

Development Digitization of Partuturon Cultural Linguistic Index as Conservation and Revitalization of Angkola Language in South Tapanuli District

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Abstract

The purpose of this research is to develop the digitization of Partuturon cultural linguistic index as an effort to conserve and revitalize the Angkola language in South Tapanuli Regency. This research is structured using the concept of needs analysis, application development, application testing and implementation. This research brings findings and results that stimulate the initialization of the Partuturon cultural linguistic index, provide a deeper understanding of the angkola language and contribute to its preservation and development efforts, and overall understand the impact of digitization on the conservation and revitalization of the Angkola language. The implications of the findings examined towards the maintenance of the Angkola language, as well as the potential development of modern cultural innovations. The results of the analysis show that the digitization of the linguistic index of Partuturon culture has proven to be effective in the conservation and revitalization of the Angkola language. The digitization of the linguistic index has increased public interest in the Angkola language, especially the younger generation. The digitization of the linguistic index has also helped the community in understanding and using the Angkola language better.

Keywords: Language Index Digitization, Partuturon Culture, Conservation, Revitalization, Angkola Language.

INTRODUCTION

Universal elements of culture that exist throughout the world include: (1) religion, (2) social organization, (3) knowledge, (4) language, (5) livelihood, (6) art, and (7) technology and equipment (Koentjaraningrat 2004). the focus of cultural preservation efforts in South Tapanuli is the angkola language used by the community. This language is part of the partuturon culture that has high historical and cultural value. However, angkola language faces various challenges that threaten its sustainability, such as shifts in interest and language use in the younger generation and the influence of globalization. Therefore, it is important to develop a strategy for the conservation and revitalization of angkola language. One strategy that can be done is to digitize the linguistic index of partuturon culture as an effort to preserve and revive angkola language. With digitization, partuturon linguistic and cultural data can be more easily accessed and used by the community, including the younger generation. This is expected to strengthen the cultural identity and language of angkola and help in maintaining the sustainability of this language in the future.

Partuturon is one form of oral culture of the Angkola community. Partuturon is a speech tradition used in various contexts, such as marriage, death, and other traditional events (Lubis, 2000). Partuturon contains values, norms, and philosophies of the Angkola community that need to be preserved. The importance of digitization in cultural and language preservation is inseparable in the context of the Angkola language in South Tapanuli, digital technology plays an important role in documenting and revitalizing this endangered language. So that conditions like this do not continue, preventive efforts are needed, one of the efforts that must be made at this time is digitization. The importance of cultural digitization is the process of converting various forms of culture,

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such as text, images, audio, and video, into digital formats (Janaki, 2013). Cultural digitization can assist in the preservation and dissemination of cultural heritage to the younger generation. This effort is done by transferring media from printed, audio, and video forms to digital forms (Mantri, 2021). Digital platforms provide a means to collect, control, and disseminate linguistic data, preserving and accessibility to future generations. In addition, digital resources allow for the creation of interactive language comprehension materials, which can generate interest in the language among young speakers. Through digitization, the preservation of cultural heritage and language becomes more dynamic and adaptable to the evolving needs of society, thus ensuring the survival of the Angkola language in the years to come (Bosch, 2011).

Revitalization falls into two categories, namely at the macro level and at the micro level (Hadiwijaya, 2023). Revitalization at the macro level usually relates to laws, political situations, policies, etc. that usually apply at the national level. As such, it automatically includes government support for local languages, language planning at the national level, educational goals (such as bilingual education and mother tongue-based primary education), and the bilingual and multilingual situation in the country/region. It can also be said that this macro level is beyond the control of local communities, but the impact of these policies needs to be known before they are implemented in language communities. On the other hand, micro-level revitalization involves the demographics, language attitudes, cultural activities, and linguistic situation of the local language community.

Language protection efforts are indeed efforts whose results are not tangible in material-economic terms, but this is a struggle to make a significant contribution to protecting and managing the nation's inner wealth (Grenoble, 2021). The challenges and opportunities in the conservation and revitalization of the Angkola language are diverse. One of the main obstacles is the decreasing number of fluent speakers, especially among the younger generation who are more familiar with dominant languages such as Indonesian and English. In addition, the lack of written materials and formal education in Angkola poses a significant obstacle to its preservation. However, the emergence of digital technology and social media platforms provide avenues for the documentation and dissemination of the language (Otsuji, 2015), thus offering new opportunities for the revitalization of the language. Collaborative efforts between linguists, educators, community members and government agencies are essential in designing effective language conservation and revitalization strategies to address these challenges while leveraging technological advances.

Based on the background presented, the formulation of this research problem is.

How is the development of digitization of partuturon cultural linguistic indexes as conservation and revitalization of the Angkola Language in South Tapanuli Regency?

How is the product trial of the development of digitizing the linguistic index of partuturon culture as a conservation and revitalization of the Angkola Language in South Tapanuli Regency?

What is the effectiveness of the product trial results of the development of digitizing the linguistic index of partuturon culture as conservation and revitalization in South Tapanuli Regency?

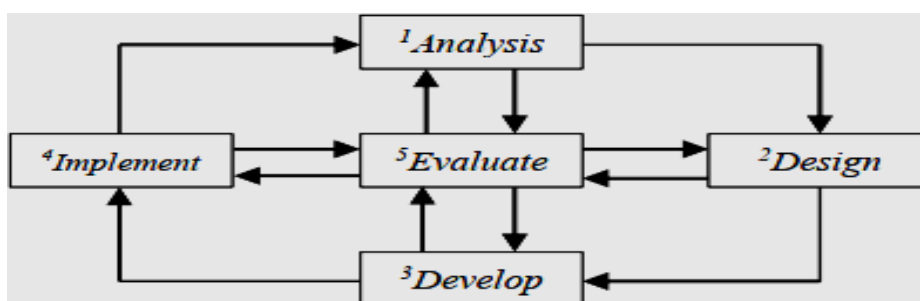
The research was conducted through two approaches. First, the research is interdisciplinary in answering various related issues. This research activity is expected to involve researchers from various disciplines including language and literature, social humanities, linguistics, and computer science. Second, the research is collaborative. Research activities can collaborate with stakeholders, universities, local governments, professional organizations, and the central government. Meanwhile, this research uses data collection methods such as surveys, in-depth interviews, literature studies, and focus group discussions (FGDs). Through comprehensive cultural formation with the ADDIE method approach as well as macro and micro approaches, the impact of digitizing the linguistic index of partuturon culture is an important tool in the conservation and revitalization of the Angkola language in South Tapanuli. This research not only helps preserve the unique heritage of the Angkola community but also provides a foundation for further research and development in the field of cultural studies. The digitization of the linguistic index has facilitated the acceleration of continuous reconstruction in an effort to expand and improve digital resources, ensuring the preservation and revitalization of the Angkola language for future generations.

Method

The type of research used is Research and Development. Research and development is a process or steps to develop a new product or improve existing products, which can be accounted for (Sugiyono, 2012). The sample was taken purposively as many as 200 respondents from the government, traditional leaders, community leaders, teachers, customary institution communities, customary activists and other community members who were considered to be able to contribute to this research. This research uses an applicative approach because there is an application in digitizing the linguistic index of partuturon culture as a conservation and revitalization of angkola language. This research is structured using the concepts of needs analysis, application development, application testing and implementation (Sukmadinata, 2012).

The development model used by researchers is ADDIE research and development (Analysis, Design, Development, Implementation). Development is used to research, design, produce and test the validity of products that have been produced (Springer, 2009). The ADDIE design model is contained in the following figure:

ADDIE Design Model



The description of the ADDIE development model based on experts who found the development model is as follows:

Analysis

The needs analysis stage, this is done to analyze the needs of the application used and how this application can be applied and utilized by people who do not know the development of digitization of partuturon cultural linguistic indexes as conservation and revitalization of angkola language.

Design

The design stage of this application includes designing assets (consisting of images and sounds), designing User Interface (interface display), designing storyboards and designing features in the development of digitizing partuturon cultural linguistic indexes as conservation and revitalization of angkola language.

Evaluate

The stage of testing and publication of this application, it is carried out for how the application for the development of digitizing the linguistic index of partuturon culture as a conservation and revitalization of angkola language can run as expected by users and teach users to apply it.

Implement

This implementation stage is the last stage in the development of digitizing the linguistic index of partuturon culture as a conservation and revitalization of angkola language. At this stage the researcher implements the product of the partuturon cultural linguistic index digitization application as a conservation and revitalization of the angkola language.

RESULTS AND DISCUSSION

Respondents included 200 people aged between 18-60 years with an average of 34.2 years, consisting of government (20 percent), traditional leaders (30 percent), community leaders (20 percent), teachers (20 percent), customary institution communities (5 percent), customary activists (5 percent) with women reaching 42.5 percent and men 57.5 percent, who were married 65 percent and not married 35 percent. Their length of stay in Kabupaten Tapanuli Selatan ranged from 1-60 years with an average of 25.24 years. Respondents had a postgraduate education of 5%, undergraduate education of 30%, academy education of 10%, high school education of 35%, junior high school education of 15% and other education of 5%. Meanwhile, their occupations were civil servant (PNS) (15 per cent), retired (10 per cent), private (40 per cent) and other (35 per cent). From the sample, it appears that the research respondents have been well distributed by representing the population in Kabupaten Tapanuli Selatan and representing various social strata. By using a sample of 200 people, the critical point of factor loading required to interpret factor analysis is 0.40 (Hair et al., 2006). From the data processing, it appears that eigenvalues scores above 1 are located on six important factors. Then the six important factors in the preservation of partuturon culture in South Tapanuli Regency indicated through Table 1 provide indicators: first, familiarity that embodies partuturon culture by maintaining friendship between dalihan natolu (mora, kahanggi, anak boru), maintaining a conducive atmosphere of kinship, comfort in getting along between residents.

Table 1. Form of Partuturon Culture

Items	Respondents						Description
	Government	Traditional figures	Public figure	Teacher	Indigenos Community	Custom Activist	
The atmosphere of kinship that is still maintained in Dalihan Natolu Comfortable socializing between residents	0,87	0,67	0,50	0,63	0,71	0,51	Familiarity
	0,79	0,63	0,50	0,50	0,42	0,44	
Belief maintains Partuturon Culture	0,40	0,10	0,10	0,50	0,20	0,30	The role of all Elements
Responsibility Preservation of Partuturon culture Introduction of Partuturon culture from an early age Promoting Partuturon culture for the younger generation	0,81	0,10	0,67	0,40	0,20	0,25	Introduction early culturel
	0,50	0,20	0,60	0,40	0,33	0,30	
	0,60	0,20	0,50	0,70	0,41	0,30	
The role of technology in the degradation of Angkola culture The role of technology in the degradation of partuturon culture	0,40	0,10	0,30	0,40	0,35	0,30	Technological advancement
	0,31	0,10	0,32	0,45	0,45	0,40	
Implementation of Partuturon Culture	0,40	0,83	0,80	0,40	0,45	0,50	Partuturon Cultural Customs
Communication between citizens	0,60	0,70	0,70	0,50	0,70	0,70	Communication
Eigenvalues	5,08	2,93	3,79	4,38	3,52	3,3	

Second, the role of all elements with the belief in maintaining Partuturon culture. Third: the intensity of early cultural introduction includes Responsibility for the preservation of Partuturon culture Introduction of Partuturon culture from an early age Encouraging Partuturon culture for the younger generation, Fourth Balancing technological advances includes The role of technology on the degradation of Angkola culture and The role of technology on the degradation of partuturon culture, Fifth The implementation of Partuturon Culture is in line with Roberts & Sykes (2000) theory that revitalization must be carried out comprehensively by involving various stakeholders and considering the local context.

Finally, it creates good communication between residents. The community learning process relies on: (1) competence: (a) knowledge; (b) skills - developing capabilities; (c) ability to do things physically, mentally,

financially and legally; (d) work experience; (2) encouraging innovation - with training and courses that are not boring; (3) motivation - increasing productivity, efficiency, profitability and flexibility by: (a) reducing semantic barriers by improving communication skills; (b) reducing technical barriers by tidying up the management system; (c) reducing human barriers by supervising the activity process; and (d) reducing mechanical barriers by changing the process of part or all of the inefficient system; and (4) expansion of vision - benchmarking. This is in line with the opinion of cultural conservation according to Jokilehto (2000) that conservation is divided into three, namely: 1) Preventive conservation: Measures to prevent further damage to cultural objects, 2) Curative conservation: Actions to restore cultural objects to their previous condition. 3) Conservation restoration: Actions to return a cultural object to its original condition. Furthermore, cultural conservation has two interrelated dimensions. The first dimension is the backward dimension, which means the process of protecting and preserving local wisdom owned by the community. The second dimension is the forward dimension, which means keeping the culture itself alive. Conservation efforts can play a role in keeping culture dynamic without forgetting the foundation that has been built before. Cultural conservation is an effort to preserve culture that is seen as a heritage that must be maintained and protected so that it remains and dynamically follows the times (Supriono, 2020).

Based on the data obtained, the Partuturon Culture Language Index using digitization obtained percentages from government elements (86%), traditional leaders (70%), community leaders (82%), teachers (87%), customary institution communities (85%), customary activists (83). This means that the digitalization that has been developed can meet the demands of the needs in the conservation and revitalization of partuturon culture. For more details, the data can be seen in table 2 below:

Table 2. Average Percentage of Language Index of Partuturon Culture using Digitization

No	Category	Average Percentage	Criteria
1	Government	86%	Very good
2	Traditional Figures	70%	Good
3	Public Figures	82%	Very good
4	Teacher	87, %	Very good
5	Indigenos Community	85%	Very good
6	Indigenous Activist	83%	Very good
Average		82,1%	Very good

Based on table 2. above the average percentage of the Partuturon Culture Language Index using digitization is shown in Figure 1. below

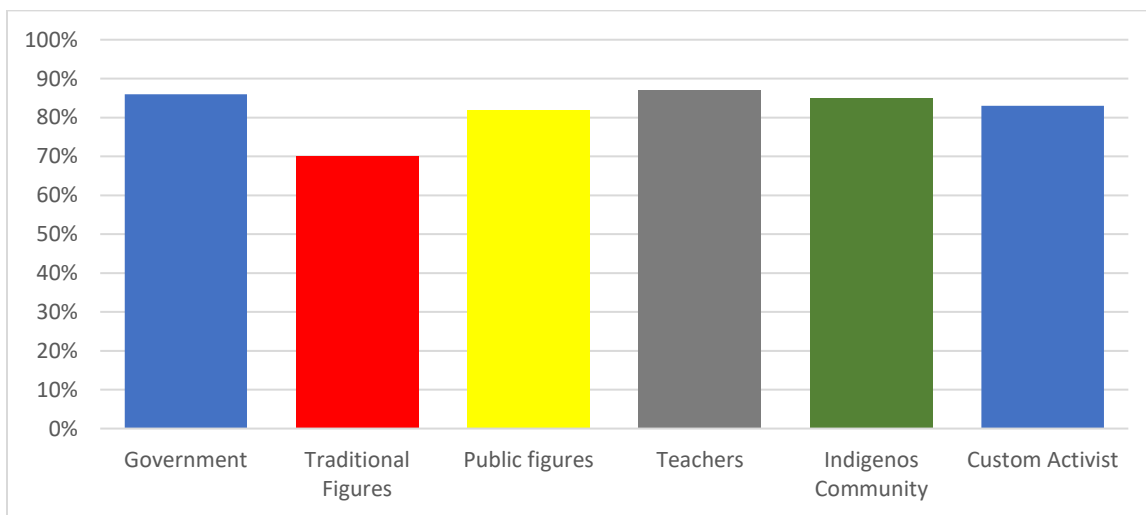


Figure 1. Percentage of Partuturon Culture Language Index using digitization.

The data above shows that the accuracy of teachers is higher in partuturon cultural conservation and revitalization activities compared to other categories, this is because teachers have a level of knowledge and skills in using digital-based applications compared to traditional leaders who have entered the baby boomer's generation so that knowledge in technology is very limited. The percentage results also conclude that the Partuturon Cultural Linguistic Index using digitalization as a conservation and revitalization in the overall percentage criteria is very good. in line with the concept of Linguistic Index theory according to Labov (2000) that the linguistic index emphasizes the importance of the linguistic index in determining social identity and language variation, explaining that the linguistic index can be linguistic features related to social status, age, gender, and ethnic background and the linguistic index can be used to analyze phenomena such as language shift and language change in society. The results show that partuturon culture has a close relationship with the use of Angkola language in community life. Partuturon is a language practice that contains noble values, ethics, and rules that must be obeyed in communication. The linguistic index of partuturon culture includes various aspects, such as language varieties, speech levels, cultural terms, and patterns of social interaction. The development of partuturon culture linguistic index digitization is done by utilizing digital technology. The digitized linguistic index can be presented in the form of a website, mobile application, or other digital media. The content provided can include information about Angkola language varieties, examples of language use in the context of partuturon, a glossary of cultural terms, and video or audio recordings of partuturon practices. The digitization of the partuturon cultural linguistic index is expected to be an effective medium to preserve and revitalize the Angkola language in South Tapanuli Regency. Through interesting and interactive digital content, the younger generation can easily access and learn the Angkola language, as well as understand the cultural values contained in it. In addition, digitizing the linguistic index of partuturon culture can also be a means to raise public awareness, especially the younger generation, about the importance of preserving the Angkola language as a local identity and wisdom. This effort is expected to encourage the younger generation to be more active in using the Angkola language in their daily lives, thus helping in the process of conservation and revitalization of the Angkola language.

CONCLUSION

The development of digitized linguistic index of partuturon culture is one of the effective strategies to conserve and revitalize the Angkola language in South Tapanuli Regency. The digitized linguistic index can be an interesting learning media for the younger generation, so as to increase their interest and understanding of the Angkola language. Important things that need to be considered in the conservation and revitalization of local culture, especially partuturon culture, are (1) realizing partuturon culture by maintaining friendship between *dalihan natolu* (*mora*, *kahanggi*, *anak boru*), maintaining a conducive kinship atmosphere, promoting the introduction of angkola culture from an early age while promoting the use of angkola language in non-formal events, looking for stimulants that can balance technological advances by revitalizing angkola cultural customs, creating a comfortable social life among citizens (2) to face the swift flow of cultural globalization, South Tapanuli Regency must be able to display uniqueness that can support "digitalization" efforts. This can be achieved if all elements of society appear. However, the role of the executive and legislative branches as community representatives is needed as a driving force. This effort is expected to make a positive contribution to preserving the Angkola language in the future.

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