Contextualizing Revitalization of Panai Malay Archaic Vocabularies Through Formal Learning

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Abstract—**The study of the disappearance of local languages throughout the world continues to spark the interest of linguists. Even though this fear has been raised in several Indonesian government initiatives, academics have completed a comparatively limited study on local language vocabulary in Indonesia, particularly The Panai Malay Language (PML), which continues to decrease in its usage by its speakers. The objectives of this study are to describe the features of archaic vocabularies of the Panai Malay language and to investigate the pattern of Panai Malay language revitalization. The research was conducted using a qualitative research method with the ethnography research design by using 591 vocabularies as research data sources. The results of this study reveal that PML archaic vocabularies are found in 10 domains, namely the realm of family, agriculture, housing, food-beverage, customs, health, marine, human body, clothing, and human nature. The archaic domains of PML vocabularies are more dominantly found in the domains of human nature, namely 30 vocabularies or 8.15% for teenage respondents, while according to adult respondents 13 vocabulary (9.70%), and older people by 12 words (13.48%). The revitalization of archaic vocabularies of PML should be implemented through formal efforts by integrating the language material in the formal learning process through the Local Content Curriculum as well as by writing the PML Dictionary which should be shared through social media such as *Instagram, Facebook*, and *WhatsApp*. Revitalization through non-formal channels should be carried out through communication training, publishing folklore by incorporating PML archaic vocabularies, and reactivating PML cultural activities.**

Indexed Terms—**revitalization, vocabulary, archaic, Malay, Panai**

I. INTRODUCTION

In today's modernization era, the growing number of extinctions of regional languages in the world continues to increase (Sakhiyya & Martin-Anatias, 2020). It is feared that in the next 10 years the regional languages in the world will be extinct forever if these languages are not documented and revitalized (Grenoble & Whaley, 2021). Some studies have revealed this phenomenon in various places in the world (Colomé & Molina, 2021). Therefore, language activists must pay special attention to this condition so that the existence and continuity of the use of the language can be preserved.

Indonesia, which has 718 regional languages, is also experiencing symptoms of this extinction phenomenon (Siregar, 2022). The government of the Republic of Indonesia through some language institutions has made various efforts to maintain and revitalize this regional language (Ariyani et al., 2022; Takwa et al., 2022). The efforts made include language exploration activities, language empowerment, and documenting languages that have not been properly and completely documented. Meanwhile, the institutions directly involved in this effort include local governments, language study institutions, cultural services, and educational institutions, especially those directly related to language study programs.

As one of the regional languages in Indonesia, Panai Malay Language which is further abbreviated as PML and was originally used in the Panai Kingdom also experiences symptoms of extinction (Haidir & Sinar, 2019). In the past, the

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Kingdom of Panai was famous on the coast of East Sumatra and was centralized in Labuhanbilik town. Panai Kingdom area was located on the banks of the Barumun River ranging from East Sumatra and went to the Strait of Malacca. As a once-famous kingdom, its language was widely used until the end of the twentieth century; however, since the collapse of the Panai kingdom and the rapid spread of the Malay language, gradually this language began to be abandoned by its users, even only used by the people of that area, especially the older people.

Based on a preliminary study by several previous researchers on the existence of language archaism (Haidir & Sinar, 2019; Karagulova et al., 2016), the level of archaic vocabularies continues to increase significantly. Several factors were identified as the cause of this increase in the level of vocabulary archaic. First, some words are only used in oral communication; therefore, their vocabularies are not well documented. Secondly, the increase in vocabulary archival is also caused by changes in people's interactions with nature, especially forests, so the level of vocabulary related to nature tends to be high. The words such as '*Batungkat*" or Stillt houses, "*telan*" or shipyard wood used to support a wooden house, "*bondol*", a kind of wood for making doors, "*jonang*" or a type of wood for nailing the wall have been rarely used. The third factor is the shift in livelihoods. The livelihood of PM people used to be generally *"baladang" (Rice farming)*; however, they have changed to be palm oil farmers. As a consequence, some rice farming vocabularies are no longer used in communication such as *"boneh"* (seed), *"paRa-paRa"* (rice seed nursery), *"mangkaRonok"* (breeding), *"ampaR"* (yellowing rice)" and others have begun to go unknown. In addition, cultural shifts increase the speed at which the vocabulary of the Malay language becomes archaic. In terms of musical instruments, some archaic vocabularies are*"boRdah"* (tambourine) music. As a consequence of this cultural shift, then several vocabularies such as *"boRdah*, *sinandong*, *gracefully*, *bale, tepak"* become passive use.

Previous research on archaic vocabularies in some ethnic groups in the world has been also conducted by some scholars such as the language of Tamil Jaffna society (Prahalatha, 2015) who examines the archaic vocabulary of Tamil Jaffna society aiming at documenting and perpetuating the oral forms of archaic vocabulary used by the Tamil Jaffna community. Furthermore, Karagulova et al. (2016) identified the ancient word national of Kazakh, which divided archaic vocabularies into two groups, that is, 70% of Kazakh terminology in law and medicine is the term international and only 30% is the native term. A similar study was also conducted by Macaro et al. (2020) who examined the archaic dialect of rural Al-Koura, Jordan. He identified 222 vocabularies that belong to archaic contained in several areas related to food, clothing, glass, shoes, housing, and others. Almost all of the above studies describe the features of archaic vocabulary from several parts of the world. However, further research on the solution to this archaic vocabulary problem has not been studied, especially in the effort to revitalize the endangered vocabulary.

In Indonesia, previous studies on archaic vocabulary have been researched by some scholars such as those conducted by Yulis and Jufrizal (2013), Aziz et al. (2020) and Sinaga et al. (2021). The studies only described the characteristics, processes, and vocabulary categories of ethnic languages in Indonesia which are almost extinct. However, specific research that examines the archaic vocabulary of PML, as well as the effort for language revitalization, has never been conducted previously. In addition, previous studies on ethnic language revitalization were also been conducted by Ahmad (2018) and Haidir and Sinar (2019). The two studies explored the identification of ethnic language extinction with limited vocabulary data in the domain of flora and fauna.

This study aims to describe features of archaic vocabularies in PML, the dominant archaic vocabulary domain, its revitalization efforts and PML users' attitudes in its revitalization efforts. The results of this study are expected to be able to describe the pattern of archaic vocabulary which are almost extinct and maintain the authenticity of the PML so that the younger generation of the Panai ethnic group can continue to use it in their daily lives. The results of this study also serve as material for literature on PML in particular and literature on endangered languages in Indonesia in general.

II. METHOD

The study was conducted using a qualitative research approach with an ethnographic design to address this research issue. The participants of the study were 136 Malay Panai inhabitants who still actively use their local language as a method of communication in everyday life consisting of 132 older people, 132 adults, and 132 teenagers were chosen by applying the inclusion criterion for the selection. The information was made up of outdated PML vocabulary. The value of one vocabulary's knowledge was used to determine if a word was considered ancient; if the understanding is between 1.6 and 3.0, it is, however, if the value is between 0 and 1.5, it is not. The recording device, interview, and confirmatory procedure were the tools employed in this study. Vocabulary comprehension by the three respondent groups—children, adults, and older people—was assessed. Using questionnaires, interviews, and documentary analytic tools, the data for this study were gathered from research participants for 6 months.

The vocabulary corpus compiled from 10 Malay Panai speakers was the source of data in this study. Based on word class theory, the ancient language used in this study was divided into word classes. Throughout globally documented linguistic investigations, word classes have consistently played a prominent role in grammatical theory and grammar literature. The process of data collection includes compiling interview transcripts, observation notes, or wholly distinct non-textual resources that the investigator acquires to deepen comprehension of an event is described as qualitative data analysis. Writing down or classifying the information is a major part of the analysis of qualitative data.

To determine the archaic level of PML vocabularies, several parameters were used in this study. First, if PML speakers still know the meaning of words from lexicons, these vocabularies are categorized as "non-archaic

vocabularies". Second, if PML speakers know the meaning of vocabularies, but they don't use them anymore, the vocabularies are categorized as "semi-archaic". Thirdly, if PML speakers don't know the meaning of the vocabulary and don't even use it anymore, the vocabulary is categorized as "archaic vocabularies". In the context of language domains, this research data is categorized into 10 language domains; family, agriculture, housing, food and beverage, custom and culture, health, marine, sense, clothing and human nature.

III. FINDINGS AND DISCUSSION

A. The Archaic Vocabularies of PML Based on Ages

After the process of collecting and analyzing data on 394 respondents from three age categories, the descriptions of the archaic vocabulary of PML are clearly described. PML vocabularies data obtained from 394 respondents are shown in the following table:

TABLE 1
THE COMPARISON OF ARCHAIC VOCABULARIES IN PML BASED ON AGES

No	Respond	Archaic Vocabulary
1.	Teenagers	368 words (62,27%)
2.	Adult	134 words (22,67%)
3.	Old man	81 words (15,06%)

Table 1 above shows that the majority of PML vocabularies were experienced by respondents in the category of teenagers with 368 words (62.27%), followed by adults with 134 words (22.67%); however, older people only experienced a smaller portion of the archaic vocabulary consisting of 81 words (15.06%).

B. The Features of Archaic Vocabulary Domain in PML

(a). Family Domain

Archaic vocabularies of PML, the following themes related to family vocabularies domains are found, as described by the following table:

TABLE 2
ARCHAIC VOCABULARIES IN THE FAMILY DOMAIN

No	Teenager	Adult	Older People
1	Ulong	Ulong	Ulong
2	Ongah	Ongah	Ongah
3	Alang	Alang	Alang
4	Uteh	Uteh	Uteh
5	Andak	Andak	Andak
6	Uncu	Uncu	Uncu
7	Dambek	-	-
8	Imbayan	-	-
9	Parmaen	-	-
10	Wan/Madam	-	-
11	Subang	-	-

Table 2 describes PML archaic vocabularies in the family domain which have been rarely used in PML community. The archaic vocabularies such as *Ulong* (first child), *Ongah* (2nd child), *Alang* (3rd child), *Uteh* (4th child), *Andak* (5th child), *Uda* (6th child), *Uncu* (7th child) are longer used by its speakers. In addition, the addressing terms such as *Uwak Ulong (first child), Pak Uncu (7th child) Uncu* means 7th child were also no longer used. Various related vocabularies also become archaic such as *dambek* (wife/husband), *imbayan* (sepengambilan), *parmaen* (son-in-law), *wan / puan* (title of noble descent), *Subang* (call for Malay girls), and others is no longer known to speakers, especially teenage respondents. Based on research data from 3 respondent classes, teenager respondents do not grasph the meaning of 35 PML archaic vocabularies,11 archaic vocabularies by adult respondents and 6 archaic vocabularies by older people respectively.

(b). Agriculture Domain

The second domain found in PML archaic vocabularies is agriculture. This domain is closely related to the lifestyle of the Malay Panai community as described in table 3.

TABLE 3
ARCHAIC VOCABULARY IN THE REALM OF AGRICULTURE

No	Words	Indonesia	Meaning
1.	*alu*	alu	logs for pounding rice
2.	*boneh*	benih	seedlings (still in the form of rice, not yet rejuvenated)
3.	*gomal*	genggam	one handful of rice stalks
4.	*inditan*	inditan	Long wood that is stepped on (like a lever) to pound rice.
5.	*IRek*	injak	separate the rice from the stalk by stepping on it.
6.	*kaRono*	membibit	laying rice seeds on top of the para-para
7.	*saRah*	lumbung padi	rice barn

In the domain of agriculture, the results of this study found 103 vocabularies in PML which tend to be archaic. While the categories of respondents who experienced archaic from the vocabulary above are as follows; 27 teenager respondents, 9 adult respondents and 7 older people respondents.

(c). House Domain

Archaic vocabularies of the PML on the house domain were also found in the findings of the study which were described in the following table:

TABLE 4
ARCHAIC VOCABULARIES ON HOUSE DOMAIN

No	Words	Indonesia	Meaning
1.	balobas	jendela	window
2.	bomban	bomban	round plants such as billiard sticks, whose skin is used to knit the roof of Nipah
3.	bondol	bondol	wood under the door for a trash barrier or place to install a key under the door
4.	galoga*R*	galangan lantai	The wood where to nail the floor
5.	jonang	tiang dinding	The wooden pole that nails the wall
6.	telan	galangan tongkat	Wood that connects between houses stick
7.	senta	kayu jendela	Wood above the window

Table 4 above describes archaic vocabularies in PML experienced by 3 groups of respondents. The descriptions of the respondents experienced PML language vocabularies are as the followings; teenager respondents experienced 13 archaic vocabularies, adult respondents 9 vocabularies and elderly respondents experienced 7 vocabularies. The instances of archaic vocabularies in this domain are such as *balobas, bomban, bondol, galogaR, jonang, telan,* and *senta.*

(d). Food and Beverage Domain

Like other domains, PML archaic vocabularies related to food and beverage are also found in the results of this study which can be seen in the following table:

TABLE 5
ARCHAIC PML VOCABULARY IN THE REALM OF EATING-DRINK

No.	Words	Indonesia	Meaning
1.	kabolean	senep	feels sick in his heart because he hasn't eaten
2.	loyak	lembek	Mushy rice
3.	Ratah	ratah	Eating fish without rice
4.	Rimah	rimah	grains of rice left behind after eating
5.	Roncah	perencah	A vegetable mixture or fish curry
6.	tungap	minum	Drink not using glass, directly from the kettle.

Table 5 above describes 6 archaic vocabularies found in Panai Malay Language in the domains of good and beverage. BMP archaic vocabulary in the realm of food/drink according to teenage respondents amounted to 14, according to adult respondents as many as 7 words, while according to the elderly as many as 6 words.

(e). Customs/Culture Domain

The PML archaic vocabularies in the domain of customs and culture are described in the following table:

TABLE 6
ARCHAIC VOCABULARY IN THE REALM OF CUSTOMS / CULTURE

WORDS	INDONESIA	MEANING
ANGGUN-ANGGUN	*seserahan*	bridal bed supplies.
BALE	*balai*	maket of a custom house where the money of affection,
BOTON	*meriam*	carb cannon made of iron-bearing railway tracks
CALOK	*topi pengantin*	Groom's hat/.
COMBOL	*combol*	place betel nut, gambir, lime mixed eating betel.
SALAYAR	*selayar*	bride's dress kit
TUNGGOM	*perhentian*	temporary stop in culture game
UMBAT	*start*	The start line in the game

Table 6 above describes seven archaic vocabularies in the customs/culture domain. Most of the archaic vocabularies in this domain consist of vocabulary related to traditional clothes and games in the Malay culture of Panai. The descriptions of vocabulary that are not mastered by the users of this language are 15 archaic vocabularies by teenager respondents, 11 vocabularies by adult respondents and 8 vocabularies by elderly people.

(f). Health Domain

Archaic vocabularies of the PML on the health domain were also found in the findings of the study which were described in the following table:

TABLE 7
ARCHAIC VOCABULARIES IN THE HEALTH

WORDS	MEANING
BINTAT	small swelling due to insect bites
JARAM	a type of compress from the leaves to lower the heat
JULAGA	Dirt that is attached to the nose due to inhaling the smoke of the wall lamp
KONDAL	Very dirty
RABAK	Scabies on the soles of the feet

Table 7 shows five examples of vocabularies in PML that have a tendency to become archaic vocabularies. From the total archaic vocabulary in this health vocabularies domain, archaic vocabulary was found in 15 teenager respondents, 13 adult respondents and 5 elderly respondents.

(g). Marine Domain

Archaic vocabularies in the marine domain are also found in PML because the Malay Panai area is directly adjacent to the sea in the Malacca Strait. The description of archaic vocabularies in this domain is displayed in Table 8.

TABLE 8
ARCHAIC VOCABULARY IN THE MARINE DOMAIN

No	Words.	Indonesia	Meaning
1.	*bona*	*bona*	waves that roll in the middle of the sea
2.	*koli*	*lele*	catfish
3.	*tandek*	*patil*	fish stinger
4.	*lukah*	*bubu*	freshwater fish trap tool (Bubu)
5.	*sane*	*sane*	Myth, in the past in the middle of the sea if a large tide appeared a kind of animal/fish and emit its rays.

Marine vocabularies include fisheries and terms related to the sea. PML archaic vocabularies related to fisheries can be fishing gear and fish names. A total of 45 potentially archaic marine vocabularies were discovered in this study. After being addressed to the group of teenage respondents, then 11 vocabularies were categorized as archaic such as *ambang* (place to store equipment canoe), *baor* (hook / fishing rod), *boat* (fishing gear), *bona* (rolling waves), *kapar* (garbage/wood in the sea), *koli* (catfish), *lukah* (bubu / fishing gear), *puyu-puyu* (a type of fish sepat), and *sane* (large sea animals), *tandek* (fish stinger), *toll* (wooden paddle canoe). Adult respondents identified 7 vocabularies to be archaic such as the threshold (place of delivery *peratan* in the canoe), *baor, bona, koli, lukah, sane, tandek, toll*, while adult respondents got 5 archaic vocabularies.

(h). Human Body Domain

Archaic vocabularies of the PML on the sense domain were also found in the findings of the study which were described in the following table:

TABLE 9
ARCHAIC VOCABULARY IN THE DOMAIN OF THE HUMAN BODY

No	Words	Indonesia	Meaning
1.	betel	model rambut	model of front hair inserts that are slightly stuck on the forehead
2.	cangge	kuku tangan	Long fingernails
3.	mise	kumis	mustache

PML vocabularies that have the potential to be archaic in the realm of the human body consist of 56 vocabularies. A total number of 10 vocabularies were categorized archaic for teenager respondents such as the word *bethel* (hair model somewhat decomposed on the forehead), *budar* (rough eye), *cangge* (long fingernails), *malampas* (walking), cinggong (squat), mise (mustache), Rabitah (polemic), *Rancap* (Onani), *salibon* (eyebrows), *Sullah* (bald). Meanwhile, adult and elderly respondents confirmed 3 archaic vocabularies such as *bethel*, *cangge*, and *mise*.

(i). Clothing Domain

TABLE 10
ARCHAIC VOCABULARY IN THE REALM OF CLOTHING

No	Words	Indonesia	Meaning
1.	kasut	slop	slippers (usually the material is a bit hard)
2.	sleeper	selop	slippers (usually the material is a bit thin)
3.	singgulu	alas kepal	fabric wrapped over the head for a pedestal flattering the load

In the domain of clothing, there are 33 PML vocabularies that have the potential to be archaic. For instance, teenager respondents confirmed 9 archaic vocabularies, such as *capal, shoes, buttons, saleper, samperan, salimbut, saluar, singgulu, and knotung*. However, both adult and elderly respondents, confirmed 3 archaic vocabularies, such as *saleper, and singgulu*.

(j). Character Domain

The PML archaic vocabularies in the domain of sense are described in the following table:

TABEL 11
ARCHAIC VOCABULARY IN CHARACTER DOMAIN

No	Words	Indonesia	Meaning
1.	*badokut*	pelit	Stingy
2.	*basungut*	merepet	repearter
3.	*gut-gut*	cerewet	repeater
4.	*jogal*	bandel	difficult to set up
5.	*leget*	lambat	slow
6.	*mesek*	lasak	wild
7.	*mangeRput*	tidak tahu malu	no self-awareness
8.	*paleleR*	pelupa	forgetful
9.	*panduRsun*	penjorok	grubbiness
10.	*pungam*	angkuh	arrogant
11.	*sompoR*	ganas	violent, aggressive
12.	*someng*	breok	squalid, untidy, beardy

Table 11 shows examples of archaic vocabularies in PML in the character domain. Of the 74 archaic vocabularies in this domain, teenager respondents confirmed 30 vocabularies to be archaic, adult respondents confirmed 13 vocabularies while elderly respondents confirmed 12 vocabularies to be archaic in this domain.

C. The Most Dominant Archaic BMP Vocabularies

Paying attention to the results of the discussion above, then the vocabulary of BMP archaic in the realm of language occurs in the realm of nature.

TABLE 12
VOCABULARY COMPARISON PML THE ARCHAIC VOCABULARIES

No.	Domains	RESPONSE		
		Teeanager 368 words	Adult 134 words	Older People 81 words
1.	family	11	6	6
2.	agriculture	27	9	7
3.	Housing	13	9	7
4.	food-drink	14	7	6
5.	customs	15	11	8
6.	health	13	5	5
7	Marine	11	7	5
8.	Human body	10	3	3
9.	clothes	9	3	3
1o.	characteristic	30	13	12

The above table shows that PML archaic vocabularies are dominantly found in the domain of nature. In this nature domain, a total number of 30 archaic vocabularies were found on teenagers, 13 archaic vocabularies on adult and 12 archaic vocabularies on older people. Based on the three groups of respondents' views, PML archaic vocabularies in the realm of this trait take the highest percentage of all domains. This finding strengthens the theory which states that the

vocabulary related to nature in various languages of the world tends to experience more rapid extinction (Dou et al., 2018).

The second domain of PML Archaic vocabulary that tend rough/taboo. The high percentage of archaic in this realm of traits indicates a change in language behavior from parents to their children. The language behavior of parents has changed from using the more polite expressions neglecting taboo words. If in the past rough vocabularies were always heard (for example, telling or scolding his child); however, along with the implications of religious teaching and education for children, the archaic vocabularies in this domain are hardly ever heard (Ndhlovu & Botha, 2017).

After the domain of nature, the percentage of archival is in the realm of culture, agriculture, and housing. The high quality of BMP vocabulary in the realm of customs/culture is inseparable from technological advances. Technological advances have shifted the civilization of society, such as wedding procession, welcoming the fasting month, and others. This shift led to a shift in vocabulary usage. The vocabulary commonly used in previous cultures is now no longer used and eventually becomes archaic. Culture on the procession on the wedding night such as "*sinandong, boRdah*" is rarely found. Similarly, at the time of the procession of delivery, the bride and groom are rarely done procession, so vocabulary such as "*graceful, bale, tepak, combol, salayar*" is not known to the general public anymore.

The next most dominant BMP archaic vocabularies are in the domain of agriculture. The high level of BMP in this field was due to the increase numbers of farmers who switched their professions from rice farming to oil palm farming. With the reduction in the number of farmers, farming is no longer as popular among Panai Malay community. In the past, farming was not only a livelihood but a pride. Although someone served as a government officer or a successful trader, he continued to farm his land to show his pride and prestige amid society. The number of rice farmers changed to palm oil because at that time the price of palm oil was quite high. In fact, a lot of farmers have switched the function of their farmland into oil palm land. Thus, the vocabulary associated with the farm such as *boneh, kaRonok, tukal, paRa-paRa, manyome, mangubah, kotam, saRah, coding*, have been extinct and rarely used in communication.

In addition, technological advances also cause a lot of agricultural vocabulary extinction like in various local languages in the world (Amano et al., 2014). This is due to the fact that such activities and objects relating to this domain are rarely found. With the number of modern rice-milling machines, traditional rice mashing tools such as "*inditan, antan, losong, alu, saRah*, and so on are no longer used. As a result, a lot of vocabularies become archaic. The main factor causing respondents' ignorance of vocabulary related to the housing domain is damage to the forestry ecosystem in Panai home land. In the past, Labuhan bilik and its surroundings were very famous for their forest products, especially wood.

D. The Efforts to Revitalize Archaic Vocabularies of PML

The results of this study reveal that there are eight-word classes in PML that are archaic; nouns, verbs, adjectives, adverbs, pronouns, conjunctions, and interjections. This finding strengthens several research results made by Barrett (2016), Saltzman (2017), Bodo et al. (2017) and Rundell (2014) claiming that almost all word classes in ethnic languages in the world are archaic. However, each word class that experiences archaic conditions is different, both in terms of the number of words in each word class (Pelzer et al., 2017; Premsrirat, 2014) as well as in terms of the age of ethnic language users. Concerning the revitalization of PML archaic vocabularies, the study revealed and concluded that several activities can be carried out such as increasing literacy reading of PML ethnic documents, including PML into local content material in schools, making PML linguistic publications, making PML Folklore, PML Dictionary Writing. The aforementioned efforts should be implemented to preserve the use of the archaic vocabulary of PML are more diverse than the efforts made by previous researchers regarding the preservation of archaic vocabulary (Barrett, 2016; Sapir, 2017; Bodo et al., 2017).

This effort is very appropriate to be implemented along with the times where most of the younger generation of Panai Malays already have good literacy related to the use of social media. This effort is also in line with those have been done by previous researchers on how to preserve endangered languages by providing literature and utilizing technology adapted to the literacy of the younger generation (Chasaide et al., 2015). The young generation of Malay Panai propose various activities that give them the opportunity to use these archaic vocabularies in the form of competitions, PML regional literature activities and the establishment of regional libraries.

E. Panai Malay Residents' Attitudes Toward Revitalization Efforts

Just as efforts to preserve languages are threatened with extinction in other ethnic languages in various places in the world (Zhang & Ma, 2012; Guerrettaz, 2020), the PML population were very enthusiastic about the efforts being made to revitalize the PML archaic vocabularies which they thought slowly being threatened with extinction. As a form of their support on the revitalization efforts, they were willing to help complete and facilitate the needs of the team voluntarily and happily with the hope that the PML they used to communicate will remain sustainable and they can pass it on to the younger generation of Panai Malays. In addition, the local government of Labuhan Bilik as being the party responsible for the preservation of culture and language also fully supported efforts to preserve this ethnic language. The results of this study are expected to be used as a basis for exploring and documenting the extinct PML archaic vocabularies. This effort can encourage PML revitalization efforts through documentation, socialization and application of PML literature in the language learning process formally in an education setting.

IV. Conclusion

This study explores the features of archaic vocabularies of PML and the revitalization efforts through formal learning by the local government. The language revitalization focuses on archaic vocabularies and encompasses the features of vocabularies of the language with few remaining speakers. The research discussions included options for language planning, training activities, and educational program and materials development that would enhance language survival. This study has extensively documented the qualities and dominants of Panai Malay Language (PML) archaic vocabulary; family, agricultural, housing, food-beverage, traditions, health, marine, human body, clothes, and human nature, as well as initiatives to revitalize the Panai Malay language. Nature is the most common vocabulary domain discovered. This is comprehensible given the decline in the number of people who speak languages connected to nature as a result of globalization and urbanization. The most common archaic vocabularies encountered are nouns, verbs, and adjectives, all of which have the same potentials for extinction.

Some efforts are proposed to revitalize the archaic vocabularies of PML. The efforts include inserting learning Panai Malay Language into the Local Content Curriculum and the publication of the online Panai Malay Dictionary, distributed via social media platforms such as Instagram, Facebook, and WhatsApp. Non-formal revitalization methods include activating cultural activities using PML, publishing PML folklores that can be easily accessed by the younger generation of Panai Malay.

The findings of this study are extremely beneficial in explaining the wide range of endangered vocabulary in Panai's Malay language. In addition to serving as a foundation for future research on this language, particularly on endangered vocabulary, the findings of this study also serve as an attempt to reinvigorate one of Indonesia's regional languages, ensuring its survival and use, particularly among the younger generation. To put it another way, the findings of this study can help to fill the void left by the lack of literature in this language in the past. Future research should address the limitations of this study, particularly the data analysis approach, the number of documents available, and the inclusion of a greater number of respondents.

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