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**SUKU ANAK DALAM DICTIONARY: DOCUMENTING
CULTURAL ITEMS OF ENDANGERED INDIGENOUS LANGUAGE**

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ABSTRACT

A number of ecological linguists, using critical discourse analysis, have found that between culture, language, and biodiversity has a correlation. One of them is *Suku Anak Dalam* or called *Orang Rimba*. *Suku Anak Dalam* is a semi nomadic ethnic group living in National Park of Bukit Dua Belas, Jambi Province. The language is indigenous and endangered so that it must be documented. The speakers of a language will lose their language; even language is often regarded as a symbol of tribal identity or national identity. In the midst of the widespread use and dissemination of foreign vocabulary, some regions still maintain the cultural vocabulary that characterizes the region. This research was conducted for the reason of collecting the lexical items from *Suku Anak Dalam* language into a dictionary. This research and development aimed to find out and examine the cultural items needed by dictionary of *Suku Anak Dalam* language.

Keywords: *Suku Anak Dalam Language, Designing, Software Dictionary, Indegeneous language*

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INTRODUCTION

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

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

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

Ethnologue (2015) recorded 7,102 languages spoken worldwide. Meanwhile, in Indonesia there are 707 languages spoken about 221 million people. That means that approximately ten percent of the world's number of languages is in Indonesia. However, one by one the language is threatened with extinction. This is due to various factors. Syarifuddin (2016) in Jakarta Post said that, endangerment is a slow-but-sure plague in the world of language. Inadequacy of research interests and initiatives in studying Indonesian local language maintenance have become one among many contributing factors in the lack of updated details related to this issue, in addition to reluctance and unwillingness to learn local languages by Indonesians. When this is ignored it will be far more difficult to uncover the current trends of the Indonesian local language maintenance, shift, or worse, endangerment, making it easier for Indonesian languages vanished without ever being documented. Therefore, the cultural

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

Those conditions are same with the language in Jambi Province. Jambi Province is located on the Sumatera island, one of the largest island in Indonesia. Jambi Province with an area of 53,435,720 ha, has unique and specific landscapes, the potential of its natural resources that promise a wealth of biodiversity and fascinating cultural arts. Linguistic Researcher of Jambi Province, Sitanggang (2017), mentioned to Jambi coverage, there are several native languages narrative in Jambi Province. The loss of these languages is largely because of linguistic and cultural assimilation with the majority group, with migration to the cities and lack of support for these languages in state education being important factors. This is particularly true in Indonesia, where Indonesian language is being taught in school and the indigenous languages are losing their ground in the daily life.

According to Sukendro (2011), the original community of Jambi Province consists of the *Weddoid* Tribe, *Melayu* Tribe (divided into two, *Proto Melayu* and *Dentro Melayu*), Kerinci, Bajau, and *Orang Batin*. For the tribe of immigrants who are in Jambi Province comes from various ethnic and tribal groups in Indonesia such as the Minangkabau Tribe, Batak Tribe, and *Bugis* Tribe. According to Jauhari and Said (2012) the people who inhabit Jambi Province can be divided into two major groups, namely indigenous groups and migrant community groups. In Jambi Province, there are still tribes or communities that have not been acculturated with the other communities. Indigenous people have long lived and settled in Jambi since the days of his ancestors to this day. They are known as *Suku Anak Dalam*, and call themselves the *Orang Rimba*.

Suku Anak Dalam or called *Orang Rimba*. *Suku Anak Dalam* is a semi nomadic ethnic group living in National Park of Bukit Dua Belas, Jambi. They use *Bahasa Rimba* to communicate to each other. *Suku Anak Dalam* is one of the remote indigenous communities in Jambi Province. Scientifically, the culture practitioners and researchers still do not know with certainty the origin of the *Suku Anak Dalam*. Information written in a number of research results and narratives presented by outside communities including from their own communities has not been able to clearly confirm the origin of their offspring (Manurung, 2013).

The origin of *Suku Anak Dalam* was first published by Soetomo (1995) in his thesis entitled "*Orang Rimbo*". According to Muchlas (1975) *Suku Anak Dalam* comes from three offspring, namely:

1. Descendants from South Sumatra, generally live in Batanghari District.
2. Descendants from Minangkabau, generally in Bungo Tebo District partly Mersam (Batanghari).
3. Descendants from Jambi origin namely Kubu Air Hitam Sarolangun Bangko.

Rosyada (2013) mentioned that the Jambi tribe originated from Pagaruyung (now West Sumatera) army soldiers who at that time intended to Jambi, but in the middle of the journey they ran out of supplies, and were forced to continue their journey to Jambi. They were afraid of having to return to Pagaruyung, so they finally agreed to survive and become a traveler in the wilderness of Jambi which was still very heavy.

Other interesting information from Jauhari and Said (2012) is that the *Suku Anak Dalam* comes from Jambi Kingdom warriors. In a fierce battle, the Jambi Kingdom soldiers were overwhelmed by the cunning of Dutch soldiers with their *divide et impera* politics and with modern weaponry some of Jambi Kingdom's soldiers surrendered to the Dutch, and others unyielding to the Dutch colonizers decided to flee to in the wilderness.

Suku Anak Dalam language is a local language that is used as a medium of communication. It is used to communicate with their fellow communities and to interact with their groups. This language is still maintained until now as a form of their cultural existence. At first glance, the language of *Suku Anak Dalam* is not too different from Malay. According to some studies, the roots of *Suku Anak Dalam* language are the same as Malay root. They have their own language which belongs to the Western Austronesian language family and part of the Hesperian languages that derive Malay, further reducing the language of the *Suku Anak Dalam* or *Kubu* Language (Keraf, 1996; 209).

As in Jambi Malay, the language of the *Suku Anak Dalam* also pronounces 'r' vaguely (pronunciation in the throat).

Example: *Rimba* → /khimba/

Some words containing the letter 'a' will usually be changed to 'o'

Example: *kemana* → *kimono*

makan → *makon*

Sound 's' at the end of a word usually will be changed to 'i / y'

Example: *malas* → *malay*

Beras → *beray*

Sentence patterns in the *Suku Anak Dalam* language are similar to Bahasa Indonesia.

Example of a few simple sentences in the language of the *Suku Anak Dalam*:

Table 1 The examples of sentences in the *Suku Anak Dalam* language

<i>Suku Anak Dalam</i> Language	Indonesia Language	English
<i>Aken dok bemakon</i>	<i>Saya ingin makan</i>	I want to eat
<i>Bepak pogi beburu</i>	<i>Bapak pergi berburu</i>	Father goes hunting
<i>Induk bagi ndelok buah-buahan</i>	<i>Ibu sedang mencari buah-buahan</i>	Mother is looking for fruits
<i>Adek hop indok belajar</i>	<i>Adik tidak mau belajar</i>	Sister does not want to study
<i>Kakok nyuluh ikan di sungoy</i>	<i>Kakak mencarikan di sungai</i>	Brother fishes at the river

Currently, there has been a lot of interaction between the *Suku Anak Dalam* and outsiders. This condition affects the language of the *Suku Anak Dalam*. Some terms from outside languages (Java and Malay) so it is sometimes difficult to distinguish whether the language is genuine from *Suku Anak Dalam* or already experiencing mixing (absorption).

***Suku Anak Dalam* as an Indigenous Culture and Endangered Language**

The indigenous *Suku Anak Dalam* is indeed in Jambi hinterland and the certainty of their origin still needs to be done and more careful research. Quite unique, they have *besale* (kinds of

medical therapy), spell, and *seloko* (kinds of *pantun*). Treatment procedures and their knowledge of nature are a valuable cultural treasure. This tribal culture when organized and grown can be a cultural attraction that can support the development of the arts and cultural tourism sector in Jambi Province.

Lately the *Suku Anak Dalam* began to open up with the outside world, a number of citizens have been and are in the stage towards change. Several dozen families have embraced religion like an ordinary people, and live a life. They begin to desire to accept outside influences, as long as they do not undermine their customs and traditions.

According to Saudagar (2006), theoretically the system of cultural values is a part that is essential for the existence of a society. The position of the cultural value system is central and acts like a hot spot (focus) which illuminates the whole of the elements and other aspects of society's cultural framework (Koentjaraningrat: 1996). In other words, an understanding of the culture society as their own cannot be met properly without entering into the aspects of their cultural value system. In this case, the traditional wisdom values of the *Suku Anak Dalam*, *Melangun* and *Besale* is one way for them to maintain and uphold the cultural values of their ancestors.

Basically, *Suku Anak Dalam* lives with a much closed culture. They do not like conflict. If there is a dispute, they are more likely to avoid. They are also known as shy and adherent people of customary law. In case of violation of customary law, the sanction they receive from *Jenang* or *Tumenggung* is very heavy.

Forest destruction and misguided development lead to cultural degradation. Several conflict incidents began to be heard, and generally the problems they encountered appeared more and more. The biggest problem they feel is the narrowness of forest areas where they survive and breed.

Indigenous cultures build indigenous language. No matter the population of speakers, Indigenous languages, many of which are spoken in rural areas, are subsequently marginalized, and speakers experience different degrees of language loss and then shift to the dominant national language (Hornberger and Coronel-Molina, 2004). Indigenous people have historically argued the language-culture-environment connection, evident from treaties with national governments to current resistance to development (Alfred and Corntassel, 2005). According to Stokes (2011), the uses of new and social media still require examination by indigenous

communities and postsecondary students alike. That idea and several others that would enable access to digital forms of language, including creating iPhone and iPod applications for tribal members did not reach tribal leadership due to the student's reluctance to cause controversy. However, these ideas were heavily discussed and debated through our organization, and through the blog, the student was exposed to additional possibilities shared by peers. In a global society where one in ten people is a Facebook user and Twitter is a common tool, new media, especially social media frequently used by postsecondary students, including these Indigenous students, cannot be overlooked. Another solution is language revitalization and documentation. According to Hermes, Bang and Marin (2012), the process of documentation and transcription specialization can systemically remove the language from use by community members, allowing only those employing high levels of academic discourse the ability to engage with knowledge production. Linguists, activists, and community members looking to create overlap between revitalization and documentation efforts have successfully found ways to traverse these competing priorities.

'Endangered' languages are currently still being learned by children, but that will no longer be taught to children within the century (Hauffman: 2009). The diversity of languages is a pillar of cultural diversity. Therefore, the extinction that occurs in a language means also the loss of cultural wealth. Tradition, memory, and the way of thinking and expression, which is an invaluable inheritance to achieve a better future, will be lost.

Therefore, to address these endangered regional languages, revitalization of language is necessary. One form of revitalization that can be done is by documenting the language. Sitanggang (2017) said that the necessary vocabulary documentation of regional languages. This is to anticipate if the local language will be completely destroyed. According to Hinton (2011: 298 - 298), language revitalization is an attempt to restore an endangered language to a better level of use in society after a decline in use. Documentation is still as the big issue for speakers of some languages. However, emerging literacy among speakers of the endangered languages creates a new range of users and uses for dictionaries (Corris et.al: 1999). Himmelmann (2006: 1-5) argues that language documentation is a recording of language that is multipurpose and eternal. Multipurpose in that context means that language documentation includes as many recording as possible and diverse covering all aspects of the language.

Documentation of *Suku Anak Dalam* Language

Documenting the language is included in the branch of documentary linguistics (documentary linguistics). In the traditional view (structural linguistics), the documentation of language is basically composing grammars, dictionaries, and a number of texts (Woodbury, 2008: 5; Himmelmann, 2006: 17-19). One of the rulings of the Indonesian Congress of the Republic of Indonesia in 2013 from Development of Language improved planning and determination of regional language corpus for the enrichment and enhancement of the Indonesian language as a language of Indonesian plural guard and important pillar of NKRI.

Therefore, it is necessary to do various linguistic and literary activities, such as the preparation of various language vocabulary dictionaries of *Suku Anak Dalam* which aims to keep the *Suku Anak Dalam* language maintained in the era of globalization and encourage the growth and increase the public appreciation of the language of *Suku Anak Dalam*.

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

Documentation in the form of a dictionary alone is not enough. For Jambi itself, there is *Kamus Kosakata Budaya Jambi* from Jambi Province Library that provides the cultural items yet the definition. The problem is, the dictionary is very limited and not all the people can easily get the dictionary because they must go to the library of Jambi Province and the librarian cannot give the permission to lend the dictionary. Some of the conveniences obtained with this dictionary. Among them are simpler and don't have to carry heavy printed dictionaries. Moreover, *Suku Anak Dalam* language dictionary stored in the Jambi Provincial Library cannot be borrowed on the grounds that there will be damage to the book. This is because the dictionary only has a few stocks and the condition of the paper that has begun to decay. The researcher got the information that the officers of the library feel afraid that the dictionary will be broken or gone from one who

does not responsible, because this dictionary is an important archive of Jambi documentation. With this android-based dictionary application, it is expected to make it easier for users to be able to find out and learn some terms contained in the culture of *Suku Anak Dalam* found in Jambi Province.

The researcher would collect those languages and make a file namely dictionary. Based on the reality the writer would like to conduct a research about “*Suku Anak Dalam* Dictionary: Documenting Cultural Items of Endangered Language”. This study was conducted for the reason of collecting the cultural items, especially from *Suku Anak Dalam* language into a dictionary.

METHODOLOGY

The research was conducted based on educational research and development (R&D). Borg and Gall (1983) proposed that the goal of R&D is to take this research knowledge and incorporate it into a product. Research and development is the process of researching consumers needs in this case developing products of dictionary. The purpose of R&D efforts in education is not to formulate or test theory but to develop effective for of the product (Borg and Gall: 2003). The final result of this research was the dictionary. Hence, the product is expected to all the readers, linguists and researchers’ need. This research was done into evaluation and need analysis, product design, materials validation, revision and final production (Bog and Biklen: 1992).

This study was conducted in Jambi Province. The researcher got permission from the head of local library in Jambi to get the printed dictionary of *Suku Anak Dalam* language. Then, in conducting the research, the researcher confirmed the head of the library and made deals with them to do the research. The researcher got the data from the dictionary of *Suku Anak Dalam* language that written by *Kantor Bahasa* (Language Office) Jambi Province with entitled “*Kamus Kosakata Budaya Jambi*” second edition 2015. Finally, the researcher collected it in one of dictionary.

The steps taken in the analysis of this need is to conduct a direct survey of several students and artists who are also language practitioners in the form of literature studies and interviews. From the survey conducted, information was obtained that they had difficulty finding

out about the *Suku Anak Dalam* language because of the lack of reference books related to the tribe.

After conducting interviews with several language practitioners, researchers continued observing the regional library in Jambi Province. The researcher headed to Nyogan Village, Merlung District, Muaro Jambi Regency to meet *Tumenggung*. *Tumenggung* is a leader of *Suku Anak Dalam* in the region that can speak Indonesian fluently and can talk with other people. *Tumenggung* has an important position in their community; the highest leadership (as *Rajo*), law enforcers who decide cases, ritual leaders ceremonies, and people who have the ability and supernatural powers. There the researcher met *Tumenggung* S (64 years old) and his brother N (57 years old) and asked about the cultural vocabulary they used. *Tumenggung* S and N corrected the language contained in the dictionary and also added some of the vocabulary they used when they performed traditional ceremonies and other daily activities.

The informants would give some information about the cultural items of *Suku Anak Dalam* language that would be added in software android-based dictionary. The informants are S (64 years old) and N (57 years old) as a *Tumenggung*. *Tumenggung* is a leader of *Suku Anak Dalam* region that can speak Bahasa Indonesia fluently and can talk with other people. *Tumenggung* has an important position in their community; the highest leadership (as *Rajo*), law enforcers who decide cases, leaders of ritual ceremonies, and people who have the ability and supernatural powers.

FINDINGS AND DISCUSSION

There are several books related to the *Suku Anak Dalam*. One of them is the *Kamus Kosakata Budaya Jambi*. The dictionary book only consists of a few stock items and cannot be freely borrowed by library visitors because it is feared that it will damage the book, considering that the stock is very limited and there is no log of documentation. With permission from the head of the Jambi Province regional library, researchers could borrow the dictionary book for research purposes for several days. The Jambi Cultural Vocabulary Dictionary (*Kamus Kosakata Budaya Jambi*) book is then used by researchers as a source of material or data to be entered into the dictionary application to be created.

In doing evaluation was done by interview with some language practitioners and other activists. The result of the interview is the dictionary is very necessary because the language of the *Suku Anak Dalam* includes endangered languages.

The product produced in this study is *Kamus Kosakata Bahasa Suku Anak Dalam*. The researcher made a boundary on this research is the word / culture term contained in the *Suku Anak Dalam* language. The number of words/terms obtained is as many as 298 words consisting of nouns, verbs, adjectives, and several other lexical terms that are formed in proverbs and phrases.

Table 2 The Number of Word Class of *Suku Anak Dalam* Language

Word Class		
Noun	Verb	Adjective
169	35	2

The word class that found in this dictionary consists of noun, verb and adjective. Noun is a word that identifies a person, a thing or an idea, quality or state. A verb describes what a person or thing does or what happens. An adjective is a word that describes a noun and gives extra information about it. In addition, this dictionary also find phrases and proverbs that the numbers are shown in the Table.

Table 3 The Number of Phrases and Proverbs of *Suku Anak Dalam* Language

Phrase	Proverb
85	7

A phrase is a group of words which have a particular meaning when used together. Meanwhile a proverb is a well-known phrase or sentence that states the truth or gives advice. Some examples of word class lists, phrases and proverbs that are translated into Indonesia language.

FINDINGS AND DISCUSSION

Several stages are carried out in the making of the *Kamus Kosakata Bahasa Suku Anak Dalam*. Looking for vocabulary by using the Jambi Cultural Vocabulary Dictionary in printed form found in the Jambi Provincial Library and also interacting with *Tumenggung S* as a native speaker of *Suku Anak Dalam* language to add other vocabulary that has not been listed and also ascertain whether the meaning of the vocabulary is correct or wrong.

There were some difficulties in meeting *Tumenggung* who at that time was seriously ill and did not want to be found. His wife said that if *Tumenggung* was found the pain would get worse and would spread to other people. Therefore, only a few new vocabulary words are added to the dictionary. Furthermore, to ascertain whether the meaning of the vocabulary was correct, the researcher visited N who was the younger brother of *Tumenggung S*.

However, it was quite unfortunate that N also did not know too much about culture and customs that were usually done by the *Suku Anak Dalam*. Considering that he has rarely used the term and has more communication with outside communities. N suggested going to the *Bukit Dua Belas* area, the place where Butet Manurung, a cultural and educational activist, conducted research and teaching there. *Suku Anak Dalam* society at there still adheres to the culture and customs of their ancestors and is still very alienated by the other people. However, due to researchers' limited time and also many things that must be considered to go to that place, the researchers abandoned their intention to go there.

CONCLUSION

The product contains material about lists of words/terms in *Suku Anak Dalam* language which are then translated into Indonesia language. The number of words/terms obtained is as many 298 consisting of noun, verbs, adjectives and several other lexical terms that are formed in proverbs and phrases.

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