

Revitalization of Regional Language as Cultural Identity in the Digital Era

Ida Bagus Rai Putra¹, Desak Nyoman Alit Sudiarthi², Ni Putu N. Widarsini³, I Wayan Teguh⁴, I Ketut Nama⁵, I Gede Bagus Wisnu Bayu Temaja⁶

¹ Universitas Udayana

² IKIP Saraswati

³ Universitas Udayana

⁴ Universitas Udayana

⁵ Universitas Udayana

⁶ IKIP Saraswati

Article Info

Article history:

Received Oct, 2025

Revised Oct, 2025

Accepted Oct, 2025

Keywords:

Cultural Identity;

Digital Era;

Educational Technology;

Language Preservation;

Local Language Revitalization

ABSTRACT

Local languages represent a vital pillar of cultural identity, yet they currently face serious challenges due to globalization, urbanization, and the dominance of national and foreign languages. This study aims to analyze strategies for revitalizing local languages in the digital era as an effort to preserve their existence and strengthen Indonesia's cultural identity. The research employs a qualitative descriptive method with data collected through literature review, digital content analysis, and examination of revitalization practices conducted by communities, educational institutions, and government agencies. The findings indicate that digital technology, particularly social media, language learning applications, and creative platforms, offers significant opportunities for sustaining local languages. Revitalization efforts, however, require not only technological innovation but also multi-stakeholder collaboration among policymakers, academics, and communities. The study concludes that local languages hold great potential to thrive within digital spaces, thereby reinforcing cultural identity among younger generations amidst global cultural homogenization.

This is an open access article under the [CC BY-SA](#) license.



Corresponding Author:

Name: Ida Bagus Rai Putra

Institution: Universitas Udayana

Email: rai_putra@unud.ac.id

1. INTRODUCTION

Indonesia is a country rich in regional languages, numbering hundreds across numerous islands and local communities. These languages serve not only as a means of communication but also as symbols of cultural identity, traditional knowledge, and values of local wisdom

passed down through generations. However, in recent decades, regional languages have faced serious threats due to modernization, urbanization, and globalization. [1] noted a paradigm shift in language revitalization, where preservation is no longer sufficient through traditional spaces such as families or schools, but must also utilize digital media and community-based approaches to remain

relevant in the modern era.

A study by [2] shows that the penetration of digital communication media strengthens the dominance of national and foreign languages in the public sphere, resulting in a decline in the use of regional languages, especially among the younger generation. This phenomenon indicates that regional languages are not only declining in terms of the number of speakers but are also losing their place in everyday conversation. However, technological developments also bring new opportunities. Research by [3] on the Javanese language shows that digital media can be a means of preservation, where the younger generation can utilize platforms such as social media, videos, or other creative content to strengthen the presence of regional languages and revitalize them.

From a policy perspective, the Indonesian government, through the 17th episode of Merdeka Belajar (Freedom to Learn), has made the revitalization of regional languages a national priority. Analysis by [4] confirms that this policy opens opportunities for schools and teachers to integrate regional languages into the curriculum. However, program implementation still faces obstacles such as limited digital infrastructure, a lack of appropriate teaching materials, and a lack of awareness among young people about using regional languages. These challenges demonstrate that revitalization requires synergy between government policies, community support, and technology-based innovation.

Furthermore, digital innovation in the form of online learning platforms has also been proven to support the revitalization of regional languages. [5] study on LearningSundanese.com demonstrated that the use of digital media can improve Sundanese literacy, strengthen the interest of the younger generation, and expand the space for regional languages in the public sphere. This provides concrete evidence that integrating digital technology with a cultural approach can be an effective strategy for maintaining the existence of regional languages.

Based on this background, this study aims to analyze the actual condition of regional languages in the digital era, identify effective revitalization strategies, and formulate recommendations so that regional languages remain alive as the nation's cultural identity amidst the currents of globalization and modernization.

2. LITERATURE REVIEW

2.1 *Cultural and Linguistic Identity Theory*

Regional languages and culture are closely intertwined as elements that shape individual and collective identity. In the Indonesian context, cultural identity is often understood as a reflection of local wisdom, history, and social values passed down from generation to generation. The study "The Role of Language in the Formation of Cultural Identity in Indonesia" by [6] suggests that the use of local languages in everyday life not only serves as a marker of ethnic identity but also as a medium for expressing the cultural values unique to the speaking community. According to [6], local languages play a crucial symbolic role in emphasizing cultural differences amidst the heterogeneity of Indonesian society.

The study "Culture and Language: Dynamic Reflections of Community Identity" by [7] explains that culture and language reflect each other; language is not only a means of communication, but also a stage for communities to reflect specific traditional values, customs, and social characteristics. The study states that each regional language has unique phonemes, vocabulary, and linguistic structures that not only differentiate them linguistically but also distinguish communities in terms of cultural identity.

The theory of language ideology also appears in local research, such as that of [8] in "Discourse Ideology in Bahasa Indonesia Textbooks: A Case Study of Grade X High School/Islamic Senior High School Student Textbooks."

This research shows that Bahasa Indonesia textbooks also embed ideologies, including nationalism, unity, and collective identity values, which influence students' perceptions of language and cultural identity. Discourse in educational materials is not neutral; the ideological content in textbooks also shapes how the younger generation views the value of regional and national languages.

The relationship between language, cultural identity, and social interaction is also explored in the articles "Social Identity" and "The Role of Language in the Formation of Cultural Identity," which discuss how language facilitates emotional attachment and a sense of belonging to a cultural community. The use of local languages in informal settings, rituals, and community interactions serves as a symbolic means of strengthening solidarity among community members.

Furthermore, [9] "The Role of Bahasa Indonesia in Preserving Local Culture" raises the issue that Bahasa Indonesia, although not a regional language, also functions as an important instrument in cultural documentation, a medium for disseminating local culture, and a link between cultures in Indonesia. This study states that the use of Bahasa Indonesia in a local cultural context can support cultural preservation by expanding the audience and facilitating communication between regions, without eliminating the existence of regional languages.

2.2 *The Concept of Language Revitalization*

Regional language revitalization is a systematic effort to maintain the sustainability of endangered languages so that they continue to be used in everyday life, both in the family, education, and public spheres. This effort is not only related to documentation aspects, but also involves the process of adapting to technological developments and social changes occurring in the digital era.

According to [10], one important stage in revitalization is documenting endangered regional languages through the creation of archives, dictionaries, and recordings. This documentation serves as the main foundation to prevent the language from disappearing completely and to ensure it can be passed down to the younger generation through teaching materials and digital media.

On the policy side, [11] highlighted the role of the Kurikulum Merdeka as an instrument expected to revitalize regional languages through integration into local content. However, [11] also emphasized that implementing such a policy faces serious challenges, ranging from the availability of competent teachers, relevant teaching materials, to supporting educational infrastructure. This demonstrates that language revitalization cannot rely solely on policy but also requires the support of adequate human resources and facilities.

In addition to policies and documentation, technological developments and social media have also significantly influenced people's language patterns. [12] found that social media plays a dual role: on the one hand, accelerating the shift from local languages to national or popular languages, but on the other hand, it also presents significant opportunities for the growth of creative content based on regional languages. The younger generation, for example, can use local languages in posts, stories, or online discussions, thereby maintaining the relevance of regional languages in the digital space. Thus, social media can be a tool for revitalization as long as it is used consciously and productively.

[13] emphasized the importance of digital literacy in preserving regional languages. Through a digital literacy-based community service program in rural communities, they found that residents were able to produce local

content such as folktales, vocabulary, and traditional expressions in the form of digital videos and text. Such activities not only raise awareness of the importance of regional languages but also provide space for village community participation as key actors in language revitalization. Digital literacy thus serves as a bridge between oral traditions passed down through generations and the digital ecosystem that is part of the daily lives of today's generation [14], [15].

From these findings, it can be concluded that the concept of language revitalization in Indonesia is no longer passive or limited to archives, but has evolved into a dynamic movement involving documentation, education policy, digital literacy, and the use of social media. Revitalization of regional languages can only be successful if carried out collaboratively between the government, educators, communities, and the wider public, combining traditional values and technological innovation as a primary strategy for maintaining cultural identity in the digital age [16].

2.3 *Studies on Regional Languages and the Digital Era*

The use of digital spaces to preserve regional languages has received increasing attention in recent research. [17] emphasized that digitizing regional languages through text, audio, and visual media is a crucial strategy for enhancing local cultural resilience. Digitization not only preserves language documentation but also opens up new avenues for the use of regional languages on modern platforms, making them relevant to the younger generation. Meanwhile, a sociolinguistic study by [18] shows how social media, particularly Twitter, has become an arena for language variation, with the emergence of various forms such as new phrases, clauses, and styles. This phenomenon demonstrates that language use in digital spaces is

inseparable from its social function, including as a means of building community identity and solidarity, which also applies to the context of regional languages.

In education, technology-based innovation plays a role in the revitalization of regional scripts. Research by [19] shows that the use of Rajagita, a digital Javanese script application, effectively improves students' writing skills. This application not only helps preserve traditional scripts but also introduces Javanese script in a more modern, adaptive form, and in line with the digital habits of Generation Z. Revitalization efforts are also evident in the context of oral literature. [20] emphasizes that South Sumatran oral literature can be revived through a national literacy movement supported by digital media. This approach expands the space for transmitting cultural values, as oral stories and traditions are not only conveyed directly but also documented and widely accessible through online platforms.

On the other hand, [21] research on the influence of social media shows both positive and negative impacts on language practices. On the one hand, social media facilitates the spread of languages, including regional languages, in creative and varied forms. However, on the other hand, social media also encourages the emergence of code-mixing, slang, and a shift to forms of language that are less in line with traditional norms. This phenomenon presents both a challenge and an opportunity for the revitalization of regional languages: local languages can have a fresh presence in the digital realm, but they require guidance to remain aligned with the basic values and rules inherent in their culture.

2.4 *Policies and Challenges of Preserving Regional Languages*

The preservation of regional languages in Indonesia is heavily

influenced by government policies and public participation. National policies related to the protection of regional languages emphasize the importance of language as a cultural identity and as a means of transmitting local values amidst globalization. However, despite the regulatory commitment to preserving regional languages, the challenges on the ground remain quite complex.

One major challenge is the declining use of regional languages in intergenerational communication. [22] found that in digital contexts, such as social media, the Minang regional language is often used as a marker of identity, but its use remains limited. This indicates a gap between the ideals of language preservation policies and the reality of language practices in society. Many families and communities tend to prioritize Bahasa Indonesia or foreign languages, resulting in regional languages only appearing in certain spaces, including digital platforms.

Furthermore, limited resources for language preservation also pose a serious obstacle. [23] show that in online communities, regional languages can indeed be a means of strengthening group identity and solidarity. However, these efforts are often not accompanied by systematic support in the form of adequate learning materials, teaching staff, and documentation. As a result, although digital spaces open up new opportunities, regional language preservation still relies on small initiatives and is unevenly distributed across communities.

Another challenge that arises is the still top-down nature of policymaking. Many regional language revitalization programs are designed by formal institutions without adequate space for the full participation of speaking communities. This often results in policies remaining at the administrative level and failing to address the real needs of the

community. Without active community involvement, revitalization efforts struggle to effectively restore the function of regional languages as cultural identities.

Thus, it is understandable that regional language preservation faces a dilemma between formal policies, limited resources, and weakening intergenerational transmission patterns. For revitalization policies to be more successful, an approach that integrates government strategies with community creativity and the use of digital space as an inclusive preservation medium is needed.

3. RESEARCH METHODOLOGY

This research used a qualitative approach with descriptive methods to gain an in-depth understanding of regional language revitalization efforts in the digital era. A qualitative approach was chosen because it allows for the exploration of the meanings, perspectives, and experiences of informants directly involved in the use and preservation of regional languages. The research location focused on regional language user communities active on social media and digital platforms, such as Javanese, Sundanese, or Bugis language literacy communities, thus providing a contextual overview of actual revitalization practices.

The data were collected through several techniques, including in-depth interviews with community leaders, academics, and language activists actively developing digital content; participant observation of community activities on social media, YouTube channels, and language learning apps; and literature review of government policies, scientific articles, and digital documentation on regional languages. Furthermore, content analysis was conducted on digital materials such as social media posts, podcasts, and educational videos on regional languages circulating online.

The data analysis process was carried out through the stages of data

reduction, data presentation, and drawing conclusions in accordance with the Miles and Huberman analysis model. Data reduction was carried out by sorting information relevant to the research focus, then presented in the form of a matrix or descriptive narrative to facilitate interpretation. Next, conclusions were drawn by considering patterns, trends, and relationships between findings that emerged in the field. To increase validity, the researchers used source and method triangulation techniques, namely comparing interview results with observations and written documents, so that more accurate and comprehensive data were obtained.

4. RESULTS AND DISCUSSION

4.1 Policies and Challenges of Preserving Regional Languages

Indonesia's regional languages represent one of the nation's greatest cultural treasures. With more than 718 identified regional languages, Indonesia is among the most linguistically diverse countries in the world. However, this fact presents a paradox: the more regional languages identified, the more are threatened with extinction. According to a UNESCO report, more than 11% of regional languages in Indonesia are in critical condition, meaning the number of active speakers is dwindling, with most remaining only among older generations. This situation indicates that intergenerational transmission, the process of passing down language from older to younger generations, is weakening.

The declining use of regional languages can be seen in various communication domains. In the family room, for example, many urban parents prefer to use Bahasa Indonesia with their children for practical, modern reasons, and to support academic success. As a result, children are less accustomed

to using their mother tongue from an early age. In schools, although the local content curriculum mandates the teaching of regional languages, implementation is often suboptimal due to limited teachers, teaching materials, and institutional support. Meanwhile, in public spaces such as the mass media and inter-community interactions, the dominance of Bahasa Indonesia and even foreign languages further narrows the space for the use of regional languages.

Besides education and urbanization, social stigma also plays a significant role. Some people view the use of regional languages as "less modern" or irrelevant to the needs of the times. This view leads the younger generation to abandon their mother tongue and take pride in using Bahasa Indonesia mixed with foreign terms, especially in digital communication. However, regional languages serve more than just a communicative function; they also embody cultural values, history, and collective identity that shape the character of a community.

This situation becomes even more complex when linked to the dynamics of globalization and digitalization. On the one hand, globalization opens up access to cross-border communication, thus strengthening the influence of dominant languages like English. On the other hand, digital technology has not been fully optimized to support the sustainability of regional languages. While there are several documentation initiatives and local language learning applications, their scope remains limited to major languages like Javanese, Sundanese, and Minang, while smaller regional languages are often neglected.

Thus, the current state of regional languages in Indonesia can be described as being at a crossroads: between the risk of extinction if

revitalization is not undertaken immediately, and the opportunity for revival if the digital era is strategically utilized. The decline in the use of regional languages not only threatens linguistic aspects but also weakens the socio-cultural bonds passed down through generations. Therefore, analyzing the role of the digital era and revitalization strategies is crucial to ensuring that regional languages remain a vital part of national identity amidst the tide of modernization [24], [25].

4.2 *The Role of the Digital Era in Revitalizing Regional Languages*

The development of digital technology has brought about major transformations in almost every aspect of life, including efforts to preserve regional languages. While previously regional languages were mostly used in limited spaces, such as within the family, local communities, or at traditional events, digital media now opens up new opportunities for regional languages to be present in broader public spaces across generations. The digital era presents a medium that allows regional languages not only to be preserved but also to be reimagined in modern contexts, making them more relevant to the lifestyles of the younger generation.

Social media has become one of the most effective tools for revitalizing regional languages. Platforms like YouTube, TikTok, and Instagram provide a platform for creative, language-based content that can reach a wide audience quickly. For example, many content creators produce humorous videos, folk tales, or regional songs in modern packaging using Javanese, Sundanese, Minang, Bugis, or Balinese. This content is not only entertaining but also fosters cultural pride, demonstrating that regional

languages can still be used functionally in contemporary contexts. This phenomenon demonstrates that the digital-native generation can actually be a driving force for preserving regional languages when given the space to express themselves in their own ways.

In addition to social media, digital learning applications also make a real contribution. Various online dictionary applications, interactive modules, and educational games based on regional languages have been developed by academics, communities, and local governments. These applications serve not only to preserve vocabulary but also as a means of cross-generational education. Children growing up in urban or multicultural environments, who often lack access to regional languages at home, can learn independently through digital media. The advantage of this technology is its interactive and flexible nature, making it easy for anyone to learn regional languages anytime and anywhere.

Digitization also allows for more systematic documentation of regional languages. Digitization projects that archive folktales, traditional songs, or even native speaker conversations are crucial for ensuring the sustainability of regional languages. With digital libraries, audio archives, and video documentation, endangered regional languages can still be relearned by future generations. This approach also addresses the challenge of limited human resources, as not all regions have native speakers capable of directly transmitting the language.

Equally important, the digital era also encourages cross-sector collaboration in revitalization efforts. The government, through the Agency for Language Development

and Cultivation, has launched a program to digitize regional language dictionaries and documentation. Academics are involved through research and the development of educational applications, while cultural communities act as field drivers, ensuring that regional languages remain used in everyday practice. Creative industries, particularly in music and film, are also beginning to utilize regional languages as elements of identity in their works. This synergy creates an ecosystem that supports the sustainability of regional languages amidst globalization.

Overall, the digital era serves not only as a means of communication but also as a strategic medium for reviving regional languages in a more dynamic and adaptive form. The use of technology allows regional languages to regain broader social space and function, while simultaneously strengthening their role as cultural identities in modern society. Thus, utilizing the digital era can be seen as a crucial momentum for shifting the direction of regional language preservation from mere conservation efforts to an innovative, future-oriented movement.

4.3 Language Revitalization Strategy

Revitalizing regional languages cannot be done in isolation; it requires a comprehensive strategy involving education, technology, community, and public policy. Regional languages are fundamentally part of a collective identity that must be transmitted across generations. Therefore, the first crucial revitalization strategy is education. The local content of regional languages already included in the school curriculum needs to be strengthened not only through conventional teaching but also

through innovative, technology-based approaches. Teachers can use interactive learning apps, creative videos, and gamification to foster student interest in learning their mother tongue. Furthermore, intensive training for educators on digital-based regional language teaching methodologies is key to ensuring the learning process remains relevant to the learning styles of Generation Z and Alpha.

The second strategy lies in utilizing digital technology as a medium for preservation. The digital era provides numerous channels that enable the documentation and widespread dissemination of regional languages. Online dictionary applications, archives of native speaker voices, and e-learning platforms for regional languages can serve as tools for both preservation and learning. For example, several communities have developed Android-based applications for learning vocabulary and simple conversations in Javanese, Sundanese, or Minang. This technological development not only maintains the language's sustainability but also makes it more accessible to the younger generation and the Indonesian diaspora abroad.

The third strategy is to strengthen the role of communities in the revitalization process. Cultural communities, literacy groups, local artists, and student organizations can play an active role in creating spaces for the use of regional languages, both offline and online. Cultural festivals, speech competitions, art performances, and regional language-based literary discussions can be publicized through social media to reach a wider audience. In this way, regional languages are seen not only as traditional means of communication but also as part of a creative lifestyle that can compete

with global popular culture.

The fourth strategy relates to public policy. The government, through the Agency for Language Development and Cultivation and regional cultural offices, needs to develop regulations that encourage the use of regional languages in various aspects of life. This could include providing a dedicated budget for language documentation, incentives for creative communities producing digital content in regional languages, and collaboration with technology companies to develop local language-based educational platforms. These inclusive policies will create a conducive ecosystem for the preservation of regional languages amidst globalization and modernization.

With a comprehensive strategy, regional language revitalization will not only be a preservation project but also a cultural transformation that will make local languages relevant in the digital age. The combination of education, technology, communities, and public policy will form a strong foundation for regional languages to survive, thrive, and be recognized as proud cultural identities.

4.4 Regional Language as Cultural Identity

Regional languages are one of the most important elements in shaping a society's cultural identity. Cultural identity is not only interpreted as outward symbols such as traditional clothing, dances, or rituals, but is also internalized in the language used daily. Language is the primary medium for conveying values, norms, local wisdom, and outlooks on life, passed down from generation to generation. In this context, regional languages function as markers of collectivity, binding individuals to their communities while simultaneously emphasizing

their distinct identity from other groups. Therefore, the loss of regional languages is often accompanied by the loss of much local knowledge and the waning of social ties within communities.

The revitalization of regional languages in the digital age has significant implications for strengthening cultural identity. Younger generations previously alienated from their mother tongue can now re-access, learn, and use regional languages through various digital media. For example, local music in regional languages popularized on streaming platforms, short films or web series in local languages on YouTube, and educational content on TikTok in the mother tongue are effective means of fostering pride in local identity. This phenomenon demonstrates that regional languages function not only in the realm of communication but also as a medium for artistic, creative, and cultural expression that can be adapted to the needs of the times.

Regional languages as cultural identities possess a dimension of resistance to global homogenization. Amid the dominance of international languages like English, and even national languages like Bahasa Indonesia, the presence of regional languages in the digital public sphere affirms diversity as a national strength. Regional languages become a vehicle for identity politics, allowing local communities to demonstrate their existence in the face of the global world. This aligns with the concept of linguistic pride, which emphasizes the importance of preserving language as a symbol of collective self-respect. Through digital media, this pride can be promoted more widely, so that regional languages are no longer

perceived as outdated, but rather as modern and relevant.

Furthermore, the revitalization of regional languages in relation to cultural identity also serves as a medium for the transfer of local knowledge. Many terms, proverbs, and expressions in regional languages contain profound philosophical meanings, reflecting the relationship between humans and nature, social ethics, and the spirituality of local communities. Documenting and reusing regional languages in the digital age allows this knowledge to remain alive, widely distributed, and passed on to future generations. Thus, regional languages not only play a role in strengthening identity but also maintain the continuity of local knowledge as part of the nation's cultural heritage.

In the context of building a national identity, regional languages serve as the foundation of pluralism that enriches Bahasa Indonesia identity. The slogan "Bhinneka Tunggal Ika" (Unity in Diversity) finds relevance when regional languages are preserved and revived amidst the currents of globalization. Each surviving regional language adds color and nuance to the national identity, making Indonesia not only rich in geography and resources, but also in terms of the

diversity of cultural expressions. Thus, efforts to revitalize regional languages are ultimately not merely a linguistic project, but a cultural strategy to maintain national integrity by strengthening language-based identity.

5. CONCLUSION

Revitalizing regional languages in the digital era is a strategic effort to maintain the nation's cultural identity while responding to the challenges of globalization and modernization. Research shows that although regional languages face pressure from the dominance of national and foreign languages, the development of digital technology actually opens up new opportunities for their revival and preservation. Social media, learning applications, and various digital platforms can be utilized to expand the use of regional languages, especially among the younger generation who are familiar with technology. Furthermore, collaboration between the government, educational institutions, cultural communities, and the community is key to the success of revitalization programs so that they are not merely symbolic but truly rooted in everyday life. Thus, regional languages function not only as a means of communication but also as a symbol of collective identity and character that strengthens Indonesia's cultural diversity amidst the currents of global digitalization.

REFERENCES

- [1] S. Budiono, S. R. Yanita, and T. Syarfina, "Paradigm shift of language revitalization in Indonesia," *J. Arbitrer*, vol. 10, no. 4, pp. 338–347, 2023, doi: 10.25077/ar.10.4.338-347.2023.
- [2] K. Kaharuddin, M. N. Kaharuddin, and N. N. Kaharuddin, "Penetrasi bahasa dan ancaman kepunahan bahasa daerah di era komunikasi digital di provinsi Sulawesi Selatan," *J. Idiom. J. Pendidik. Bhs. dan Sastra Indones.*, vol. 7, no. 1, pp. 1–14, 2024, doi: 10.46918/idiomatik.v7i1.2303.
- [3] A. O. Salindri and H. W. Susianti, "Preserving Javanese language and culture in the digital age: challenge and future prospects," *LACULTOUR J. Lang. Cult. Tour.*, vol. 2, no. 2, pp. 79–88, 2023, doi: 10.52352/lacultour.v2i2.1212.
- [4] R. Rohana, M. Mukhlis, and J. Jamaluddin, "Analisis kebijakan Merdeka Belajar episode ke-17: Revitalisasi bahasa daerah," *J. Ilm. Profesi Pendidik.*, vol. 9, no. 2, pp. 1134–1143, 2024, doi: 10.29303/jipp.v9i2.1882.
- [5] N. Nurjanah and R. Srihilmawati, "Revitalisasi bahasa, sastra, dan budaya Sunda melalui Learningsundanese.Com sebagai media digital pelestarian kearifan local," *Learn. J. Inov. Penelit. Pendidik. dan Pembelajaran*, vol. 5, no. 1, pp. 83–91, 2025, doi: 10.51878/learning.v5i1.4436.
- [6] K. R. Harefa and K. H. Harefa, "Peran bahasa dalam pembentukan identitas budaya di Indonesia," *IDENTIK J.*

- Ilmu Ekon. Pendidikan, dan Tek.*, vol. 1, no. 3, pp. 102–107, 2024, doi: 10.70134/identik.v2i4.150.
- [7] B. T. Putri, C. S. Ayu, M. A. B. Ginting, S. Saidah, and S. Nasution, "Budaya dan bahasa: Refleksi dinamis identitas masyarakat," *Semant. J. Ris. Ilmu Pendidikan, Bhs. dan Budaya*, vol. 3, no. 1, pp. 20–32, 2025, doi: 10.61132/semantik.v3i1.1312.
- [8] Y. E. Warung, A. Nesi, and P. Sii, "Ideologi wacana dalam buku pelajaran bahasa Indonesia: Studi kasus buku siswa SMA/MA kelas X," *J. Bhs. Indones. Prima*, vol. 4, no. 1, pp. 152–163, 2022, doi: 10.34012/jbip.v4i1.2337.
- [9] A. Zamhari, S. D. Hajjah, E. O. Rahmadhani, I. Asyaputri, R. Diandra, and K. Sakdiyah, "Peranan bahasa Indonesia dalam melestarikan budaya lokal," *J. Ilm. Pendidik. Dasar*, vol. 5, no. 1, pp. 650–656, 2025, doi: 10.37081/jipdas.v5i1.2655.
- [10] A. Rahima, "Revitalisasi bahasa daerah hampir punah sebagai dokumentasi bahasa," *J. Pengabd. Deli Sumatera*, vol. 3, no. 1, pp. 56–61, 2024.
- [11] Z. M. Chandra, "Analisis Kurikulum Merdeka: Mampukah merevitalisasi bahasa daerah?," *J. Inf. Syst. Manag.*, vol. 2, no. 6, pp. 28–38, 2023, doi: 10.4444/jisma.v2i6.565.
- [12] I. Suryani, "Pengaruh media sosial terhadap perubahan pola berbahasa masyarakat Aceh Singkil Indra," *ALACRITY J. Educ.*, vol. 4, no. 3, pp. 596–605, 2024, doi: 10.52121/alacrity.v4i3.789.
- [13] L. O. Sahidin *et al.*, "Pelestarian bahasa daerah berbasis literasi digital bagi masyarakat desa," *Amal Ilm. J. Pengabd. Kpd. Masy.*, vol. 6, no. 1, pp. 116–124, 2024, doi: 10.36709/amalilmiah.v6i1.293.
- [14] D. N. A. Sudiarthi, I. W. Mawa, N. P. Parmini, and I. G. B. W. B. Temaja, "Language choice and attitude of IKIP Saraswati students," *Int. J. Educ. Vocat. Soc. Sci.*, vol. 2, no. 3, pp. 49–56, 2023, doi: 10.63922/ijevss.v2i03.326.
- [15] I. W. Wiryawan, M. A. Prayitno, I. G. B. W. B. Temaja, and M. Meriyati, "Optimalisasi perpustakaan berbasis inklusi sosial sebagai sarana literasi moderasi beragama bagi masyarakat," *J. Ris. dan Inov. Pembelajaran*, vol. 4, no. 3, pp. 2072–2083, 2024, doi: 10.51574/jrip.v4i3.1544.
- [16] I. B. R. Putra, I. A. P. Aridawati, N. P. N. Widarsini, I. W. Teguh, A. Wardhani, and I. G. B. W. B. Temaja, "The use of indigenous language to promote public policy in Indonesia," *West Sci. Soc. Humanit. Stud.*, vol. 2, no. 11, pp. 1858–1865, 2024, doi: 10.58812/wsshs.v2i11.1441.
- [17] Y. M. Mantri, "Digitalisasi bahasa daerah sebagai upaya meningkatkan ketahanan budaya daerah," *J. TEXTURA*, vol. 2, no. 2, pp. 67–83, 2021.
- [18] M. R. Ardhana, M. R. Ahmad, and S. Rijal, "Penggunaan variasi bahasa di media sosial Twitter: Kajian sosiolinguistik," *Adjektiva Educ. Lang. Lit. Stud.*, vol. 4, no. 1, pp. 1–9, 2021, doi: 10.30872/adjektiva.v4i1.1444.
- [19] I. Ismiati, D. Darni, R. P. Raharjo, and A. Ahmadi, "Penggunaan media Rajagita (Aksara Jawa Digital) dalam pembelajaran menulis aksara Jawa," *Kawruh J. Lang. Educ. Lit. Local Cult.*, vol. 7, no. 1, pp. 66–81, 2025, doi: 10.32585/kawruh.v7i1.6593.
- [20] E. Rosita, "Merevitalisasi sastra lisan di Sumatra Selatan dengan Gerakan Literasi Nasional," *J. Didact. Bhs. Indones.*, vol. 3, no. 2, pp. 13–23, 2022, doi: 10.52333/didactique.v3i2.925.
- [21] A. S. Alfarisi, "Dampak dan pengaruh bahasa di media sosial," *Student Sci. Creat. J.*, vol. 1, no. 3, pp. 93–96, 2023, doi: 10.55606/sscj-amik.v1i3.1335.
- [22] Y. Ahmadi, Y. Yasmadi, and T. Fitri, "Sociolinguistics in the digital era: Minang language as cultural identity," *Leks. J. Bahasa, Sastra dan Pengajarannya*, vol. 18, no. 2, pp. 62–70, 2024, doi: 10.30595/lks.v18i2.22990.
- [23] E. Evizariza, L. Na, and S. Wei, "Language and identity in the digital age: Discourse analysis of online communities based on regional languages," *J. Int. Ling. Technol.*, vol. 3, no. 3, pp. 554–563, 2024, doi: 10.55849/jiltech.v3i3.813.
- [24] I. N. Suaka and I. G. B. W. B. Temaja, "The crisis of nationalism in Indonesia-Malaysia border: A discourse analysis of the narrative film of 'Tanah Surga...Katanya,'" *Retorika J. Bahasa, Sastra, dan Pengajarannya*, vol. 13, no. 1, pp. 73–83, 2020, doi: 10.26858/retorika.v13i1.11527.
- [25] I. B. R. Putra, G. N. Mastini, I. W. Mandra, G. D. D. Sentana, and I. G. B. W. B. Temaja, "The cultivation and development of regional languages in the era of Smart Society 5.0," *West Sci. Soc. Humanit. Stud.*, vol. 3, no. 5, pp. 654–665, 2025, doi: 10.58812/wsshs.v3i05.1885.