ENGGANO LANGUAGE VIABILITY: DIGLOSSIA LEAKAGE PHENOMENON AND ENDANGERED LANGUAGE DEFENSE STRATEGY IN ENGGANO

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Abstract. The Enggano language is experiencing a threat of extinction due to the leak of diglossia among its speakers in Enggano Island, Bengkulu. Diglossia leakage is when a language is not spoken because of its most minor prestige level compared to other more superior languages. The conservation and revitalization efforts are needed because of the lack of the society's optimization in maintaining the Enggano language. This research aimed to analyze the speakers' conditions, language choice, and forms of diglossia leakage among the speakers and devise the most appropriate Enggano language conservation and revitalization strategy model. The research used diglossia leakage theory, language extinction, and language conservation and revitalization. This research used an ethno-sociolinguistic approach through interviews, questionnaires, and study literature. The data analysis is mixed between correlation test, reduction, display, verification data, and conclusion. The research obtained results as follows; correlation coefficient score of 0,949 with sig.0,023, so there is a significant and strong relationship between attitudes in the speakers' language selection with the existence of Enggano language use. The forms of diglossia leakage are code-switching, code-mixing, and the loss of the speech level in four phases. The language conservation and revitalization model collaborates with cultural institutions through the critical stakeholders, primary and secondary.

Keywords: Enggano language, diglossia leaks, conservation, language shifts.

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INTRODUCTION

Unfortunately, the development of the protection of endangered languages has not been carried out optimally. Among the hundreds of languages found in Indonesia, the number continues to decrease extremely until it is threatened with extinction from year to year. Some are even extinct. In Indonesia, based on data from the Summer Institute of Linguistics (SIL) there are 719 local languages, with 143 languages threatened with extinction and 12 languages that have become extinct [3]. Many factors cause a language to be threatened with extinction. There

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are two dimensions in characterizing language threats: the number of speakers who use their language and the number and nature of the use or function of language use. In addition, a language is categorized as endangered if it is used less and less in daily activities, thus losing its social or communicative function. The smaller the domain of language use in society tends to affect the perception of language users on the suitability of language use in the broader function [11]. However, there is still a lack of identification of the factors that influence people's choice of language in communicating and the possibility of a language being able to survive (language viability), resulting in the need for in-depth identification as an effort to maintain the language.

The many regional languages in Indonesia that are threatened with extinction, one of them is the Enggano language located on Enggano Island, North Bengkulu Regency, Bengkulu Province. The Enggano language is the language with the most distant kinship compared to the languages in the Bengkulu region, namely Bengkulu Malay, Serawai, Pasemah, Mukomuko, Kaur, Rejang, Lembak and Pekal. This is evidenced by dialectometry calculations classifying Enggano as a separate language with a difference of 81-100% with the current number of speakers as many as 1,424 people [21]. In addition, the Enggano language is unique because it is challenging to write, does not have characters, and the spelling and sound system of the language is complicated to learn. The Enggano language is currently only used as a medium of intra-tribal communication. At the same time, inter-tribes prefer to use other immigrant languages, such as Bengkulu Malay, Javanese, Batak, or Indonesian. The scope of use of the Enggano language has narrowed to the realm of the family. It is only used limitedly within association with fellow Enggano natives and traditional ritual events [16]. Thus, the Enggano language is in danger of extinction, and this phenomenon is a kind of "iceberg" which is quite worrying. If protective measures are not taken immediately, it will be tough to maintain the existence of the language.

Fachruliansyah [6] explains that the diglossia or linguistic situation on Enggano Island generally consists of two levels of language speech, namely the formal situation using the high Enggano language and the informal situation using the common Enggano language. According to the KBBI [8], diglossia is a linguistic situation with a functional division of language or language variations in society, for example, variety or language A for an official atmosphere at the office and variety or language B for an intimate atmosphere at home. At first, the native Enggano people did not recognize any language level, so they used the high

Enggano language in all situations. However, the Enggano language is difficult to learn in its development, so people add variety to the low Enggano language for everyday life. In the end, in the current era, the high Enggano Language began to decrease with its role being replaced by the low Enggano language due to the younger generation who did not want to learn anymore [21]. In addition, the community is increasingly interacting and having direct contact with immigrants and people from outside the island who demand a language switch, which impacts the reduced existence of the Enggano language.

There is a shift in the function of the low Enggano language and the loss of the existence of the high Enggano language resulting in a leak of diglossia. Latupapua and Maspaitella [10] explain diglossia leakage as a process of not speaking a specific language anymore due to a lack of prestige compared to other languages positioned as superior languages. As a result, the leak has implications for one of the languages positioned as an inferior language, which is very likely to experience language shifts and changes [12]. Language shifts and changes, if they occur massively over a long period, will impact the threat of language extinction (language death), which is a condition at the endpoint of a process that is preceded by language contact through language shifts and changes [4]. In line with this, the Enggano language is considered less prestigious for communicating with groups of immigrants from outside the island of Enggano who use Indonesian or other tribal languages.

Indigenous peoples who have been the remaining active and passive speakers have not been able to make a significant effort to revive the Enggano language in its use. This is because people do not know how long the Enggano language can be able to live in the community or what is known as the language viability status [16]. The government as a policymaker has not yet realized and made genuine efforts related to the conservation and revitalization of the language by issuing regional regulations or other regulations to re-civilize the use of the Enggano language, not only in the ritual realm but in other areas. According to the Language Development and Development Agency [2], it explains that language conservation is an effort to maintain and develop language and literature so that they are still used and preserved by the community that owns it. Conservation efforts are carried out on endangered languages, and at the estuary, language revitalization is carried out, namely an effort to restore endangered languages to a better level of use in society after experiencing a decline in use [3]. All these real conditions can be seen as a serious threat that can hinder and kill the existence of

the Enggano language as a traditional language and intercultural communication tool on Enggano Island [5]. The extinction of the Enggano language at one time not only resulted in the loss of important elements in Bengkulu cultural communication, but also had the opportunity to kill the spread of oral literature and the values formed in it and would lead to a serious identity crisis.

So far, the existing studies tend to focus on comparative historical linguistic studies and the vitality of the Enggano language. First, research on the origin of the Enggano language through a comparative discussion of the history and typology of the Austronesian language [6]. Second, research on mapping the vitality of the Enggano language is currently classified as a language eroding based on the UNESCO scale [21]. Third, research that discusses the trend of choosing the Indonesian language and the impact of changes in social institutions by the Enggano community for various wider communication functions [16]. Overall, the existing research has not focused on the study of the linguistic situation (diglossia) in society as an effort to identify the problem of the threat of extinction for the Enggano language.

The reasons above cause this research to have an important urgency to be carried out. Through this research, it is hoped that it will be able to make a critical contribution to the study of the Enggano language regarding the number of remaining speakers and the distribution area of speakers in various domains of use, which can be an important determinant for determining the viability of life and formulating conservation efforts that prevent its extinction. As a form of support, it is necessary to identify patterns of language shift from speakers on Enggano Island through the phenomenon of diglossia leakage. Thus, this research consists of three objectives, namely (1) analyzing the condition of speakers and language choices in the Enggano Island community in maintaining the existence of the Enggano language, (2) identifying the phenomenon of diglossia leakage among speakers of the Enggano language which causes the threat of language extinction, and (3) identify the preservation of the Enggano language through the formulation of an optimal Enggano language conservation and revitalization strategy, as an effort to preserve the regional language in the Bengkulu region.

METHODS

The subjects of this research consisted of 57 junior and senior high school students on Enggano Island as respondents, as well as 2 Tribal Chiefs, 6 Sub-tribal Chiefs, Apoho Village Chief, Enggano District Secretary, Bengkulu Language Office, and the general public. Enggano speakers as informants. The research

locations are on Enggano Island, Enggano District, North Bengkulu Regency and Enggano Village, Malay Village District, Bengkulu City, Bengkulu Province. The research time takes place from June to September 2020 with the stages of research preparation, primary and secondary data collection, data analysis, and publication of main and additional outputs. The selection of the sample of respondents was based on Candrasari [4] that representative speakers describe the success of the language transmission process among teenagers.

This research uses an ethnic-sociolinguistic approach, which combines anthropology (cultural science) and linguistics by studying the variations and use of language in relation to the development of time, differences in communication places, kinship systems, the influence of ethnic habits, beliefs, customs, language ethics, as well as other cultural patterns of certain ethnic groups (Lafamane, 2020). The characteristic of this type of research is empirical research because it is through direct observation and is actively involved in data collection in the field as well as online searches so as to provide real experience to the study being studied. This research was carried out with the concept of "blended" online and offline. Online data collection was carried out by in-depth interviews via WhatsApp Call and Google Meet, questionnaires via Google Form, and literature studies on various national and international journal portals. The offline data collection was carried out by structured interviews with the Bengkulu Language Office and direct observation in Enggano Village. The sampling technique of respondents is cluster random sampling, while for the selection of informants using snowball sampling in order to obtain reliable recommendations from informants. The limitations of respondents in this research are people who live on Enggano Island, indigenous Enggano people who live outside Enggano Island, one or both parents are descendants of the original Enggano Island tribe, and for immigrants at least have used or understood the Enggano language.

Analysis from this research used triangulation concurrent mixed-method (mixed strategy at any time). Qualitative data analysis is based on an interactive analysis model [13] which consists of stages of data reduction, display data, data verification, and conclusions. Based on this, the data analysis was carried out in stages (1) recording all findings on the problem of Enggano language diglossia leakage when collecting data and transcribing the findings of interviews and observations, (2) categorizing data on speaker condition, language choice, leakage phase. diglossia, and efforts to maintain as an answer to the formulation of the problem, this stage is repeated to ensure that there are no errors or biases in the

results, (3) describes the data that has been selected through the theory of diglossia leakage and language extinction by paying attention to and adjusting to the research objectives, and (4) conduct analysis with interpretation based on linguistic situation, viability status, as well as conservation and revitalization model of Enggano language, then conclude with conclusion.

The quantitative data analysis used nonparametric statistics through the normality test, and Kendall's tau-b correlation test using SPSS. Measurements were made to determine the relationship between language attitudes and language defense efforts by speakers. The measuring scale used is an ordinal scale by providing categories of strongly agree (4), agree (3), disagree (2), and disagree (1). The language attitude questionnaire used is divided into two, namely (1) attitudes towards the language and (2) attitudes towards speakers which are divided into positive and negative questions. The Kendall's tau-b correlation test formula used to analyze is as follows.

$$Z = \frac{\tau - \mu_\tau}{\sigma_\tau} \; with \;, \tau = \frac{2(C-D)}{n(n-1)}, \; \mu_\tau = 0, and \; \sigma_\tau = \sqrt{\frac{2(2n+5)}{9n(n-1)}} \tag{1}$$

Description:

C: number of concordance pairs (natural); D: the number of pairs of discordance (unnatural); n: the number of pairs of variables, the calculation of the value of C and D is based on the normality of the language attitude data and the attitude of the speakers.

In the research data analysis, Kendall's tau-b correlation test was used to determine the relationship between two ordinal scale variables. Kendall's tau-b correlation test does not have any assumptions or special requirements that require research data to be normally distributed and the relationship formed between variables to be linear so that the test results are an unbiased estimator for population parameters [15].

RESULTS AND DISCUSSION

Speaker Condition and Language Choice of Enggano Island Community

Island is inhabited by 6 tribes, consisting of 5 indigenous tribes and 1 immigrant tribe which was inaugurated by the Enggano Indigenous Peoples Alliance. These tribes are the Kaitora tribe, the Kauno tribe, the Kaarubi tribe, the Kaharuba tribe, the Omaha tribe, and the Kaamay tribe or tribal titles given to immigrant communities. Each tribe has one Chieftain and two to four Tribal Doors.

There is also a leader whose position status is the highest leader in the traditional institution of the Enggano community called Pa'buki (Main Tribal Head) [6]. The number of speakers of the Enggano language cannot be specifically identified because the existing speakers are a combination of active speakers, passive speakers, and just descendants of speakers. This causes the calculation results to not fully represent the entire population on Enggano Island or are only estimates which are presented in Table 1 below.

Table 1. Number of Enggano Speakers

No.	Name of Village	Number of Population	Number of Speakers	Percentage (%)
1	Apolo	300	267	89.00
2	Merk	616	445	72.24
3	Malakoni	329	221	67.17
4	Kaana	626	329	52.56
5	Kashyap	340	95	27.94
6	Banjarsari	797	67	8 ,40
	Total	3,008	1,424	47,34

Source: Wibowo [21]

Based on the data above, the existence of the Enggano language is still strong in the communities of Apoho, Meok, Malakoni, and Kaana villages. This is because the majority of these villages are still occupied by the indigenous people of Enggano Island. Speakers who are influential in maintaining the Enggano language are found in the younger generation. Children in Apoho and Meok villages are still fluent in speaking the Enggano language in their daily life, while in several other villages the majority of children use Indonesian and Bengkulu Malay when they are at school or at home. The use of the Enggano language in the family realm is actually still empowered through oral learning. It is proven that most of the children understand the words spoken in Enggano language, but cannot be fully responded to so they respond using Indonesian or other languages.

Until now, active speakers of the Enggano language are dominated by the older generation who perpetuate the "remember, apply, and die" system so that there is no effort in writing the language as a source of learning for the next generation. The phenomenon of the condition and language selection has an impact on the generational shift that occurs because the younger generation of speakers has a passive understanding and mastery of the local language. The intensity of the use of the Enggano language among the younger generation who migrated outside of Enggano Island also decreased, considering that some of them chose to settle in overseas lands. This condition causes a decrease in the quality of native speakers of the Enggano language [19]. The use of the Enggano language can also be found in the port market when the ship is docked because many people come to buy basic needs, such as rice, fruit, vegetables, and others. However, the Enggano language

used has been mixed with other languages to make it seem more familiar to everyone, both natives and immigrants. The use of the Enggano language is commonly used as a medium of communication between sellers and buyers to bargain prices. Based on this, the current condition of speakers of the Enggano language has experienced a shift caused by several factors according to [20], namely population movement, institutional, economic, and generation transfer (the intensity of the heir generation in the use of the Enggano language).

The Enggano language has two levels of language based on its use, namely the language used in formal situations and everyday conversational language in informal situations [6]. The level of the Enggano language used to consist of a choice of high Enggano and low Enggano, while in the current era, the choice of language in the community has begun to shift into low Enggano, immigrant languages, and Indonesian. However, the level of the Enggano language continues to experience shifts in the realm of language use so that in the future it is feared that the Enggano language variety will disappear or become extinct so it is necessary to identify how strong the motivation of the Enggano community is in maintaining the language.

This research measures the motivation to maintain language through the relationship between attitudes in the choice of the speaker's language and the existence of the use of the Enggano language. Before the data was analyzed using non-parametric statistics, the data was tested for prerequisites to determine the normality of the data with the Shapiro-Wilk test, a significance value of 0.980 was obtained in the attitude variable normality test in the selection of the speaker's language, while in the normality test for the existence variable using the Enggano language, a significance value was obtained. of 0.228 which indicates the data of the two variables are normally distributed. Based on the data that has been obtained using an ordinal scale, the Kendall's tau-b correlation test is used to determine the relationship and the value of the correlation coefficient is significant with the results in Table 2 as follows.

Table 2. Correlation Test

Correlations			Language Attitude	Existence Use of Maintenance
tau_b Kendall's	Language Attitude	*Correlation Coefficient*	1.000	.949*
		Sig. (*2-tailed*)	.	.023
	Effort	*Correlation Coefficient*	.949*	1,000
		Sig. (*2-tailed*)	.023	.
. Correlation is significant at the 0.05 level (2-tailed).				

The results of Kendall's tau-b correlation test analysis obtained a correlation coefficient value of 0.949 with a significance of 0.023 <0.05, so there is a significant relationship between attitudes in the choice of speaker's language and the existence of the use of the Enggano language. In addition, based on the positive correlation coefficient value of 0.949, which means that there is a very strong and meaningful relationship if the attitude in choosing the language of speakers is higher in considering the use of local languages, the existence of the Enggano language can be maintained so that it is not threatened or experiencing extinction. As for the results of the correlation significance test, a Z count of 2,325 can be obtained. Because Z count is greater than Z table (2.325 > 1.96), the correlation coefficient value is significant and the results can be generalized to represent the entire population (Raharjo, 2019) that the X variable (attitude in the choice of speaker's language) can fully influence the Y variable (the existence of use of the Enggano language).

The results of the analysis indicate that the people on Enggano Island have a desire to maintain the Enggano language and use it in their daily lives, it's just that the community needs a place or source of learning and assistance from the government or other related parties to support efforts to maintain the language. If the use of the Enggano language has been taught at least in the realm of education, then there is a great opportunity for the younger generation speakers to be more familiar and able to understand well from vocabulary to pronunciation of the Enggano language. Therefore, as a first step, it is necessary to identify the form of language shift that is happening in the community so that a language conservation model can be formulated by adjusting the current conditions of speakers as an effort to maintain the local language on Enggano Island.

The Phenomenon of Diglossia Leaks among Speakers of the Enggano Language

Along with the times, the indigenous people of Enggano Island began to leave the Enggano language and switch to the immigrant language or Indonesian language to communicate daily with immigrant communities or from outside the island. The phenomenon that occurs in Enggano speakers results in leakage of diglossia. Diglossia is when two languages are used side by side in a society for different purposes by forming a language level [17]. In its application, diglossia often leaks which refers to the state of one language that breaks into other language functions [18]. The phenomenon of diglossia leakage is the process of not

speaking a certain language again due to a lack of prestige when compared to other languages that are considered more superior. This causes one of the languages that have an inferior position to be threatened with extinction [10].

The linguistic situation in Enggano can be divided into four phases of diglossia leakage. Phase I of the 18th century, initially people used the high Enggano language in all speech situations because they did not recognize the level of language speech based on social stratification [6]. The community used the high Enggano language in both formal and informal spheres that were understood by all generations at that time. Phase II of the 19th century, people felt that learning the high Enggano Language took a long time so that the level of language speech was divided. In formal situations, people use the high Enggano language, while in informal situations, low Enggano language comes from a collection of vocabulary that is easiest to pronounce. All levels of society can still fully understand the use of the high Enggano language and the low Enggano language [16].

Furthermore, in the following phase it is analyzed based on field findings from this research. Phase III of the 20th century, that leakage of diglossia began to appear in various domains of language use in society. In formal situations, the language used by the older generation is high Enggano, while the younger generation is starting to leave high Enggano because it is difficult to understand by replacing Enggano with simpler formal and informal situations. In addition, Indonesian has begun to be used by the community as the language of choice for informal daily conversation. Phase IV of the 21st century, namely the peak of the leakage of diglossia which has caused the high Enggano language to lose the role and function of language in the language choice of the Enggano people. In the current era, the linguistic situation (diglossia) of society has shifted and has experienced the addition of various languages. The low Enggano language and Indonesian language have replaced the role and function of the high Enggano language in formal situations in various activities, such as traditional ceremonies, religious activities, and interactions between parents and children. In informal situations, the language of immigrants is more dominant to be used by the community in interacting other than using Indonesian, such as Bengkulu Malay, Javanese, Batak, and Serawai.

The types of diglossia leaks that occur in the Enggano language are code-switching, code-mixing, and loss of speech level. Code-switching is the process of switching from one language to another caused by certain things according to certain situations or conditions [14]. As for the form of code-switching for Enggano

speakers, including Indonesian and Bengkulu Malay. The language switch is carried out on the grounds that not everyone understands Enggano anymore, especially today's children who use Indonesian more than their mother tongue. An example of code-switching performed by speakers is as follows.

(1) P1: *Aih, akarak galon uwa.* **Kena marah ibu pasti.**

   'Aunt's gallon of water broke down. **Mom will be mad at us.**'

(2) P2: **Kan bukan sengaja dijatuhkan.** *Kek yub ki areu.*

   '**We did it unintentionally.** It's going to be okay.'

Language switching is also carried out by speakers of the Enggano language by choosing Bengkulu Malay. This happened because of the large number of immigrant communities on Enggano Island who came from the Bengkulu mainland. In addition, the Bengkulu Malay language is easier for the Enggano people to learn, in contrast to the Enggano language which is difficult to understand because it has its own uniqueness and peculiarities, in fact many of its vocabularies are not the same as the language in Bengkulu. An example of the code-switching is as shown in the following conversation excerpt.

(3) P1: Ambo ***idak punyo motor,*** *eu peuhak ya bakeuh pe u' wah?*

   'I **don't have a motorcycle**, could you take me there?'

(4) P2: ***Oik, melah berangkek.***

   '**Sure, let's go.**'

Description: The phrases in the sentence *Ambo idak punyo motor* and *melah berngkek* are Bengkulu Malay, which then changed the code to Enggano.

   The language code-switching is chosen depending on several factors, including the interlocutor, the topic of conversation, and the atmosphere. The determining factors in language in the Enggano community are situational code-switching and metaphorical code-switching. In situational code-switching, language changes occur because of changes in the situation. In the Enggano-speaking community who are bilingual, language code-switching occurs because of changes in the situation of the speaker and the interlocutor, while in metaphorical code-switching, language changes occur because speakers want to emphasize what they want so that they will get the attention of their listeners [1].

   In addition, the shift in the Enggano language can also be found in the form of code-mixing which is the use of two or more languages in the form of pieces to expand the variety of language or language styles in a conversation [14]. The form of code-mixing that occurs in the Enggano speaking community is inner code-mixing, the mixing of language codes that occurs comes from the original language

with all its variations. The example of code-mixing spoken by the Enggano community is as follows.

(5)   Abeuheuh **buka buku halaman** *kahaik ka' ki kahaik, akarieuh i* **buku** *kahaik-kahaik! Mak kipe'* **waktu tigo puluh menit udem** *kibuh deheur*

    'Now **open the book page** 31, work on it on your own **paper**. I (female teacher) will give you **30 minutes**, and it has to be done by then.'

Description: The phrase *buka buka Halaman* and the *waktu Tigo puluh menit udem*, and the vocabulary of the *book* is a mixture of Indonesian and Bengkulu Malay mixed with the Enggano language.

Based on the findings above, the status of the possibility of survival (viability) of the Enggano language is in an alarming condition because it is experiencing eroding which leads to the threat of extinction. In the end, the phenomenon of diglossia leakage in the social interaction of the community or speakers of the Enggano language can be understood as a form of effort to maintain harmony between indigenous peoples and immigrant communities.

Conservation and Revitalization Strategy Model in Enggano

Language is threatened with its existence because it does not have a script, so that the oral tradition that develops in the community needs to be conserved and revitalized. The Language Development and Development Agency [2] also emphasizes that this step is carried out in a connected and sustainable manner. Conservation is carried out through prevention and improvement efforts, in the form of documenting language as well as developing language, through the preparation of phonological, morphological, syntactic systems, and script systems or orthographic systems [7]. The revitalization of the Enggano language can be done through learning the local language by speakers of the Enggano language, both classically and modeling in a particular indigenous community. To support this effort, linguistic reference documentation is provided, such as grammar and dictionaries as well as the preparation of teaching materials.

So far, efforts to preserve the Enggano language have not officially been carried out by the North Bengkulu Regency Government, the absence of an attitude of respect for local culture is still the main reason that considers the preservation of the Enggano language less important than other matters. Even though the Tribal Head, Pintu Suku and the Enggano District Government have made efforts to apply for local content of the Enggano language to the North Bengkulu Regency Government since 2009, but the discourse has not been realized because of the absence of curriculum design, funding and the absence of educators.

Subsequent conservation efforts carried out by traditional officials include requiring the use of the Enggano language in the implementation of traditional ceremonies and the recommendation to use the Enggano language in the family realm [21]. However, this preservation effort cannot be considered significant considering the condition of language leakage in the daily communication of the younger generation which increasingly shows that the Enggano language is experiencing a shift and the current condition of the speakers and the viability of the Enggano language are worrying. Thus, a sustainable and participatory strategy for the preservation of the Enggano language is needed from various components of society, the government and observers of the Enggano language.

Efforts to preserve the Enggano language through conservation and revitalization can be carried out, especially by optimally utilizing the current conditions of Enggano speakers. The main key to conservation and revitalization efforts is held by local governments, both at the village, sub-district, district, city, provincial and national scales. This is related to the function of the government as an executive agency that has the authority to carry out the mandate of the law, maintain national culture, including regional languages [3]. The Enggano Language conservation and revitalization model based on this study and research is as outlined in the following chart.
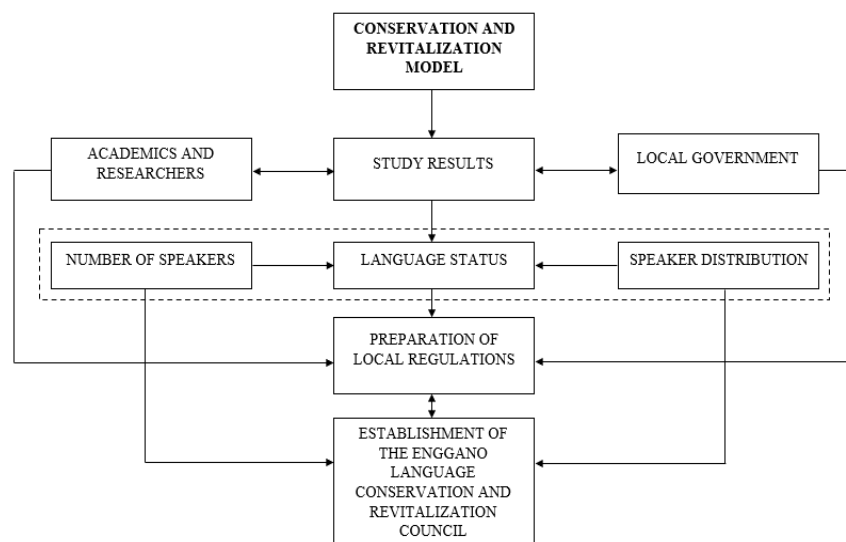

Figure 1. Enggano Language Conservation and Revitalization Model

The implementation and integration of the Enggano language conservation and revitalization model can take advantage of a kind of cultural institution (in this context it is called the Enggano Language Conservation and Revitalization Council). This institution can be formed from tribal chiefs and tribal gates, customary government, and interested parties as stakeholders in a format

determined by mutual agreement. The scenario of maintaining the Enggano language through its stakeholders can be determined as participatory efforts carried out by various parties in conservation and revitalization efforts according to the model.

First, Key Stakeholders (Local Government). The first effort on the part of the Regional Government as the main key to preserving the Enggano language is to be able to determine the local content of the Enggano language to be taught at the formal education level, on the other hand also to facilitate the existence of educators, curriculum and funding. In the model chart of the conservation and revitalization of the Enggano language above, it seems that the main channel for language preservation efforts lies in the curriculum. The curriculum is used in teaching informal educational institutions which are regulated by the registration authority, namely the government (especially the legislature and the executive). This effort is clearly seen as significant, along with the weakening of the function of the family and society as a place for cultural preservation, including the Enggano language.

Second, Primary Stakeholders (Enggano Community). The role of local communities in language preservation can be carried out by the head of the tribe in Enggano as the head of the customary government, by implementing non-formal teaching of the local community-based Enggano language which is carried out through the Enggano cultural studio called "Sanggar Kapa-Kapa Dopok". This studio is managed directly by the head of the Enggano tribe, but in practice it is still limited to teaching Enggano culture such as traditional dance. Language teaching is only limited to spoken language, so written learning is needed with a fixed agenda and is able to attract the younger generation to learn the Enggano language again. On the other hand, this effort is a form of language documentation by local communities, it is known that language documentation efforts as a form of conservation efforts have not been widely carried out. The main objective of this non-formal teaching is that all components of society continue to use the Enggano language in daily communication and increase pride in the Enggano language.

Third, Secondary Stakeholders (Academics/Researchers). Documentation of the Enggano language reference as an initial effort to conserve the local language needs to be done especially by academics who observe Enggano. This can be in the form of reviewing and documenting the Enggano language as a form of support for the provision of linguistic reference documentation, such as grammar and dictionaries as well as the preparation of teaching materials in accordance with the

formal education culture of students in Enggano. Thus, learning can run effectively in an ongoing effort to preserve the Enggano language. So far, efforts have been made as stakeholders secondary, namely conducting initial documentation of the Enggano language through pocketbook planning.

CONCLUSION

Based on the results of this research, we conclude that (1) active speakers of the Enggano language consist of the older generation who have the principle of "remember, apply, and take death". The Enggano language shift factor is caused by population, institutional, economic, and generation shifts. The results of the correlation test analysis between language attitudes and efforts to maintain the Enggano language obtained a coefficient value of 0.949 with Sig. 2-tailed 0.023, meaning that there is a very strong and significant relationship if the attitude in choosing the language of the speakers is higher in considering the use of local languages, then the existence of the Enggano language can be maintained from the status of the threat of extinction, (2) there was a diglossia leak in the Enggano language which consisted of four phases, namely the 18th century (high Enggano language), 19th century (high Enggano and low Enggano), 20th century (high Enggano language, low Enggano language). , Indonesian), and the 21st century (low Enggano language, immigrant language, Indonesian). The types of diglossia leaks that occur have the form of code-switching, code-mixing and the loss of language speech levels so that the viability status of the Enggano language is worrying, eroding, and leading to extinction, (3) language preservation strategy through conservation and revitalization Enggano language is required by utilizing cultural institutions (in this context, the Council called Conservation and Revitalization Enggano language) through stakeholders, key stakeholder, primary stakeholder, and secondary stakeholder.

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