The Threat of Extinction of Lampung Regional Language, Indonesia: A Phenomenological View

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Abstract: This research addresses the issue of the threat of extinction of the Lampung regional language through phenomenological and hermeneutic approaches by Paul Ricoeur. The main findings involve dramatic changes in the use of the Lampung language, indicated by a decreasing number of speakers and a dwindling number of young people mastering it. Additionally, the distribution of Lampung language speakers is fragmented across many regions amidst the influence of languages from outside Lampung. The global cultural influence on the younger generation also contributes to the decline in the use of the Lampung language. Currently, the Lampung language tends to be limited to traditional ritual events, depicting a trend of its diminishing functionality in daily life. Nevertheless, these findings are balanced by initiatives to preserve and revitalize the Lampung language through local content and community participation. The conclusion of this research highlights the importance of efforts to support the sustainability of the Lampung language, with recommendations to continue promoting local initiatives and strengthening community involvement in language preservation.

Keywords: Culture, Hermeneutic, Local wisdom, Lampung language, Phenomenology.

1. Introduction

A. Background

The Lampung Province, Indonesia, became the first destination for the implementation of the transmigration program in 1905 as an effort by the Dutch government to address population density issues on the island of Java. In November 1905, 156 families from Central Java Province, covering regencies of Karanganyar, Kebumen, Purworejo, and the Kedu Residency were sent to settle in Gedong Tataan (now part of the Pesawaran Regency) and the first village inhabited by these transmigrant settlers was named Bagelen Village [11]. Thus began the assimilation between the Javanese and Lampung ethnic groups, followed by Balinese, Sundanese, and others. Assimilation occurred across all aspects of life, both socially and culturally, including language.

Different ethnic groups naturally have different cultures, including languages. To facilitate interaction in new territories between immigrants and local residents, a language understood by both parties was used. Consequently, each ethnic group limited the use of its regional language only within its own community. However, over time, cultural acculturation became unavoidable. Inter-ethnic marriages, the acceptance of cultural fusion by all parties, and the influence of the younger generation introducing new changes to culture eventually led to the alteration or even loss of some cultural products. Some cultural practices may still exist in small pockets due to preservation efforts, but the majority have merged with other cultures or been replaced entirely by new ones. This is also true for the existence of languages as one of the cultural products.

Regional languages play a crucial role in enriching cultural diversity and the identity of a society. Indonesia currently has approximately 617 regional languages, 139 of which are endangered, and 15 regional languages have already become extinct [1]. The extinction of regional languages is caused by at least ten factors. First, the influence of the majority language in the region. Second, the bilingual or multilingual conditions of the speaking community. Third and fourth, globalization and migration. Fifth, interethnic marriages. Sixth, natural disasters and other calamities. Seventh, the lack of respect for the regional language itself. Eighth, the lack of communication intensity in the regional language. Ninth, economic factors, and tenth, the dominance of the Indonesian language, which became the official language of unity in 1928 [20].

At least two factors contribute significantly to the sustainability of regional languages, especially the Lampung regional language in Indonesia. Besides globalization and migration, which are considered the current major contributing factors, including transmigration, other factors also accelerate the threat of extinction, and indeed, all of these factors are the catalysts. These other factors can be internal to the region and external factors that also play a significant role in the regional language extinction process. Changes in the socio-cultural structure of communities, such as the decrease in the number of native language speakers and the lack of support from the government or educational institutions, can worsen this situation. The lack of prestige or status associated with the use of regional languages can also hinder preservation efforts because the younger generation tends to switch to languages considered more prestigious or socially and economically advantageous.

B. Prior Research

Research on the threat of extinction of regional languages has

been extensively conducted. According to data from Google Scholar, there were 413 articles on this topic from 2014 to 2024, averaging only 4 to 5 articles per year. In-depth research from various perspectives on the threat of extinction of regional languages will not only provide an understanding of this issue but also lay the groundwork for designing effective preservation strategies. This includes efforts to increase public awareness of the importance of preserving regional languages, developing educational programs that support the teaching and learning of regional languages, and providing support to language communities to preserve and promote their language sustainability. Furthermore, cooperation among academics, cultural activists, the government, and local communities is crucial to achieving the goal of preserving regional languages. Thus, although the number of articles produced each year is limited, research on the threat of extinction of regional languages has broad and relevant impacts in understanding the challenges faced by linguistic diversity in the modern era. Through a better understanding of the factors involved in the extinction process of regional languages, it is hoped that more effective solutions will emerge to preserve linguistic diversity and rich cultural heritage worldwide.

Using the Publish or Perish 8 (PoP 8) application, researchers searched for articles on the topic of the threat of extinction of languages on Google Scholar. The keywords used were 'mother language extinction.' The search results are shown in Figure 1 below.
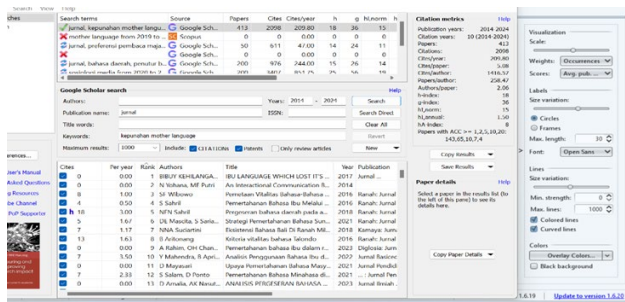

Fig. 1. Results of metadata search via PoP version 8.12

The use of Publish or Perish and VOSviewer aimed to provide an overview that research on the threat of extinction of regional languages has been conducted from various perspectives and methods, thus concluding that the threat of extinction of regional languages is a reality. Research findings on causal factors have also been found and summarized in several articles, including efforts that can serve as solutions to minimize or slow down the extinction process.

The density visualization display depicts the density between the keywords used in the research. Different color intensities indicate the saturation level. As can be seen in Figure 2, the brighter the color, the more frequent the topic is researched, while the darker the color, the less used the topic is in research [15]. Regional languages have a nearly bright intensity color, meaning this keyword has received enough attention for research. Most researchers use the keywords 'bahasa' and 'language.' Meanwhile, the keywords 'first language,' 'foreign language,' and 'local language' have not been extensively researched. The research results obtained using these tools indicate that the threat of extinction of regional languages is not merely a theoretical issue but a reality occurring in many regions worldwide. Various causal factors contributing to the extinction of regional languages have been identified and analyzed in various articles found. These factors include urbanization, globalization, socio-cultural changes, lack of government support, and a decrease in the number of native language speakers.
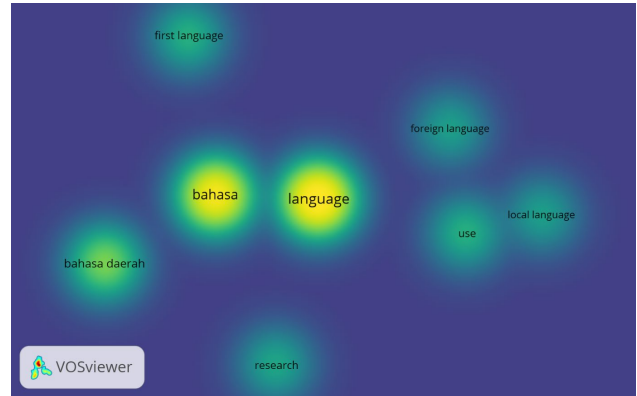

Fig. 2. Density visualization results of regional language extinction research

C. Problem Statement and Research Objectives

Among the various articles found, very few utilize a phenomenological perspective to delve deeper into the threat of extinction of the Lampung language and to understand the experiences and perceptions of the community regarding the shift in language usage. Without revitalization efforts by the government and the involvement of stakeholders, the Lampung language may face extinction, aligning with UNESCO's prediction that approximately 2,500 local languages worldwide, including 100 languages from Indonesia, including Lampung, are at risk of extinction [9].

With this issue at hand, this research aims to document and analyze significant changes in the usage of the Lampung regional language, particularly concerning the decline in the number of speakers and the limited mastery of this language by the younger generation. The findings of this research are expected to provide a deeper understanding of the impacts of globalization and modernization on the sustainability of regional languages, specifically the Lampung language in Indonesia. This information can serve as a basis for developing more effective strategies and policies in preserving and revitalizing the Lampung language. Moreover, it can be applied in similar cases in other local languages in Indonesia.

2. Research Method

In this research, a qualitative approach is employed, utilizing phenomenological methodology to comprehend the direct experiences and perceptions of the community regarding the shift in the usage of the Lampung language. Data analysis is also conducted by employing Paul Ricoeur's hermeneutic theory to provide a deeper understanding of the language's history, meaning, and socio-cultural context embedded within

the collected data. Data for this research are gathered from secondary sources such as statistical data (from the Central Statistics Agency and Language Center), internet news searches, previous research findings/articles on the extinction of the Lampung regional language, which are then analyzed to identify common patterns and main findings related to changes in the usage of the Lampung language and the challenges faced in its preservation. Thus, through the combination of phenomenological approach and hermeneutic analysis, this research aims to provide a comprehensive understanding of the dynamics of change in the Lampung language and the challenges in maintaining its sustainability.

3. Literature Review

A. Current Condition of the Lampung Language

According to the Head of the Lampung Language Agency, Imam Budi Utomo, there are two main factors contributing to the scarcity of regional language usage. Firstly, external factors such as urbanization, globalization, intermarriage, and disasters that can lead to the death of regional language speakers. Secondly, internal factors involve attitudes towards the language [8]. The indifference of the younger generation towards the use of the regional language is an indication of language extinction. Currently, the skills of the younger generation in using their regional language are very limited. The majority of them passively understand the regional language and are unable to speak it actively. If this situation continues, it can be anticipated that in the coming years, more and more regional languages will disappear and become extinct due to the passage of time [4].

Lampung, rich in its cultural tapestry, boasts a regional language cherished by its native inhabitants—the Lampung language [10]. As per the 2020 Population Census meticulously conducted by the Statistical Bureau, a significant 68.23 percent of the Lampung populace persists in utilizing their regional dialect (Lampung) for familial communication, while 64.93 percent still engage in conversations with neighbors and relatives using this linguistic treasure (Lampung Provincial Statistics Agency, 2023). However, the specter of concern looms over the dwindling number of Lampung language speakers across subsequent generations, including Gen X (1965-1980), Millennials (1981-1996), Gen Z (1997-2012), and Post-Gen Z (born after 2013). This decline sharply contrasts with the robust 80% usage among the Baby Boomer generation (1945-1964), highlighting a precipitous drop to a mere 45% among the Post-Gen Z cohort. This downward trend raises profound questions about the preservation and vitality of Lampung's linguistic heritage in the face of modernity's relentless march [10].

B. Social Research on the Lampung Language Using Phenomenological Perspective

The incorporation of a phenomenological approach in Lampung language research stands as a testament to the nuanced understanding sought in efforts to rejuvenate this regional dialect on a national scale, as well as to comprehend the intricate phenomenon of language shift within the region.

Through the lens of phenomenology, researchers delve into the depths of subjective experiences held by language users, unraveling the intricate web of cultural, historical, and social significance interwoven within the fabric of language extinction processes [19]. Within this scholarly inquiry, Alfred Schutz's phenomenological framework, spotlighting subjective understanding, takes center stage. Here, researchers accentuate the subjective comprehension of individuals vis-à-vis the social milieu, unveiling a realm of "social phenomenology" wherein the understanding and attribution of meaning to the looming extinction threat of the Lampung language come into sharp focus. This methodological approach unveils a pathway to explore how language users grapple with the specter of language extinction, illuminating the intricate interplay between subjective meanings and perceptions that shape their relationship with their linguistic heritage. Through this prism, the richness of individual experiences and the collective narrative of a language's struggle for survival are brought to light, offering invaluable insights into the multifaceted dynamics at play in the realm of linguistic preservation and revitalization [19].

C. Language Meaning Shift According to Paul Ricoeur's Hermeneutics

The concept of Paul Ricoeur's hermeneutics is relevant for use because Ricoeur's version of hermeneutics combines both phenomenological approaches and hermeneutic meaning excavation. Scholars categorize Ricoeur's theory as critical hermeneutics [24]. Initially, hermeneutics emerged as an approach to interpreting texts, where language is used as a means of communication within the text. The renowned figure in hermeneutics, Gadamer, in his book "Truth and Method" (1975), asserts that hermeneutics is a philosophical endeavor to justify understanding as an ontological process inherent in humans, rather than merely a subjective process that occurs in interaction with objects [23]. For him, understanding is part of human existence, not just a mental activity. Gadamer emphasizes the need to enhance hermeneutic understanding by considering aspects of language, aesthetics, and history, thus, hermeneutics is always linked to understanding, history, existence, reality, and language. Besides language, other aspects are considered to be curtains that diminish the results of hermeneutical studies, leading to discussions that later give rise to "critical hermeneutics" [21]. Paul Ricoeur is one of the prominent figures in this era of critical hermeneutics.

As a significant figure in the critical hermeneutics movement, Ricoeur brings freshness and sharpness to hermeneutics by combining phenomenology with hermeneutics. For Ricoeur, "man is language." Language is an "institution" that can refer to social phenomena. He tries to summarize philosophy of language with social philosophy [21]. In the context of regional language shift, according to Ricoeur, understanding the social aspect (using a phenomenological approach) becomes crucial to comprehend the direction of language shift. If the social aspect causing the regional language shift can be clearly identified and described, then efforts to prevent or revitalize the regional language become

easier to formulate and implement, in line with the social factors that trigger the language shift phenomenon.

4. Research Findings

A. Brief History of the Lampung Language

The intricate tapestry of the Lampung language finds its place within the expansive Austronesian language family, nestled within the Malay-Polynesian branch, albeit its precise positioning within this vast linguistic realm remains elusive. Centuries of linguistic interplay and cultural exchange have rendered the delineation between the Lampung language and its Malay counterpart increasingly indistinct [22], [3], and [18], culminating in their amalgamation into a shared subgroup in earlier scholarly works. Notably, Isidore Dyen's seminal linguistic classification of 1965 encapsulated this convergence by situating the Lampung language within the "Malayic Hesion" alongside kindred tongues like Malay, Minangkabau, and Kerinci, alongside Acehnese and Madurese. This historical backdrop underscores the profound influence of language contact on the evolution and classification of the Lampung language, illuminating a complex interplay of cultural exchange and linguistic hybridity that continues to shape its identity within the broader tapestry of the Malay-Polynesian linguistic continuum [7].

Nothofer [13] separated the Lampung language from Dyen's "Malayic" group but still included it in "Javo-Sumatra Hesion" alongside Malayo-Sumbawan languages, Sundanese, Madurese, and, with more distant relations, Javanese. Ross [16] placed Lampung into its own independent group unrelated to any other language in Malay-Polynesian. This classification was followed by [2], who did not include the Lampung language in the Malay-Sumbawan group he proposed – this group includes Sundanese, Madurese, and the Malayo-Chamic-BSS branch (encompassing Malayan, Cham, and Bali-Sasak-Sumbawa).

The excerpt of the history of the Lampung language was analyzed using Ricoeur's critical hermeneutics method, resulting in three analytical points as follows:

a. Historical and Cultural Context: Ricoeur emphasizes the significance of historical and cultural contexts in shaping our understanding of language and its classifications [24]. In the case of the Lampung language, the analysis underscores how centuries of language contact have influenced perceptions and classifications, particularly in relation to the Malay language. This lens allows us to appreciate the evolving nature of linguistic classifications proposed by scholars over time, reflecting shifts in societal attitudes and cultural dynamics. By situating the classification of the Lampung language within its historical and cultural milieu, Ricoeur's hermeneutical approach illuminates the complex interplay between language, culture, and identity.

b. Meaning Construction through Language: Ricoeur's hermeneutics theory underscores the role of language in constructing meaning and shaping human understanding of reality. In analyzing the Lampung language, the text highlights how changes in the understanding and classification of the language reflect human endeavors to imbue linguistic reality with meaning. For instance, the shift in classification from Dyen's "Malayic" group to its own category represents a conscious effort to assert the unique identity of the Lampung language within the broader framework of the Austronesian language family [7]. This perspective allows us to recognize language as not merely a tool for communication but also as a medium through which cultural identity is articulated and negotiated.

c. Accountability of Understanding: Ricoeur stresses the importance of accountability in the process of understanding, viewing it as an ontological endeavor embedded within human existence [24]. In the context of the Lampung language, the hermeneutical analysis underscores how our understanding and interpretation of the language are shaped by a myriad of factors, including historical legacies, cultural norms, and linguistic dynamics. By acknowledging the complexities inherent in linguistic interpretation, Ricoeur's framework encourages a reflective engagement with language, fostering a deeper appreciation for the nuanced interplay of meaning and context. Through this lens, the analysis of the Lampung language invites us to reckon with the ontological dimensions of linguistic understanding, recognizing the intricate web of influences that shape our perception of linguistic reality.

In the context of the threat of Lampung language extinction, Ricoeur's critical hermeneutics approach provides a deeper understanding of the social and cultural changes affecting the dynamics of the language. Through hermeneutical analysis of secondary data, opinions from language experts, and Lampung community leaders, it can be interpreted that this decline is partly due to the impact of globalization and modernization, which have altered communication patterns, cultural values, and social identities within Lampung society. Moreover, Ricoeur's hermeneutical approach (through in-depth data excavation on social-cultural phenomena of language usage among the Lampung community) can help understand the challenges in preserving the Lampung language. Efforts to strengthen the teaching and usage of this language among the younger generation, including the preservation of cultural meanings and values inherent in the Lampung language, as well as raising awareness of the importance of preserving this linguistic heritage, are crucial steps that must be taken immediately. In this context, a review of the philosophy of social science serves as the basis for the Lampung language revitalization program, which will be explained in the following section.

B. Philosophical Review of Social Science on Lampung Language Research

Research conducted by [14] on the shift of the Lampung language in the city of Bandar Lampung attempted to explore the axiology of intrinsic values in the Lampung language that need to be preserved. Although the community recognizes the

importance of preserving the Lampung language, they do not know how to counteract its extinction threats. The community also understands the importance of the existence of regional languages in preserving important cultural heritage (ontology). The phenomenon of the shift in regional language speakers remains a serious threat faced by the Lampung community. [14] research employs three data collection techniques (epistemology), namely observation of facts, symbols representing the existence of the Lampung language, interviews with various generational figures and communities, and a study of documents related to history, other similar research, and references on regional language revitalization.

The research conducted by [14] is an important effort in understanding the dynamics and challenges faced by the Lampung language. To achieve this goal, [14] uses three different data collection techniques, reflecting a holistic epistemological approach. First, observation of facts is a technique that allows researchers to directly observe the use of the Lampung language in the context of daily life. In this way, researchers can collect data on language practices, usage levels, and changes in the communication patterns. Second, interviews with figures and communities from various generations are a valuable technique in exploring deeper understanding of the usage, perceptions, and experiences related to the Lampung language. By interacting directly with them, researchers can gain profound insights into changes in the use of the Lampung language over time, as well as the challenges faced in preserving this regional language. Lastly, the study of documents related to history, other similar research, and references on regional language revitalization provides important context in understanding the journey and broader context of the Lampung language. Through analysis of literature and related documents, the development of the Lampung language from the past to the present can be traced, current findings can be compared with previous research results, and relevant trends in regional language revitalization efforts can be identified.

Another study by [4] on the revitalization of the Lampung language outlines the condition of the Lampung language amidst the changing tide of national and international (English) language usage. The ontological aspect of the research reveals the history and important role of the Lampung language in shaping Lampung society's culture. The loss of the Lampung language also means the loss of Lampung's cultural history. This fact drives the implementation of language revitalization programs as a strategic step to restore the existence of the Lampung language. Using symbolic interaction theory and communication theory, this research reveals epistemological aspects, namely the use of descriptive analysis to explain the results of observations on the symbols of Lampung language usage. Intensive communication techniques using local language with symbols representing the culture of the community are considered capable of restoring the use of the Lampung language and preserving culture. The Lampung language revitalization program is expected to engage current generations in preserving the Lampung language and culture.

C. The Phenomenon of Shift in Lampung Language Users

The existence of regional languages faces threats and the potential for future decline. This phenomenon is evident from the use of terms such as slang or "alay" language by today's younger generation. The use of slang language poses difficulties for teenagers to understand the regional language properly [5]. Additionally, slang language can also hinder its users in formal communication [14].

Professor Edi Subroto, a language expert from Sebelas Maret University (UNS), explains that this phenomenon is also related to the younger generation's interest in learning foreign languages rather than regional languages. They tend to be reluctant to use their regional language in daily communication. The same situation is also seen in the community of Bandar Lampung, where some people feel that the Lampung language does not have a high status, so they are reluctant to use the Lampung language in their daily lives.

Agus Sri Danardana, a keen observer of the Lampung language, paints a concerning picture of its dwindling presence, estimating that a mere 1.19 million individuals still wield this linguistic heritage [14]. This figure starkly contrasts with earlier assessments, such as Arifin's seminal work in 1986 [17], which posited a robust speaker base of up to 3 million. Arifin's meticulous analysis, drawing from 13 sub-dialects, offered a comprehensive snapshot of the language's vitality within Lampung communities. Conversely, Rosana's [17] presented a more conservative estimate, placing the count at 1.5 million speakers. These divergent figures underscore the challenge of precisely quantifying the linguistic landscape amid evolving cultural dynamics. Despite the variance: a palpable decline in Lampung language speakers from the twentieth to the twenty-first century. This downward trajectory is primarily attributed to a seismic shift in intergenerational transmission, with an increasing number of native Lampung residents opting not to pass on their mother tongue to subsequent generations, favoring instead the widespread use of Indonesian. This shift reflects a broader societal trend wherein fewer Lampung families actively foster and promote the use of the Lampung language in everyday interactions [14].

The intricate fabric of factors driving the shift in the Lampung regional language reveals a multifaceted tapestry woven from a myriad of observations across various locales in the city of Bandar Lampung. These nuanced insights illuminate the intricate interplay between cultural dynamics, societal structures, and individual behaviors, each playing a pivotal role in shaping the linguistic landscape. Central to this discourse is the notion of loyalty to the language, a cornerstone upon which linguistic identity is built. Observations underscore the profound impact of settlement patterns, delineating the geographic contours within which language speakers congregate and interact. Within these spatial confines, the nuances of language use in traditional daily contexts emerge as a linchpin of cultural continuity, preserving age-old customs and rituals through oral traditions [29].

Interwoven with these threads of tradition are the intricate dynamics of language transfer between generations, wherein the torch of linguistic heritage is passed from elders to the

young—a delicate dance fraught with challenges amidst evolving societal norms. Bilingualism patterns further complicate the narrative, reflecting the fluidity of linguistic identities in an increasingly interconnected world, while social mobility and attitudes toward language serve as barometers of cultural flux.

Yet, beyond the realm of individual agency lies the specter of power dynamics, with the majority group exerting its hegemonic influence over minority communities, shaping linguistic preferences and identities in its image. Socioeconomic factors, such as social class and access to education, further stratify linguistic hierarchies, perpetuating inequalities and reinforcing linguistic hegemony. Religion and ancestral ties emerge as potent forces, anchoring individuals to their linguistic roots while also serving as conduits for cultural exchange and adaptation [30] and [31]. Meanwhile, government policies on language and education loom large, wielding the power to either nurture linguistic diversity or stifle it under the weight of assimilationist agendas. In the crucible of mixed marriages, the fusion of diverse linguistic traditions gives rise to hybrid identities, blurring the boundaries between linguistic communities and reshaping the contours of cultural belonging. Against this backdrop, the intricate interplay of language use patterns emerges as a mirror reflecting the complex tapestry of human experience, underscoring the enduring struggle to preserve and celebrate the rich diversity of the Lampung regional language amidst the currents of change.

D. Causes of Language Extinction

In a comprehensive study spearheaded by [20], the plight of the Lampung language emerges as a poignant tale of decline, albeit without the official designation of an endangered language. Despite this absence of formal categorization, ominous signs loom large, marked by dwindling usage and dismal preservation rates. The erosion of local linguistic traditions finds its roots in a seismic shift in the loyalty of its speakers, who increasingly gravitate towards the dominant allure of a majority language.

A myriad of factors converge to accelerate the trajectory towards language extinction, painting a complex tableau of cultural upheaval [28]. Natural disasters wreak havoc, disrupting the delicate fabric of linguistic continuity, while the pervasive influence of the majority language exerts a gravitational pull, eroding the linguistic boundaries that once defined Lampung communities. The proliferation of bilingual or multilingual enclaves further compounds the challenge, blurring the lines between linguistic identities in an increasingly interconnected world.

The relentless tide of globalization, coupled with the inexorable march of migration and the rising prevalence of interethnic marriages, reshapes the sociolinguistic landscape, ushering in an era of unprecedented linguistic homogenization. Yet, alongside these natural forces, a slew of non-natural factors emerges as potent catalysts of language erosion. The dearth of appreciation for the richness of regional dialects, coupled with a tepid intensity of language usage, conspires to hasten the demise of linguistic diversity. Economic imperatives further entrench the dominance of mainstream languages, relegating indigenous tongues to the periphery of societal discourse [27].

Amidst this tumultuous landscape, the Indonesian language emerges as a towering colossus, wielding unparalleled influence and overshadowing the linguistic legacies of Lampung communities [26]. Its hegemonic sway, reinforced by institutional support and cultural hegemony, poses a formidable barrier to the preservation and revitalization of local languages. In the face of these formidable challenges, the struggle to safeguard the linguistic heritage of the Lampung language stands as a testament to the resilience of cultural identity in an ever-evolving world.

Several sociological theories can be adopted to identify the root of the problem and design strategies to restore pride in the local language. One of Paul Ricoeur's hermeneutic concepts, as explained by [12], involves a semantic approach (emphasizing linguistic aspects), reflective (seeking the causes from the actors or speakers of the local language themselves), and existential stages (designing strategies to enhance the preservation of the local language). Sociological theories with Paul Ricoeur's hermeneutic concepts, as proposed by [12], provide a rich framework for understanding the social and cultural dynamics related to the preservation of the local language. This approach not only explores the linguistic aspects in the context of the local language but also includes the reflective dimension that considers internal factors from within the community, as well as the existential stage that creates strategies to enhance the preservation of the local language.

Firstly, the semantic approach in Ricoeur's framework emphasizes the importance of understanding the linguistic aspects in preserving the local language. This involves in-depth analysis of language structure, meaning, and its usage context within society. By understanding the semantic dynamics of the local language, we can identify how the language shapes identity, mediates social interactions, and plays a vital role in shaping local culture. Thus, the semantic approach helps us understand the role of the local language in a broader social context.

Furthermore, the reflective approach in Ricoeur's theory highlights the importance of identifying causes from within the society or community itself that contribute to the preservation or change of the local language [25]. This involves critical reflection on internal factors such as educational policies, socio-cultural dynamics, and structural changes in society that can influence the usage of the local language. By understanding the root causes of changes in the usage of the local language, we can develop more effective strategies to preserve the language and respond to emerging challenges.

Lastly, the existential stage in Ricoeur's framework refers to efforts to design concrete strategies to enhance the preservation of the local language. This involves active engagement of the local community, stakeholders, and relevant institutions in formulating policies, programs, and initiatives that support the usage and development of the local language [25]. These strategies may include local language education in schools, formation of learning communities, promotion of local language usage in media and technology, and support for

human resource development in the field of local language.

5. Conclusion

Phenomenological research on the threat of extinction of the Lampung regional language reveals several findings that provide a comprehensive overview of the dynamics leading to the decline in usage and mastery of the language. In the context of social structure, there are historical and cultural factors that accelerate the process towards the extinction of the Lampung regional language. Speakers of the Lampung regional language face a significant decrease in numbers, primarily due to changes in social structure affecting the status and power of the language. Status inequality with other languages can lead to its avoidance in daily social interactions. Pressure from globalization and cultural assimilation between Lampung ethnic groups and newcomers also contributes to the decrease in the number of Lampung language speakers. This disparity creates significant challenges in the preservation of the regional language, with younger generations lacking language skills due to minimal formal education in the language.

In facing the challenges as outlined above, the research highlights the need for comprehensive preservation efforts. Involving the community in preservation processes, incorporating the regional language into the education system, and strengthening language representation in modern media are steps that can be taken. Awareness of the value and uniqueness of the Lampung regional language needs to be enhanced comprehensively to build strong support for preservation efforts. Only through collective efforts can the Lampung regional language remain alive as an invaluable cultural heritage.

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