medium and reference for preservation and revitalization of Palembang Malay language.

#### **Efforts to preserve Palembang Malay Language through Dulmuluk Traditional Arts**

Palembang Malay language is one of local languages that is still used as a means of communication by Palembang people. Therefore, Palembang Malay language must be preserved. Various efforts made by the community and local government to maintain this language in order to continue to survive and develop, among others, is to preserve the traditional art of Dulmuluk. Some efforts that have been done are as follows.

1. In the arts and cultural events such as weddings, traditional art of Dulmuluk are always performed and become part of the series of organizing at the wedding ceremony of community in Palembang.
2. There is an event program on Radio Republik Indonesia and Television showing Dulmuluk show.

Along with the development era in this era of globalization, the use of Palembang Malay language not only occur in a monolingual but also in multilingual. Monolingual and multilingual language usage is common in a language community. As Gumperz said that in a region it is possible to live several varieties of languages side by side.

The use of several varieties of language in the city of Palembang, of course, is a serious problem that requires handling that is not easy. Therefore, it needs a careful planning to overcome the problem. Planning is a policy of giving consideration both conceptually and politically to cultivate language problems at the national level so that language can survive. The form of language policy is in the form of planning to preserve, nurture and develop Palembang Malay language in accordance with the language function in Palembang. Here are some efforts that can be used as a basis for maintaining Palembang Malay language through the realm of art and culture are as follows.

1. Through the race and cultural festival and culture of Palembang by using Palembang Malay language.
2. With the development of oral tradition, Dulmuluk traditional art. Although the traditional art of Palembang is experiencing ups and downs even eroded by other modern arts. Dulmuluk can be an icon and reference of Palembang Malay language development through art.

### **Strategy of Preservation and Revitalization of Palembang Malay Language through Dulmuluk Traditional Arts**

Palembang Malay language preservation needs to be done with some strategies by community and local government. Determination of language preservation strategy needs to be done because local language contributes greatly in the formation of national character and the formation of national culture. Here are some strategies that can be done to maintain Palembang Malay through traditional Dulmuluk art.

1. Dulmuluk traditional art is introduced and socialized to the young generation, especially at the elementary school students, middle, and high, and universities.
2. Local governments pay special attention to making special local regulations discussing traditional art Dulmuluk so that traditional art Dulmuluk can continue to survive and develop and avoid extinction.
3. Enliven Dulmuluk performances both audio and audio visual media, especially on private radio and local television.

### **Efforts to preserve and revitalize Palembang Malay through Dulmuluk Traditional Arts**

Dulmuluk traditional art in its development experienced ups and downs. In the 1960-1970s until the era of the 1980s, Dulmuluk very popular and a favorite spectacle of the community. But in the next development in the 1990s Dulmuluk began to be abandoned by the fans because it began to compete with some more modern entertainment varied. Concerns about Dulmuluk's "fate" are still continuing to this day and have not been able to arouse the hearts of some people in South Sumatra to get out of the zone of cultivation of contemporary culture. The community has not been inspired to re-dig and empower and preserve the oral tradition. Therefore, this apprehensive condition must be addressed wisely and wisely

by appreciating and providing concrete steps in the effort to preserve the oral tradition.

Here are some efforts that can be used as a basis for maintaining traditional art Dulmuluk :

1. Creating more varied (non-monotonous) stories and theme stories relevant to the development and changing of the times.
2. Organizing various Dulmuluk competitions and festivals so that will grow the love of the younger generation of traditional art Dulmuluk.

Due to the ups and downs of development of traditional art of Dulmuluk, the concerns of linguists, observers of the language, and the litterateur and humanist towards the "fate" of Palembang Malay existence. Palembang Malay language which is the language used in perform Dulmuluk is not possible to start abandoned by the people of Palembang especially by the younger generation. Therefore efforts to preserve and revitalize Palembang Malay language through traditional art of Dulmuluk must be done immediately. The efforts of preservation and revitalization, among others, can be done with protection, development and fostering of traditional art of Dulmuluk and Palembang Malay language.

Dulmuluk can be an icon and reference of Palembang Malay language development through art. By becoming an icon and reference for the development of Palembang Malay language, this language is expected be protected from extinction.

### **Conclusion**

Language preservation is an attempt made to keep a language spoken and valued primarily as a group identity in the language community concerned. Palembang Malay language needs to be maintained and empowered because Palembang Malay is the mother tongue and identity for the people of Palembang and source of enrichment and Indonesian language empowerment. Therefore Palembang Malay language needs to be preserved.

Efforts to preserve and revitalize Palembang Malay language through traditional Dulmuluk art should be done immediately. The efforts of preservation and revitalization, among others, can be done by protection, development and fostering of traditional art Dulmuluk and Palembang Malay language. Safeguards can be done by documenting the language. Development and fostering efforts can be carried out by regularly holding competitions and festivals of traditional Dulmuluk art culture

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