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Language Preservation Parameter: Assesment of Bengkulu Malay Language Vitality Using Level Endangerment Index

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Abstract. Bengkulu Malay language began to be put away and displaced by other languages so efforts were needed to preserve the language in order to survive. The first step was to take measurements through language life force assessment based on the Level Endangerment Index (LEI). The purpose of this research was to identify the form of language shift, analyze the level of language vitality, and explore language defense strategies as an effort to preserve the Bengkulu Malay language. This research used Level Endangerment Index theory, language shift, and language preservation. The methods used in this research were anthropology and sociolinguistics through interviews, questionnaires, observation, and study literature. Data analysis was carried out with sequential explanatory mixed method including Level Endangerment Index assessment, data reduction, data serving, data verification, and conclusion. The result of this research was the form of Bengkulu Malay language shift in the form of code switching and code mixing. Language shift spreads through community, style of language, and vocabularies in families, educational institutions, and immigrant neighborhood. Bengkulu Malay language vitality is 44% which means endangered. Language preservation efforts are carried out by involving the government, the Customary Council, and the community.

1 Introduction

The treasures of regional languages in Indonesia are very diverse, but most of that diversity is in a very concerning condition. Some languages are still classified as safe, but not a few languages are in a threatened position, almost extinct, or even extinct. The Agency for Language Development and Development [2] has noted and identified the life force of regional languages that there are 11 languages categorized as extinct, 4 critical languages, 19 languages are endangered, 2 languages have regressed, 16 languages are vulnerable, and 19 languages are safe. However, the number that has been mapped is still far from the total regional languages in Indonesia, which is 652 languages [9]. Language life force studies have been conducted by many parties, such as

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the Agency for Language Development and Development, Summer Institute of Linguistics (SIL), UNESCO, and The Catalogue of Endangered Language (ELCat) on languages and dialects in Indonesia, but there are still regional languages that have not been tracked for their life force status or extinction rate. Therefore, the language of the region that has not been identified the level of life must be immediately assessed or assessment and measurement so that it can be known the exact status, condition, and rescue efforts of the language.

One of the languages that has not been recorded and identified its life force level is Bengkulu Malay. This language is a language that is specifically spoken by the indigenous people of Bengkulu City in Bengkulu Province. Rustinar [18] explained that bengkulu Malay has 25 phonemes, with 6 vowel phonemes and 19 consonant phonemes, and has 2 diphthongs. Bengkulu Malay has similarities to Minangkabau, Riau Malay, Jambi Malay, and Palembang Malay [6], but there are differences between them all. Bengkulu Malay community is bilingual and even multilingual speakers. This is due to the interaction between the mother tongue and other languages that develop, such as Indonesian, Rejang, and Serawai. However, the current condition of many people, especially among teenagers who can no longer distinguish in speaking by using Malay Bengkulu or other languages. People tend to claim unilaterally that the language used is correct, even though the language has been mixed with other regional languages, or in this case there has been a mix of code (code mixing) and language code switching. This condition of language vulnerability if left unchecked will experience a situation of deterioration and even language death [6]. Thus, Bengkulu Malay actually began to be pushed and displaced by other languages so that it is necessary to make efforts to preserve the language in order to survive.

Language shift occurs when people choose a new language to replace the previous language because it is dominant and prestigious, then used in the realms of using the old language collectively [5]. The symptoms of language extinction are (1) a drastic decrease in the number of active speakers, (2) the decreasing realm of language use, (3) abandonment or spelling of the mother tongue by young speakers, (4) efforts to care for ethnic identity without using the mother tongue, (5) the last generation speakers are no longer able to use the mother tongue, and (6) examples of the increasing extinction of one-language dialects [8].

So far previous studies have discussed the structure and grammar of Bengkulu Malay [17] and mapping in general regional languages in Bengkulu [23]. Therefore, as the first

step that must be done is to assess and take measurements of the Malay Bengkulu language through an assessment of the level of language life based on the Level Endangerment Index (LEI). The LEI method is the most up-to-date measurement for assessing and tracking the life expectancy of a language. The LEI is a refinement of previous methods such as GIDS, UNESCO, the Krauss scheme, and EGIDS so as to provide more reliable and up-to-date information about endangered languages [12]. The LEI assesses the danger level of language extinction based on four factors, namely intergenerational transmission, absolute number of speakers, trends in the number of speakers, and domains / domains of use [4]. The LEI considers more carefully in providing overall life force status for endangered languages than any other approach, and with a high degree of certainty does not hide what remains to be known to be more maximal when conducting language preservation programs (Lee, 2018).

According to Ibrahim [8] and Gao [7] that measurement of the vitality of regional languages in Indonesia will provide information about three things. First, how ethnic languages in Indonesia interact and influence each other and how the dominant languages in a multilingual community area such as in eastern Indonesia affect small languages. Second, in the perspective of diversity, this measurement of the life force of the language will present facts about the landscape of language plurality status in Indonesia not only in terms of number and distribution, but also in how strong the cultural resilience of people who use the language. Third, this measurement of the life force of the language will also show patterns of relationship between the mobility of speakers in economic activities, education, the type of work in public spaces with the mechanism and profile of language participation of a mother tongue-owning community. With the picture, it can be arranged mapping the life force of the language and preservation programs precisely targeted with an accentuation scale and done with measurable.

Wibowo [23] revealed that the main reason for maintaining language diversity is because there is no language in the world that is able to represent all the wisdom in the world. Preservation of language is associated with desperate situations in which planned and conscious efforts are contained in preventing the decline of language use related to certain conditions and leading to the transfer or death of language. Preservation not only includes protection of language, but also protects the aspects contained therein. In other words, the transfer of rides, resettlement, and safe use of language containers should be applied to expand access to information that may be lost when the native language is damaged or extinct [2].

This article is expected to make a critical contribution to the study of anthropology and sociolinguistics in the context of measuring the level of life force or degree of extinction of regional languages as well as participation efforts based on local community culture. In addition, the forms of language shifts that have been identified can be used as references or considerations in formulating regional language preservation strategies in areas of speakers dominated by bilingualism or multilingualism. This article consists of three objectives, namely (a) identifying the form of language shift experienced by Bengkulu Malay speakers, (b) analyzing the vitality of Bengkulu Malay through the Assessment of Level Endangerment Index (LEI), and (c) exploring the strategy of bengkulu Malay language participation as an effort to preserve contemporary era regional languages.

2. Method

This research subject consists of Bengkulu Cultural, Bencoolen Speak Community Board, Bengkulu City Customary Board of Traditional Deliberation (BMA), Bengkulu Provincial Education and Culture Office, and the general public of Bengkulu Malay speakers as informants, as well as high school teenagers / equivalent in Bengkulu City as respondents. The reason for the selection of respondents was based on [5] that the efforts of language participation can be described from the success of language transmission among adolescents aged 14-18 years. The research location is located in all sub-districts within the area of Bengkulu City, Bengkulu Province. The research time runs from June to September 2021 with preparation, data retrieval, data analysis, and publication.

The research uses sociolinguistic approaches and linguistic anthropology. According to Ramadhan (2020) sociolinguistics is an approach that examines language problems in relation to use in society in varied social situations. Linguistic anthropology approaches that study the variety and use of language in relation to the development of time, differences in places of communication, kinship systems, influences of ethnic habits, beliefs, language ethics, customs, and other cultural patterns of a tribe [10]. The characteristic of this type of research is empirical because it is done by validated measurement methods and data obtained through direct interaction. This research was conducted with the concept of "blended" between online and offline. Online data collection is done by questionnaire survey method through Google Form, in-depth interviews through WhatsApp Call and Zoom, and literature studies. Offline data collection is carried out by structured interviews to the Education and Culture Office

and the Bengkulu Provincial Police Agency and observations in various community activities of Bengkulu City. The sample withdrawal technique of respondents is cluster random sampling, while informants are selected using purposive sampling. The limitations of respondents in this study are teenagers who live in the Bengkulu City area and use Bengkulu Malay in everyday life.

Data analysis is done with sequential explanatory mixed methods. Qualitative data analysis is carried out with linguistic anthropological approaches to answer the 1st and 3rd research objectives using interactive analysis models (Miles et al, 2014) with data reduction stages, data presentation, data verification, and conclusions. Based on this, data analysis is carried out with stages (1) noting all findings of the problem of Bengkulu Malay language shift when taking data and transcripting the results of interview findings and observations, (2) categorizing language shift data, assessment of language life force level, and preservation strategy in response to the problem formulation, this stage is done repeatedly to ensure the absence of biased data, (3) describe the data that has been selected based on the Theory of Level Endangerment Index, language shift, and language preservation by adjusting to research objectives, and (4) interpreting and drawing conclusions based on speaker conditions, language life level, and Bengkulu Malay language participation efforts.

Quantitative data analysis is conducted with a sociolinguistic approach using descriptive statistics based on the Level Endangerment Index (LEI). The language vitality assessment questionnaire using values obtained from the questionnaire with measurement indicators in the form of language traits, language use, language field, language attitudes, and language skills amounted to 108 questions. The LEI will assess the danger level of language extinction based on 4 factors, namely intergenerational transmission, the absolute number of language speakers, the trend of the number of speakers, and the realm of language use. Lei assessment formula from Lee and Way [12] as below.

$$LEI = \left\{ \frac{[(t \times 2) + a + s + d]}{p} \right\} \times 100$$

$$(1)$$

Description: intergenerational transmission score (t); score of absolute number of speakers (a); trend score of the number of speakers(s); usage domain score (d); factor validity score (p).

The value of the LEI measurement results is in the range of 0-100% with the category of safe, vulnerable, threatened, endangered, severely endangered, critically endangered. In addition, the measurement is also based on the validity level of data that is in the range of 20%-100% with a value between 5-25 points.

3. Result and Discussion

Language Shift Experienced by Bengkulu Malay Speakers

Based on the results of field findings, the original Bengkulu Malay language is still strong and can be found in the coastal area of Bengkulu City called "Kampung Lamo" including the villages of Bajak, Berkas, Malabero, Pasar Baru, Pasar Melintang, and Pondok Besi. Immigrants who inhabit the city of Bengkulu come from the Javanese tribe by 22.6%, the Rejang tribe 20.6%, the Serawai tribe 16.6%, the Minangkabau tribe by 9.2%, the Pasemah tribe by 4.7%, the Palembang Malay tribe by 2.1%, and other tribes by 7.8%, and the rest are indigenous people of the Bengkulu Malay tribe by 16.4% [15]. This requires the majority of people to use Indonesian or other regional languages with the aim that the interlocutor understands and can communicate both ways. However, for the older generation or the indigenous people of Bengkulu City in interacting with each other using the Malay Bengkulu language. There are 5 factors that affect the language shift experienced by Bengkulu Malay speakers, namely (1) the inclusion of immigrants in customary traditions, (2) the environment around speakers, (3) parents and family speakers, (4) technological developments, and (5) love of the background of speakers.

First, the use of Bengkulu Malay language began to decrease in sacred rituals or traditional ceremonies among the community. This is due to the large number of immigrants who live in the Bengkulu city area. Language shifts can be found in weddings, aqeekah, religious lectures, to Tabot rituals that are supposed to use the original Malay Bengkulu language, now no longer use the original language, but use a mixed language between Bengkulu Malay or Indonesian. This ultimately affects the existence of the Bengkulu Malay language used in traditional events that become sacred celebrations typical of Bengkulu City.

Second, the younger generation as the next generation is not fully understood the Malay language of Bengkulu. The factor that causes this to happen is that the nearest neighborhood no longer communicates using Bengkulu Malay. In addition, environmental factors are also influential because the number of immigrants in the city of Bengkulu makes people unable to speak the original language fully in everyday life.

Third, the role of parents and families who do not teach Bengkulu Malay from an early age makes the younger generation not speak Bengkulu Malay. All schools in Bengkulu City have not taught Bengkulu Malay based on the educational curriculum. However, one of the informants who works as a cultural arts teacher began teaching Bengkulu Malay informally during lesson hours. This indicates that there are efforts to participate in the Malay Bengkulu language, although only taught at a glance when interacting with students in school.

Fourth, the use of social media by the people of Bengkulu City is one example of a tremendous influence for the community in choosing the use of everyday language. Language shifts can be seen when people interact through social media such as group conversations through WhatsApp and Facebook, create statuses that are widely done by the community through Twitter, and reply to comments that are widely done through Instagram. The people of Bengkulu City who still speak Bengkulu Malay claim that their language selection has been mixed with the regional language around The City of Bengkulu [1]. The phenomenon that occurs in Bengkulu Malay speakers is code switching and mix code (code mixing). Code transfer is the process of switching the use of one language to another caused by certain things in accordance with the situation and conditions of the speaker [14]. The form of code transfer in Bengkulu Malay speakers includes the Serawai language as in the following example.

(1)   P1: ***Ndiak piti kabau ni?*** *Melah kito cari lokak samo-samo.*
         "There's no money, right?" Let's find cooperation."

Description: Sentence *Ndiak piti kabau ni?* Serawai language which then switched code into Malay Bengkulu.

In addition, code mix is the use of two or more languages in the form of fragments to expand the variety or style of language in a conversation that occurs [14]. Examples of mixed codes are mixed Malay Palembang and Lembak language spoken by the people of Bengkulu City in the following example.

(2)   P1: *Banyak nian **gawe awak** ko,maro la istirahat **kudai.***
         'This much **of your work,** it's better to take abreak'.

Description: The vocabulary *of gawe awak* is Malay Palembang and *kudai* is Lembak language. Both languages are mixed with Bengkulu Malay.

Fifth, the love of the background of the speaker is a strong factor to be able to continue to speak the mother tongue. However, some people of Bengkulu City are still not fully aware of this factor. Evident from the large number of speakers who travel to other

provinces and tend to change their language choices. However, if the speaker has a great level of understanding of his background, then the speaker will not forget his mother tongue as well as a sign of one's devotion to the homeland. In addition, the current generation is a generation that feels less efforts towards the preservation of the Bengkulu Malay language, it can be proven by the absence of local content in schools in the form of Bengkulu Malay language learning.

Based on the condition of the language shift, an assessment is needed to find out the vitality of the Malay Bengkulu language. The results of the assessment can be the main parameters to determine what steps are most appropriate in observing the Malay bengkulu language. With the assessment of the level of life force, it is expected that all related actors can play an active role to hold, support, and implement language preservation programs.

Bengkulu Malay Vitality Through LEI Assesment

Bengkulu Malay language shift that is increasingly massive has an impact on the extinction in the next few generations. Language extinction has very high consequences, such as loss of culture or ethnic identity, loss of prehistoric knowledge due to ignorance of how to reconstruct using a culture's past vocabulary, loss of language diversity, loss of some amount of human knowledge including traditional knowledge, and extinction of the language itself [12]. Therefore, the existence of Bengkulu Malay language is actually maintained among its speakers in the city of Bengkulu in order to maintain the wealth of knowledge stored in the culture of the Bengkulu Malay tribe.

Efforts that can be done as a first step in maintaining or preserving the Malay Bengkulu language is an assessment of the life force level of the language or language vitality using the Level Endangerment Index (LEI). Bengkulu Malay language life expectancy assessment based on Campbell and Chang [3] aims to (1) show speakers in understanding the scope of the threat of language extinction, (2) raise awareness of language problems that arise in the community, (3) give the relevant parties to assess the urgency of preservation needed by the language, (4) enable assessment of the level of life force Languages in a variety of different contexts thus enabling various funding agencies to assess the urgency to document or preserve endangered languages, and (5) enable a deeper understanding of linguistic diversity relating to biodiversity.

Table 1. Results of *The Endangerment Index* (LEI) Level Score Calculation

No.	Factor	*Level Endangerment Index* (LEI)					
		5	4	3	2	1	0

		CE	SE	E	T	V	S
		81- 100%	61-80%	41-60%	21-40%	1-20%	0%
1	Intergenerational transmission	-	-	-	0.3546 (35,46%)	-	-
2	Absolute number of speakers	-	-	0.5352 (53,52%)	-	-	-
3	Number of speaker trends	-	-	-	-	0.09 (9%)	-
4	Domain of use	-	-	0.4286 (42,86%)	-	-	-

Based on the results of calculations using the LEI method obtained the results of the living power level of the Malay Bengkulu language presented in the form of vitality status and the level of certainty of the threat of extinction. There are four aspects assessed in the LEI as a representation of the status and living conditions of the language measured. The scale used in the calculation consists of 5 ("CE" Critically Endangered) with a range of81-100%, 4 ("SE" Severely Endangered) with a range of61-80%, 3 ("E" Endangered) with a range of 41-60%, 2 ("T" Threatened) with a range of 21-40%, 1 ("V" Vulnerable) with a range of1-20%, and 0 ("S" Safe) with a range of 0% [21]. From these results it can be known, if the percentage is getting closer to 100% and is worth 5, then the vitality of the language is at a critical status nearing extinction. Lei assessment results are presented in the form of a language vitality map dashboard panel using ArcGIS Online as in Figure 1 below.
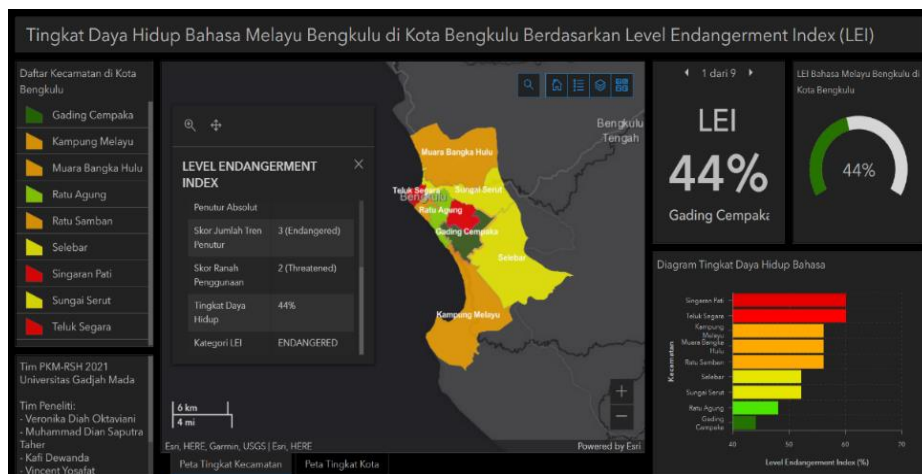

Figure 1. Bengkulu Malay Vitality Map Dashboard

In the mapping dashboard panel that has been created, displayed the results of assessment of the vitality of the Malay Bengkulu language on the scale of cities and sub-districts. In addition, there is additional information in the form of percentage of language extinction levels, a list of sub-districts in Bengkulu City, and a diagram of the life expectancy of the Bengkulu Malay language. The dashboard panel of the Bengkulu

Malay vitality map can be accessed through the link bit.ly/PetaLEIBahasaMelayuBengkulu. Based on data processing, the results of assessment of the vitality of the Malay language Bengkulu as follows.

First, intergenerational transmission. The weighting of this factor score reflects the importance of language acquisition for the future survival of the Bengkulu Malay language. Because without transmission for the younger generation, the language will stop naturally from being used as a means of communication. Based on the assessment results, the score was 35.46% so that intergenerational transmission was on the index of threatened worth 2 which means most adults in the community are speakers, but children generally do not.

Second, the absolute number of speakers. The standards set out in this assessment include native speakers, semi-residents, and heritage speakers who live or are simply descendants of the Bengkulu Malay tribe. The number of Speakers of Bengkulu Malay is as many as 45,000 people scattered in the city of Bengkulu and surrounding areas. Based on the assessment results, a score of 9% so that the absolute number of speakers is on the vulnerable index of 1 which means speakers in the language usage area amounted to between 10,000 and 99,999 people.

Third, the trend of the number of speakers. This factor is used to capture the direction and rate of language shift. Assessment of languages that are nearing extinction can be seen from the occurrence of a drastic decrease in the number of speakers and the choice of the language realm as a whole among the public. Based on the assessment results, there was a score of 53.52% so that the trend of the number of speakers was on the endangered index of 3 which means only about half of the members of the public speak the language. The number of speakers continues to decline, but not at a deliberate pace.

Fourth, the use of language. This factor refers to the interaction related to topics and situations in the use of Malay Bengkulu with one or more interlocutor from various scopes, such as government, family, religion, and so on. Based on the assessment results, the score was 42.86% so that the realm of language use is on the endangered index of 3 which means it is used mainly only at home and / or with family, but remains the main language in various fields for many members of the public.

As for the level of certainty of lei calculations that have been done, a score of 25 points (100%), because all factors can be measured. Thus, an overall assessment can be obtained from 4 factors that have been assessed in the index to find out the vitality of

the Malay Bengkulu language. Assessment results are obtained from the sum of all LEI factors divided by the level of certainty of scale and multiplied by the value of 100 so that the following results are obtained.

$$\text{Language Vitality} = \left\{ \frac{[(2 \times 2) + 1 + 3 + 3]}{25} \right\} \times 100$$

$$= 44\% \, (Endangered)$$

Based on the assessment results above, the overall Malay language of Bengkulu gets a score of 44% so that the status of the life power of the language is endangered because it is in the range of 41-60% based on the LEI. Therefore, the level of life of the Bengkulu Malay language which is in the endangered category so that efforts are needed to be carried out by speakers and the people of Bengkulu City in general through the regional language preservation program. The expectation of regional language preservation is intended to maintain the stability and existence of Bengkulu Malay in various fields of use and strengthen the attitude and use of language in the city of Bengkulu.

Bengkulu Malay Preservation Strategy

The regional language is one part of the national culture that is guaranteed by the state. The concept is contained in the explanation of Article 32 paragraph 2 of the 1945 Constitution which states that regional languages that are the native languages of the people of a region and domiciled as regional languages will be guaranteed life and sustainability by the state [19]. Currently, the vocabulary of the original Malay Bengkulu can only be heard in the coastal areas of Bengkulu City only. In its position as a regional language in order to fulfill its function, various steps and efforts need to be planned and implemented by carrying out research and development more vigorously, planned, and directed [22]. Therefore, efforts are needed to maintain Bengkulu Malay as a communication language in the Bengkulu City area. Efforts that can be done in the framework of the participation of the existence of the Malay language Bengkulu, among others through strengthening and collaboration between the government, the Customary Deliberative Board, and the community as presented in Figure 2 below.
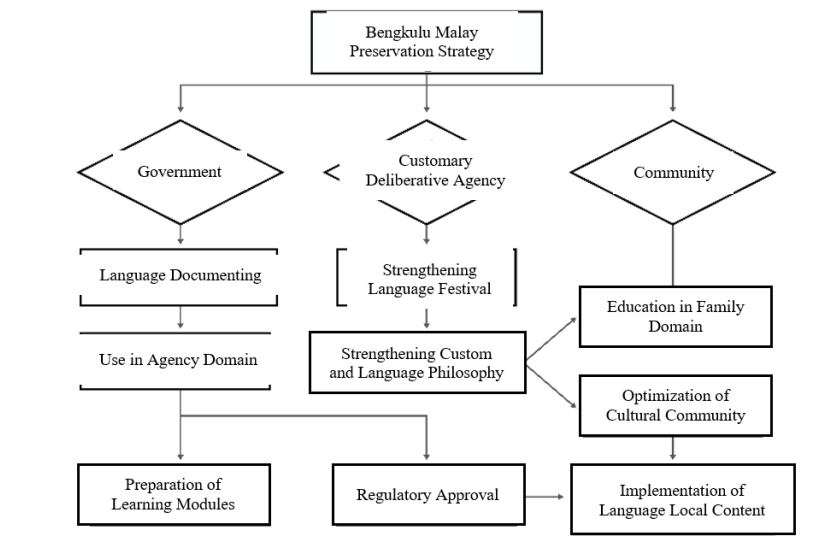
Figure 2. Bengkulu Malay Preservation Strategy Design

The B engkulu city government consists of three main efforts. First,create language documentation by utilizing software, such as ELAN, Toolbox, Audicity, Arbil, Language Explorer, and Praats by working steps, namely (1) recording language usage in various genres in audio, video, and image form; (2) move the recording into the digital realm; (3) make transcription, translation, annotation, and meta data; and (4) archive or create archival and tagging objects [8]. The entire revitalization will be stored in printed documents and digital archives registered and refers to two things, namely one part of the activities of language protection through registration of revitalization results and storage of language documentation data from conservation studies through online-based applications. The document must be coded in a collection of metadata categories created in order to be accessed through a language and literature registration program organized by the Language Development and Development Agency.

Second, establish one of the models of development of Bengkulu Malay language and culture by holding a Bengkulu Malay language-cultured day. Schools and government offices can start by using Bengkulu Malay on certain days of the week. Because currently the teaching of Bengkulu Malay through local content has not been implemented massively and there are no local regulations regarding the local content in the city of Bengkulu, there are not many educational institutions that teach the language. This can be fought through models and efforts like this and can be designed to become a Malay-language tradition of Bengkulu, also includes the maximum use of Bengkulu Malay language in a series of traditional ceremonial processions such as traditional wedding ceremonies, death ceremonies, aqeekah , and other cultural celebrations [20].

Third, the preparation of modules can be a means of self-learning that is very effective in language learning. Intergovernmental cooperation with language centers, universities, and related agencies in providing Bengkulu Malay language modules can promise many regional language preservation efforts that can help to commit to maintaining cultural wealth [23]. Because currently the subjects of The Local Content of Bengkulu Malay Language have not been realized. Therefore, the efforts to participate in the Malay language of Bengkulu informally is the only hope to maintain the existence of the language.

Furthermore, language preservation efforts are carried out by the Customary Deliberative Agency (BMA) which consists of two parts. First, strengthening efforts through the cultivation of Bengkulu philosophy. This is an effort to build and develop the regional language as a supporter of national culture. This program makes Bengkulu Malay as a "fashion" and cultural expression so that it can be attached to various aspects of literature, culture, and art. In this case, the use of language or habituation requires the participation of the government. The government can make regulations or appeals that make the regional language to remain as the mother tongue or main language in household and educational environments. With this habituation, later Bengkulu Malay language can be developed such as producing regional language songs, and making regional language broadcasts. Therefore, the policy of developing the Bengkulu Malay language is difficult regardless of these important aspects and the Bengkulu Malay language will be a practical and essential means of communication.

Second, strengthening efforts through cultural festival competitions. The competition or festival is now a powerful and effective means to encourage people to rethink the use of the Bengkulu Malay language. By conducting a cultural festival race, in this case, which is commissioned by the Education and Culture Office of Bengkulu City and the Indigenous Deliberative Agency is expected to attract a number of agencies and other relevant parties. Academic institutions such as schools and colleges become driving institutions in this effort by including educators and students to participate. Various competitions and festivals of Bengkulu Malay language culture are held to develop the Bengkulu Malay language as a whole.

In addition, it takes support efforts from the community so that the preservation strategy carried out can run optimally. First, the transmission of Bengkulu Malay in the family environment through teaching early on. The family environment is the most affecting factor and as the starting place for speakers to learn the mother tongue so that the role of

parents in teaching Bengkulu Malay becomes very important. Second, optimization of the role and function of the cultural community. There are many communities that teach Bengkulu culture in the form of dance or music, but few have focused on learning Bengkulu Malay. One of the communities that have made efforts to preserve the language is Bencoolen Speak Community by summarizing, reviewing vocabulary, straightening, and looking for Bengkulu Malay vocabulary that is already unpopular and presented in the form of Bengkulu Malay dictionary. The efforts made need to be optimized to add a collection of language documentation that in the future can be used as a reference source for Bengkulu Malay learning in the form of "Local Content" subjects in schools within the Bengkulu City area. Therefore, to defend the Bengkulu Malay language from the threat of extinction, all preservation strategies formulated must be immediately passed by rules or regulations through the establishment of Regional Regulations or Bengkulu City Government Certificate Decrees.

Based on this, some suggestions that can be recommended, among others, to the government in order to be more supportive and appreciate the efforts made by the Bengkulu Malay community that aims to maintain the Bengkulu Malay language which is now in the stage of extinction as done by Bencoolen Speak Community and can strive for the Bengkulu Malay dictionary to be published more widely and make the Malay language Bengkulu as a local charge. In addition, the People of Bengkulu Malay must have a deeper self-awareness to maintain the original Bengkulu Malay language and still maintain customs as a form of appreciation and heritage for future generations.

4. Conclusion

Based on the results and discussion, the conclusion of this research is as follows. (1) The native Bengkulu Malay language is found in the coastal population of Bengkulu City or known as the "Kampung Lamo" Area with a percentage of speakers as much as 16.4% of the population. Traditional rituals, such as weddings, aqeekah, religious lectures, and Tabot ceremonies have rarely used Bengkulu Malay. Language shifts are influenced by family, immigrant, educational, and social media factors in the form of code switching and code mixing. (2) Based on the results of the measurement of the level of language extinction, the Malay language of Bengkulu gets a score of 44% so that it is endangered because it is in the range of 41-60% based on the Level Endangerment Index. (3) The Bengkulu Malay preservation strategy consists of three elements, namely the government by conducting language documentation, the use of

Bengkulu Malay in the agency environment, and the preparation of local content learning modules. The Customary Deliberative Body by developing a language festival and strengthening the traditional philosophy of Bengkulu Malay. In addition, the community can also play an active role in the teaching of Bengkulu Malay language in the family environment and optimization of the role of the Bengkulu cultural community.

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