

## Deah, Maanyan, and Banjarnese Languages Kinship in Tabalong Regency South of Kalimantan

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### ABSTRACT

*Tabalong Regency will become one of the supporting cities for the new National Capital because of its strategic location and available resources. The ethnic diversity in Tabalong creates a multilingual situation which gives rise to a number of problems, such as the threat of extinction of minority languages due to the dominant language and socio-political conflicts due to tension due to less effective communication processes. Knowledge about the relationship of language in inter-ethnic interactions can strengthen feelings of inter-ethnic kinship. This research aims to determine the relationship between the main languages in Tabalong, namely Deah, Maanyan and Banjar. The techniques used are lexicostatistics and glotochronology. The results of data analysis using lexicostatistical techniques found that these three languages are classified as families at the linguistic level with a kinship percentage of Deah - Maanyan of 59%, Deah - Banjar of 50%, and Maanyan - Banjar of 52%. Glotochronological analysis shows that the separation time for these three languages, namely Deah - Maanyan is around 1,331-1,101 years, Deah - Banjar is around 1,729-1,463 years, and Maanyan - Banjar is 1,635-1,377 years. The phonemic correspondence of the three languages, namely Deah - Maanyan corresponds to the phonemes /ol/ ~ /el/ and /sl/ ~ /hl/, Deah - Banjar corresponds to the phonemes /ol/ ~ /al/ and /wl/ ~ /bl/, and Maanyan - Banjar correspond to the phonemes /el/ ~ /al/, /el/ ~ /il/, /hl/ ~ /sl/, /wl/ ~ /bl/, and /sl/ ~ /cl/.*

**Keywords:** Language Kinship, Deah, Maanyan, Banjar

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## INTRODUCTION

The Government of the Republic of Indonesia will move the National Capital to North Penajam Paser and Kutai Kertanegara Regency in East Kalimantan. This relocation will have a significant impact on the social, cultural and economic conditions of the The nation's capital location and the surrounding area. This will trigger inflation because demand for goods increases due to population growth and increased investment, especially real assets (land and buildings) (Hasibuan & Aisa, 2020, p. 183; Wulandari et al., 2023, p. 3807). South Kalimantan, especially Tabalong Regency, which is 203 km from The nation's capital, will become one of the main gates for the new The nation's capital (Ripaldi, et al., 2022, p. 34). This region is very strategic because it is in the middle of three provinces, namely South Kalimantan, Central Kalimantan, and East Kalimantan (Humaidi et al., 2021, p. 30). The new capital will require supplies of materials, goods and food. The geographical location and fairly good infrastructure conditions (Hutabarat et al., 2020, p. 113) give Tabalong an economic advantage because it can reduce logistics delivery costs. This will attract immigrants to migrate to this area, thereby creating opportunities and challenges for the local community.

The native population of Tabalong is dominated by the Banjar and Dayak tribes, while the immigrant groups are Javanese, Sundanese, Bugis, Batak and Flores (Fachrudin & Alamsyah, 2022, p. 17). The ethnic diversity in Tabalong

creates a multilingual situation. A language will be used by a number of ethnic groups. Multilingualism will encourage contact, shift, and even language extinction (Humaidi & Hasuna, 2020, p. 17). Every language must be able to survive so that it does not become extinct due to the dominant language. All languages must be preserved because language is not just part of culture, but the basis of all cultural activities. A lost language cannot be replaced because the knowledge in it, from legends, myths, to social customs, will also be lost. The next generation will lose the richness of traditional culture and reduce the potential for human expression to express things with language.

People's awareness of maintaining their language functionally in social and cultural life can provide a great opportunity to survive the dominant language (Humaidi & Hasuna, 2019b, p. 102; Ramadania & Arifin, 2019, p. 1). Language maintenance needs to involve the government and the private sector because language is Indonesia's cultural wealth that must be preserved (Humaidi & Hasuna, 2019a, p. 107). Without the right language attitudes, this diversity can be lost in the next few generations due to the dominance of the languages of the main ethnic groups (Hasuna & Humaidi, 2018, p. 192). This situation is very undesirable for all parties because language is one of the main identities of an ethnicity.

Multilingual situations can also strengthen and weaken the existence of a nation. Language can trigger various socio-political conflicts due to misinterpretation of language meaning.

As a result, society can face identity tensions between groups due to less effective communication processes (Setiawan, 2022, p. 86). Social conflicts that lead to social and national disintegration, such as Papua and Maluku with the RMS and OPM separatist movements are motivated by group identity. This group identifies itself as different from other ethnicities in Indonesia. Other cases related to diversity can be found in Kalimantan, namely the 2011 Sampit tragedy between the Dayak and Madurese tribes and the looting of ethnic Chinese assets in Banjarmasin during the 1998 riots.

## METHOD

This research uses a descriptive method. Researchers describe and analyze data based on lexicostatistics theory to determine language relationships. Lexicostatistics is a language grouping technique that prioritizes statistical observations of words (lexicon). This technique determines the percentage of language relationships and language groups. Languages that show a high percentage are groups whose kinship levels are closer, while languages that have a low percentage are groups whose kinship levels are more distant (Anayati & Wardana, 2022, p. 877). Analysis of language relationships using lexicostatistical methods based on 200 Swadesh vocabularies. Lexicostatistical techniques in this research include (Banjarmasin Language Center, 2012, p. 3):

1. Collecting 200 basic vocabularies of related languages from informants in each observation area.
2. Determine and count pairs of related words from tabulated data.
3. Concluding the calculation results in the form of kinship percentages with kinship categories.
4. Designing a language kinship tree.

Determining relative words from the language being analyzed uses the following guidelines.

1. Glosses that don't count
2. Isolation of bound morphemes
3. Determining the word relatives

Data was collected through interview and recording techniques by finding informants in each observation area. The interview technique is guided by a list of 200 basic Swadesh vocabulary questions. The number of informants was three people for each observation area, one person was appointed as the main informant, while the other two people were designated as supporting informants.

The population in this study covers all areas in Tabalong Regency, South Kalimantan Province, consisting of 12 sub-districts, 10 sub-districts and 121 villages. The researcher chose the sample area used as 3 villages. The three villages selected represent three different ethnicities with their own languages. The aim of sampling in these three regions was to obtain data on the kinship of the Banjar, Dayak Maanyan and

Dayak Deah languages. The characteristics of the 3 villages as research samples are as follows.

1. Pangelak Village, Upau District: Dayak Deah language  
Dayak Deah still consistently use the Dayak Deah language at home and outside the home in Pangelak Village. Based on the situation and conditions, the opportunity for language shift is still relatively small (Kasmilawati, 2017, p. 93).
2. Warukin Village, Tanta District: Dayak Maanyan language  
Maanyan is a Dayak language that has a fairly wide speaking area, covering Central Kalimantan to South Kalimantan. A number of Maanyan speakers entered this area so that the Maanyan language was spoken by the people of Warukin Village (Jamzaroh, 2021, p. 383). The original residents of Tabalong are the Dayak Maanyan tribe and most live in Warukin Village (Fachrudin & Alamsyah, 2022, p. 18).
3. Tanta Village, Tanta District: Banjar language  
Tanta Village is one of the villages in Tanta District with an area of 172.10 km<sup>2</sup>. The Banjar tribe constitutes the majority of the Tabalong population outside the four Dayak traditional areas. The Banjar tribe uses the Banjar Hulu dialect in their daily interactions.

Three informants were selected for each observation area who were asked for information about the language related to the questionnaire list. Three informants were taken so that the data collected could be compared for validity and reliability. The informants chosen were language speakers who still used their mother tongue, without experiencing too much mixing or language shifts. Community figures were the main target sample speakers in this study because of their in-depth knowledge of society, including language aspects. The informant requirements in this research are:

1. Aged 25-65 years
2. The informant's parents, wife and husband were born and raised in that village.
3. Middle social status with low mobility.
4. The informant is proud of his isolek and his people.
5. Can speak Indonesian
6. Physically and spiritually healthy.

The percentage of related words is based on a calculation of the number of base words that can be compared. The number of related words is divided by the number of base words being compared and multiplied by one hundred percent to obtain the percentage of the number of related words.

$$\frac{\text{Number of identical and similar words}}{\text{Base word}} \times 100\%$$

The percentage is the basis for determining categories of language kinship levels using the following category table.

Table 1. Level of Language Relationship

Language Level	Percentage of Relative Words
Language	81 – 100
Family	36 – 81
Clump (stock)	12 - 36
Microphyllum	4 – 12
Mesophyllum	1 – 4
Macrophyllum	1 - < 1

Lexicostatistics techniques are combined with Glotochronology techniques to calculate the relative time or age of languages. The separation time between three languages for which the percentage of related words is known is calculated using the following formula (Keraf, 1996, p. 130).

$$W = \frac{\log. C}{2 \log. r}$$

Information

- W = separation time
- C = Percentage of relationship
- R = retention

To avoid errors, statistics can be used to provide estimates over a period of time. Over a period of time, there is an accumulation of differences between the languages being compared, which increasingly become greater, so that they

## RESULTS AND DISCUSSION

Data analysis uses lexicostatistics techniques for language grouping, glotochronology techniques for calculating separation times between languages, and phonemic correspondence (Muhammad & Hendrokomoro, 2022, p. 902). Data sources were taken from three villages representing the languages studied, namely Pangelak Village for Dayak Deah Language, Warukin Village for Dayak Maanyan Language, and Tanta Village for Banjar Language. Kalimantan has many ethnic groups with their own cultures and languages. However, this diversity is not supported by historical data. The word "Dayak" itself was originally a colonial construction referring to the people who live in the upper reaches of the rivers that flow in the Kalimantan region. The word Dayak comes from *Daya* which in most Austronesian languages means upstream or towards the interior (Soriente, 2014, p. 59). This group is often confronted with Muslim communities who often refer to Malay or Banjar groups. Therefore, in this research the Dayak Deah and Dayak Maanyan languages are the languages that represent the Dayak tribe, while the Banjar language represents Malay.

There were nine informants from three informants from each village. Three informants in each language were used as comparison material to determine the validity of each gloss that would be used as basic vocabulary.

Level of Language Relationship

The Dayak Deah language used as a data source is Pangelak Village in Upau District. SIL identifies this language as

slowly mark the separation between languages. The error term uses the standard error, which is 70% of the estimated truth. Standard error is calculated using the following formula (Keraf, 1996, p. 132).

$$S = \sqrt{\frac{C(1-C)}{n}}$$

Information

- S = Standard Error
- C = Percentage of relationship
- N = number of words compared

The results of these calculations will be the basis for determining the level of kinship and the time of separation between languages.

*Deah* and *Dejah* (Banjarasin Language Center, 2012, p. 58) and belongs to the Austronesian family. This family includes about 1,200 languages covering almost half of the global region. The similarity in vocabulary leads to the idea that this family originates from one proto-language, namely Proto-Austronesian (Klamer, 2019, p. 2).

The Maanyan language is spoken by the Dayak Maanyan tribe which occupies a number of areas in South Kalimantan and Central Kalimantan. The source of this language data in the research was taken from Wrukin village, Tanta District. This language originates from Proto Austronesian and belongs to the Austronesian family (Banjarasin Language Center, 2012). This language is often called the Maanyan language, which is the third largest language in Kalimantan after the Banjar and Dayak Ngaju languages. The language is spread across Central Kalimantan, South Kalimantan, Madagascar and others (Jamzaroh et al., 2022, p. 118).

Banjar language is the language used by the Banjar tribe. This language is used in almost all areas of South Kalimantan and has become the lingua franca in the region apart from Indonesian. Almost all Dayak speakers in South Kalimantan are able to communicate in Banjar (Jahdiah, 2018, p. 80). This language also spread to the coast of Central Kalimantan and East Kalimantan (Hapip, 2008). In Tabalong, the dialect used is the Banjar Hulu Dialect.

Related words are classified based on identical pairs, phonemic correspondence pairs, and similar pairs, and other

different pairs whose differences can still be explained (Anayati & Wardana, 2022, p. 877). The percentage of related words is based on a calculation of the number of base words that can be compared. The number of related words is divided by the number of base words being compared and multiplied by one hundred percent to obtain the percentage of the number of related words.

Lexicostatistical techniques used to determine the percentage of linguistic kinship are based on the assumptions that certain vocabulary pairs of one language have undergone much less lexical change than others, certain lexicon pairs of words are less suited to being completely replaced by noncognate forms, and areas of the lexicon tend to be more resistant to lexical changes in basic vocabulary (Jamzaroh, 2021, p. 385).

#### Dayak Deah – Dayak Maanyan

Based on data collection, it was found that the basic vocabulary of Dayak Deah, which is related to Dayak Maanyan, amounted to 118 of the 200 words compared. The percentage of kinship based on this data is as follows.

$$\frac{118}{200} \times 100\% = 59\%$$

Based on the table of language kinship levels, the percentage of 59% is classified at the family level. This percentage data is a reference for calculating the separation time between the Deah and Maanyan languages as follows.

$$W = \frac{\log.C}{2 \log.r} = \frac{\log. 0,59}{2 \log. 0,805} = \frac{-0,528}{2(-0,217)} = \frac{-0,528}{-0,434} = 1,216$$

Based on the results of glotochronological calculations, the separation time between the Deah and Maanyan languages is 1,216 years. The calculation of the standard error term is as follows.

$$S = \sqrt{\frac{C(1-C)}{n}} = \sqrt{\frac{0,59(1-0,59)}{200}} = \sqrt{\frac{0,59 \times 0,41}{200}} = \sqrt{\frac{0,2419}{200}} = \sqrt{0,0012095} = 0,0347$$

Calculation of  $C_{\text{new}}$  by adding  $C_{\text{old}}$  with the results of calculating the standard error (S) is as follows.

$$C_{\text{new}} = C_{\text{old}} + S = 0,59 + 0,03 = 0,62$$

The next stage, recalculate the new separation time using the previous glotochronological formula as follows.

$$W = \frac{\log.C}{2 \log.r} = \frac{\log. 0,62}{2 \log. 0,805} = \frac{-0,478}{2(-0,217)} = \frac{-0,478}{-0,434} = 1,101$$

The new separation time is then subtracted from the old separation time to determine the new standard error term.

$$W_{\text{old}} - W_{\text{new}} = 1,216 - 1,101 = 115$$

By taking into account the separation time and error term in the standard error, the age or ages of the Dayak Deah and Dayak Maanyan languages are as follows.

1. The Dayak Deah and Dayak Maanyan languages were a single language 1,216 ± 115 years ago.
2. The Dayak Deah and Dayak Maanyan languages were a single language from 1,331-1,101 years ago.
3. The Dayak Deah and Dayak Maanyan languages separated from the proto language between 692-922 BC (calculating from 2023).

#### Dayak Deah – Banjar

Based on data collection, it was found that the basic vocabulary of Dayak Deah, which is related to Banjar, amounted to 100 of the 200 words compared. The percentage of Deah and Banjar language kinship based on this data is as follows.

$$\frac{100}{200} \times 100\% = 50\%$$

Based on the table of language kinship levels, the percentage of 50% is classified at the family level. This percentage data is a reference for calculating the separation time between the Deah and Banjar languages as follows.

$$W = \frac{\log.C}{2 \log.r} = \frac{\log.0,50}{2 \log. 0,805} = \frac{-0,693}{2(-0,217)} = \frac{-0,693}{-0,434} = 1,596$$

Based on the results of glotochronological calculations, the separation time between the Deah and Maanyan languages is 1,596 years. Next, the calculation of the standard error term is as follows.

$$S = \sqrt{\frac{C(1-C)}{n}} = \sqrt{\frac{0,50(1-0,50)}{200}} = \sqrt{\frac{0,50 \times 0,5}{200}} = \sqrt{\frac{0,25}{200}} = \sqrt{0,001248875} = 0,0353$$

Calculation of  $C_{\text{new}}$  by adding  $C_{\text{old}}$  with the results of calculating the standard error (S) is as follows.

$$C_{\text{new}} = C_{\text{old}} + S = 0,50 + 0,03 = 0,53$$

The next stage, recalculate the new separation time using the previous glotochronological formula as follows.

$$W = \frac{\log.C}{2 \log.r} = \frac{\log. 0,53}{2 \log. 0,805} = \frac{-0,635}{2(-0,217)} = \frac{-0,635}{-0,434} = 1,463$$

The new separation time is then subtracted from the old separation time to determine the new standard error term.

$$W_{\text{old}} - W_{\text{new}} = 1,596 - 1,463 = 133$$

By taking into account the separation time and error term in the standard error, the age or ages of the Dayak Deah and Banjar languages are as follows.

1. The Dayak Deah and Banjar languages were a single language in 1,596 ± 133 years ago.
2. The Dayak Deah and Banjar languages were a single language from 1729 to 1,463 years ago.
3. The Dayak Deah and Banjar languages separated from the proto language between 294-590 BC (calculating from 2023).

#### Dayak Maanyan – Banjar

Based on data collection, it was found that the basic vocabulary of Dayak Maanyan, which is related to Banjar, amounted to 103 of the 200 words compared. The percentage of relationship between the Maanyan and Banjar languages based on this data is as follows.

$$\frac{104}{200} \times 100\% = 52\%$$

Based on the table of language kinship levels, the percentage of 52% is classified at the family level. This percentage data is a reference for calculating the separation time between the Maanyan and Banjar languages as follows.

$$W = \frac{\log.C}{2 \log.r} = \frac{\log.0,52}{2 \log. 0,805} = \frac{-0,654}{2(-0,217)} = \frac{-0,654}{-0,434} = 1,506$$

Based on the results of glotochronological calculations, the separation time between the Maanyan and Banjar languages is 1,506 years. Next, the calculation of the standard error term is as follows.

$$S = \sqrt{\frac{C(1-C)}{n}} = \sqrt{\frac{0,52(1-0,52)}{200}} = \sqrt{\frac{0,52 \times 0,48}{200}} = \sqrt{\frac{0,2496}{200}} = \sqrt{0,001248} = 0,0353$$

Calculation of  $C_{new}$  by adding  $C_{old}$  with the results of calculating the standard error (S) is as follows.

$$C_{new} = C_{old} + S = 0,52 + 0,03 = 0,55$$

The next stage, recalculate the new separation time using the previous glotochronological formula as follows.

$$W = \frac{\log.C}{2 \log.r} = \frac{\log. 0,55}{2 \log. 0,805} = \frac{-0,598}{2(-0,217)} = \frac{-0,598}{-0,434} = 1,377$$

The new separation time is then subtracted from the old separation time to determine the new standard error term.

$$W_{old} - W_{new} = 1,506 - 1,377 = 129$$

By taking into account the separation time and error term in the standard error, the age or ages of the Dayak Maanyan and Banjar languages are as follows.

1. The Dayak Maanyan and Banjar languages were a single language in 1,506 ± 129 years ago.
2. The Dayak Maanyan and Banjar languages were a single language from 1,635-1,377 years ago.
3. The Dayak Maanyan and Banjar languages separated from the proto language between 388-646 BC (calculating from 2023).

Lexicostatistical calculation data based on basic vocabulary percentage, separation time, and level of kinship of the Deah, Maanyan, and Banjar languages are as follows.

Table 2. Lexicostatistical and Glotochronological Calculations

No	Language	Separation time (years)	Percentage of Relationship	Language Levels
1	Deah – Maanyan	1.331-1.101	59	Family
2	Deah – Banjar	1.729-1.463	50	Family
3	Maanyan – Banjar	1.635-1.377	52	Family

Based on lexicostatistical calculations, it can be concluded that the language levels of these three languages, namely Banjar, Dayak Deah, and Dayak Maanyan are classified

as family. The relationship for these three languages can be seen in the following picture

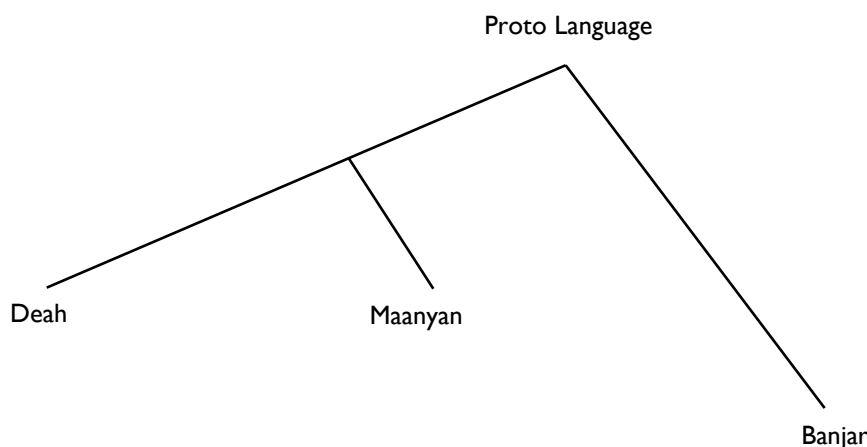


Figure 1. The Deah, Maanyan, and Banjar Language Tree

## Phonemic Correspondence

Based on the list of words collected, phoneme-by-phoneme comparisons can be observed for each segment. Segments that correspond to the same gloss are observed from their form and meaning (Keraf, 1996, p. 49). The results are compiled into a correspondence device. The procedures for determining this are phonemic recurrence (the repeated appearance of the same pattern), co-occurrence (additional symptoms that are similar in form and meaning in related

words), and analogy (the process of forming words by following existing examples). The correspondence obtained from the existing data is as follows.

### Dayak Deah – Dayak Maanyan

The phonemic correspondences that were found for Deah and Maanyan were the phonemes /o/ ~ /ɛ/ and /s/ ~ /h/. The basic vocabulary that shows it is as follows.

Table 3. Phonemic Correspondence of Deah and Maanyan Languages

Data	Glos	Deah	Maanyan	Rule
31	berat	boyat	wɛat	/o/ ~ /ɛ/
58	dengar	rongoi	rengei	/o/ ~ /ɛ/
69	empat	opat	ɛpat	/o/ ~ /ɛ/
130	lima	dimo:	dime	/o/ ~ /ɛ/
137	mata	mato	mate	/o/ ~ /ɛ/
159	potong	totok	tɛtɛk	/o/ ~ /ɛ/
160	pusar	pusor	puhet	/o/ ~ /ɛ/
188	tiga	tolu	tɛlu	/o/ ~ /ɛ/
103	kaki	po'o	pe'e	/o/ ~ /ɛ/
80	hapus	pusut	puhut	/s/ ~ /h/
160	pusar	pusor	puhet	/s/ ~ /h/

### Dayak Deah – Banjar

There are two phonemic correspondences found for Deah and Banjar, namely the phoneme correspondences /o/ ~ /a/ and /w/ ~ /b/. The basic vocabulary that shows it is as follows.

Table 4. Phonemic Correspondence of Deah and Banjar Languages

Data	Glos	Dayak Deah	Banjar	Rule
131	lima	dimo:	lima	/o/ ~ /a/
138	mata	mato	mata	/o/ ~ /a/
160	potong	totok	tatak	/o/ ~ /a/
162	pusar	pusor	pusat	/o/ ~ /a/
184	telinga	telingo	talinga	/o/ ~ /a/
191	tiga	tolu	taluh	/o/ ~ /a/
196	tua	tuwo	tuha	/o/ ~ /a/
70	empat	opat	ampat	/o/ ~ /a/
71	engkau	iko	ikam	/o/ ~ /a/
38	bulan	wulatn	bulan	/w/ ~ /b/
39	bulu	wulu?	bulu	/w/ ~ /b/
23	batu	watu	batu	/w/ ~ /b/

### Dayak Maanyan – Banjar

There are five Maanyan and Banjar phonemic correspondences found, namely the phoneme correspondences /ɛ/ ~ /a/, /ɛ/ ~ /i/, /h/ ~ /s/, /w/ ~ /b/, and /s/ ~ /c/. The basic vocabulary that shows it is as follows.

Table 5. Phonemic Correspondence of Maanyan and Banjar Languages

Data	Glos	Maanyan	Banjar	Rule
131	lima	dime	lima	/ɛ/ ~ /a/
138	mata	mate	mata	/ɛ/ ~ /a/
160	potong	tɛtɛk	tatak	/ɛ/ ~ /a/
191	tiga	tɛlu	taluh	/ɛ/ ~ /a/
195	tongkat	tungkeh	tungkat	/ɛ/ ~ /a/
162	pusar	puhet	pusat	/ɛ/ ~ /a/
86	hisap	hɛut	hiut	/ɛ/ ~ /i/
140	mati	mate	mati	/ɛ/ ~ /i/
81	hapus	puhut	pusut	/h/ ~ /s/

174	sungai	hungai	sungai	/h/ ~ /s/
162	pusar	puhet	pusat	/h/ ~ /s/
23	batu	watu	batu	/w/ ~ /b/
31	berat	weat	barat	/w/ ~ /b/
37	buah	wua	buah	/w/ ~ /b/
38	bulan	wulan	bulan	/w/ ~ /b/
39	bulu	wulu	bulu	/w/ ~ /b/
41	bunuh	wunu	mati'i, bunuh	/w/ ~ /b/
44	burung	wurung	burung	/w/ ~ /b/
46	cacing	sasing	cacing	/s/ ~ /c/
47	cium	siuk	ciyum	/s/ ~ /c/

## CONCLUSION

The Deah, Maanyan, and Banjar languages are related languages at the family level. The relationship between the Deah and Maanyan languages is higher than the Banjar language. Lexicostatistical calculations show that the percentage of relationship between the Deah and Maanyan languages is 59%, while the relationship between the two languages with the Banjar language is 50% with Deah 50% and 52% with Maanyan. Based on glotochronological calculations, the Deah and Maanyan languages separated from their protolanguage around 692-922 BC (calculated from 2023). Both separated from the Banjar language around 294-590 BC for the Deah language and 388-646 BC for the Maanyan language (calculating from 2023). Language kinship is also shown through pairs of correspondence between languages. The Deah and Maanyan languages have at least 2 pairs of phonemic correspondences, Deah and Banjar have 2 pairs of phonemic correspondences, and Maanyan and Banjar have 5 pairs of phonemic correspondences.

The results of this research show that the Deah, Maanyan, and Banjar languages come from the same ancestor. This common origin is proof that the people of South Kalimantan must maintain unity. These three ethnic groups also need to continue to preserve their language as a form of social identity and continue to respect existing differences.

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