Maintaining Local Languages in the Elementary Schools in Indonesia through Pierre Bourdieu's Cultural Reproduction Strategies

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Abstract

This research examines cultural reproduction strategies for maintaining local languages in elementary schools in Indonesia. The academic struggle for local language maintenance programs needs to be refined with alternative thinking and solutions. The study was conducted using a qualitative approach and a library research and outlines various findings regarding local language maintenance programs in elementary schools. Maintaining local languages in the management of elementary schools in Indonesia can be done through Pierre Bourdieu's cultural reproduction strategies through programs orientated towards strengthening aspects of 1) Habitus, which focuses on externalizing awareness of the importance of preserving local languages; 2) capital, which focuses on resources and supporting capacity for local language preservation; and 3) arena, which focuses on educational and learning activities. The design of strengthening local language preservation through habitus is carried out in several steps: 1) applying linguistic knowledge; 2) promoting language loyalty, pride, and awareness of norms; 3) engaging in literature on language preservation and authenticity; and 4) fostering a positive language attitude. Meanwhile, the capital strengthening program through resources and carrying capacity is carried out: 1) the implementation of the Indonesian Language

Policy; 2) the promotion of family, neighborhood, and religious values; 3) linguistic diversity. The strengthening program implemented through the arena includes: 1) strategies that include formal learning, extracurricular activities, and mandatory activities; and 2) technology, documentation, and revitalization.

Keywords: *habitus, capital, arena, cultural reproduction.*

Abstrak

Penelitian ini mengkaji strategi reproduksi budaya dalam pemertahanan bahasa daerah pada sekolah dasar di Indonesia. Perjuangan akademik terhadap program pemertahanan bahasa daerah perlu disempurnakan dengan pemikiran dan solusi alternatif. Penelitian ini dilakukan dengan pendekatan kualitatif dan telaah pustaka untuk menguraikan berbagai temuan mengenai program pemertahanan bahasa daerah di sekolah dasar. Pemertahanan bahasa daerah dalam pengelolaan sekolah dasar di Indonesia dapat dilakukan melalui strategi reproduksi budaya Pierre Bourdieu melalui program yang berorientasi pada penguatan aspek 1) habitus, yang fokus pada eksternalisasi kesadaran akan pentingnya pelestarian bahasa daerah; 2) kapital, yang fokus pada sumber daya dan daya dukung pelestarian bahasa daerah; dan 3) arena, yang fokus pada kegiatan pendidikan dan pembelajaran. Rancangan penguatan pelestarian bahasa daerah melalui habitus dilakukan dengan beberapa langkah: 1) penerapan pengetahuan linguistik; 2) mempromosikan kesetiaan berbahasa, kebanggaan, dan kesadaran terhadap norma; 3) menggeluti kepustakaan tentang pelestarian dan keaslian bahasa; dan 4) menumbuhkan sikap berbahasa yang positif. Sedangkan program penguatan kapital melalui sumber daya dan daya dukung dilakukan: 1) kebijakan Bahasa Indonesia; 2) keluarga, lingkungan sekitar, dan agama; 3) keberagaman bahasa. Program penguatan melalui arena tersebut adalah: 1) strategi meliputi pembelajaran formal, ekstrakurikuler, dan wajib; 2) teknologi, dokumentasi dan revitalisasi.

Kata kunci: *habitus, kapital, arena, reproduksi budaya.*

INTRODUCTION

The development of linguistic dynamics in Indonesia always faces challenges. Indonesia, as a multilingual country, is threatened with the preservation of its local languages. This occurs due to various factors, for example the use of the national language (Bahasa Indonesia) and the expansion of foreign languages, which are increasingly influential. In addition, local language speakers tend to lose their pride and neglect the preservation of their native tongue. This can result in the extinction of local languages.

Cohn and Ravindranath (2014) stated that the selection and development of the Indonesian language since the founding of the Republic of Indonesia in 1945 has been referred to as a success story in language planning. As the role of Indonesia grows in various communication domains and the intergenerational transmission of Javanese is interrupted, they are led to conclude that a language with more than 80 million speakers could be threatened with extinction.

Following independence, the usage of Indonesian as a second language has been more prevalent among the majority of the population. In recent times, it has also been widely used as a first language, alongside the original languages spoken in the archipelago. Lewis, Simons, and Fenning (2013) list a total of 706 unique languages that are spoken throughout the archipelago, as documented by Cohn and Ravindranath (2014). Although there may be

instances where the languages are closely related, none of them are mutually intelligible. This means that they are considered separate languages rather than dialects.

Indonesian language has witnessed a significant increase in its usage in various facets of daily life, both in formal and informal settings. This has led to discussions and conjecture about whether Indonesia would remain a highly multilingual society or shift towards monolingualism. The increasing prevalence of the Indonesian language has led to changes in the usage of local languages such as Javanese, thereby putting languages with a significant number of speakers at risk (Cohn and Ravindranath, 2014).

Maintaining local languages is a phenomenon that emerged amidst the polemic of shifting local languages. Language maintenance and shift are two aspects of the same issue. Both are present simultaneously. This means that the occurrence of this linguistic phenomenon is the result of collective language choice. Language choice is defined as the result of the process of choosing a language, carried out by language communities or multilingual speakers. This means that the speaker masters two or more languages so that he can choose the language used in speech acts through single language variations, code switching, and code mixing (Widianto 2016).

Wulandari et al. (2024) explain that local languages have a role in the following five dimensions: a) Function as a symbol of pride for the region. b) Act as a marker of local identity. c) Function as a communication medium within the family and local community. d) Become a tool to support local culture. e) Contribute to the development of local language and literature. Local languages serve four distinct roles: a) They facilitate the use of national languages. b) Local languages serve as the primary language at the elementary school level. c) Contribute to the richness of Indonesian vocabulary. d) Serve as a valuable supplement to the Indonesian language used in local government administration.

The effectiveness of language preservation policies on endangered languages is difficult to evaluate due to the presence of several variables and the lack of alignment between policy and sociolinguistic settings. Ineffective strategies aimed at supporting endangered languages can result from weak links between policy and planning. The disappearance of local languages in *Nusantara* is driven by factors such as nationalism, industrialization, and the absence of proactive language institutions. Indonesia's irregular and unsystematic approach to local language preservation has led to the demise of certain languages despite legal safeguards (Siregar, 2022).

Some issues associated with local language preservation include a lack of awareness of language diversity in non-linguistic populations and the difficulty in fighting for language preservation owing to apathy and antagonism (Petertrudgi, 1991). In addition, the social context shapes the diversity of languages within a community. The consequences of social mobility and territorial structure also produce language shifts, as language maintenance is closely linked to both social mobility and economic development (Riagáin, 2010). Therefore, language upkeep is a critical obligation for everyone in society (Ramlan, 2018).

In the context of Indonesia, the increasing prominence of Bahasa Indonesia has a detrimental impact on local languages in Indonesia, posing a threat to their survival. local language shift due to rising Indonesian use among younger speakers (Cohn and Ravindranath, 2014). Low language maintenance due to environmental variables, speaker attitudes, and lack of support (Salam and Ponto, 2021).

Therefore, it is crucial for society to recognize the significance of preserving local languages in their daily lives. The study advocates for the preservation of mother tongue in Indonesian elementary schools as a means of preserving cultural identity. Furthermore, the study emphasizes the significance of familial and educational support in maintaining language proficiency (Ibda, 2017). In addition, the importance of strengthening pride will be that national ideology influences language policies in Indonesia. Special autonomy has a significant influence on the development of regions and the availability of linguistic resources (Arka, 2013).

Language maintenance is always related to the phenomenon of the expansion of certain languages, which are considered more prestigious than other languages. The symptom of diglossia is a problem where a negative image of the language is attached to the local language. Apart from that, choosing a particular language determines the success of various aspects of life, such as education, economics, and social affairs.

In his study, Kamwangamlu (2003) examines linguistic shift in South Africa and the preservation of indigenous languages. The study examines causes of linguistic change and the economic significance of English. Urbanisation and regulations have caused a shift in the English language in South Africa. In Germany, Andrea De Capua & Ann C. Wintergerst (2009) conducted a case study on the preservation of the German language in an English-dominant setting. The research recommendations focus on strategies that encourage bilingualism and shape children's perceptions of heritage languages. The way mothers approach heritage languages and multilingualism influence how children perceive these aspects.

A similar finding was observed in a separate study undertaken by Connell and Nicholas Rolle (2012) that investigated language usage trends among Kenyan youth. English is prioritized above indigenous languages in several fields. The Kenyan young exhibit a preference for English when it comes to reading, writing, and social gatherings.

Research on the preservation of local languages also considers the influence of the family. Tannenbaum and Berkovich (2005) establish a connection between family relationships and the preservation of language among second-generation immigrants in their study. The article discussed the policy implications of supporting language maintenance among immigrant adolescents. The researchers analyzed the effects of family relationships and language preservation on second-generation immigrants. The family plays a vital role in preserving a language through the transfer of linguistic knowledge across generations. The study investigates the phenomenon of language maintenance and change among the Keralites residing in Oman. The determinants impacting the preservation and alteration of language within migratory populations (P. Veettil and J. Karthikeyan, 2020)

Studies on language variety suggest that linguists are highly motivated to preserve language diversity and actively advocate for it, emphasizing the significance of linguistic variation for society advancement. Linguists have a responsibility to actively address the notion of language loss, as stated by Peter Trudgil in 1991. Hence, through the study of local languages, it is imperative to cultivate a sense of motivation toward cultural identity and uniqueness. Within the trans migrant phenomenon, students have the ability to serve as ambassadors for the preservation and promotion of local languages. The motivation behind learning local languages is rooted in cultural identification and the desire to embrace

diversity. Obstacles consist of phonological, morphological, and semantic components (Tambunsaribu, 2024).

In the context of local languages in Indonesia, several studies on local language maintenance have been carried out. Yamin, et.al (2020) studied Banjarese maintenance strategies including loyalty, community gatherings, and language spread. The findings are the importance of critical thinking indicators in language preservation for Banjarese language planning. In another study on preserving Sundanese, Wulandari, et.al (2024) emphasized the urgency of preserving Sundanese in elementary education for cultural diversity. Students have a significant role in maintaining local languages for cultural heritage. It emphasizes the importance of preserving local languages in elementary education.

Meanwhile in the Serang language, sociolinguistic analysis is used to study Javanese languages in Serang for preservation. Through website promotion for local products in multiple languages for preservation (Wuladari & Rosalina, 2021). In an investigation into the Minahasa language, Turiah (2021) Investigates Minahasa language maintenance, shift factors, and efforts in Kaaruyan Village.

Next, we will examine the endeavors to conserve the Bajau Samma community's language. Emphasizes the significance of preserving the Bajau Samma language (Nisah, et.al, 2020). Strategies to preserve endangered languages in local communities. The significance of language preservation for the preservation of cultural identity and the continuation of society (Turiah, 2021)

In this research, Pierre Bourdieu's theory of cultural reproduction is used as an instrument in maintaining local languages. Local language preservation programs are designed within a substantive and ceremonial framework to optimize the preservation of local languages. Thus, a social engineering process takes place to reconstruct language awareness and attitudes towards local languages.

In his area of thought, Bourdieu places emphasis on individuals as agents. Agents are integral components of society, unable to escape the conditions inherent in external, objective structures. At this stage, the agent carries out an exterior internalization process, where everything objective and external to the agent is absorbed through the arena. On the other hand, agents also go through a process called interior externalization. This means that agents who have subjective structures and are closely related to their habitus make agency efforts to influence objective structures that are outside themselves.

Multiple studies demonstrate the impact of Boudieu's theory on specific endeavors related to social engineering and cultural reproduction. Pierre Bourdieu conducted a study on cultural reproduction by implementing social engineering techniques to reproduce specific cultures and behaviors. In keeping with Azizah's (2020) research on enhancing media literacy, this study explores the development of media literacy through online fanfiction groups and cultural reproduction practices. The many functions within fictional groups have a significant impact on the development of literacy skills and the dissemination of cultural knowledge. Online communities mirror prevailing cultural trends and facilitate virtual connections.

In formulating a new construction of *Banyumasan* identity for generation Y via Instagram, Febriani, et.al (2022) conducted an in-depth study. Study on *Banyumasan* identity construction in Instagram for cultural preservation. Focus on language use, cultural identity, and language preservation strategies. As a result, this contributes to cultural preservation

efforts in Banyumas through language analysis. Enhances understanding of *Banyumasan* cultural identity in virtual spaces. Thus, Provides insights for language researchers and language preservation organizations.

Andika and Sari (2019) studied cultural reproduction through the existence of *Rapa'i Dabo'ih* in Aceh. Study on cultural reproduction through *Rapa'i Dabo'ih* post-tsunami performances in Aceh. Focus on *Bungong Sitangkee* group's role in preserving local arts. Meanwhile, in the context of literary development, Susanto and Kurniawan (2019) focus on studying the cultural reproduction of the *Pawon Sastra* literary community. *Pawon Sastra* community in Surakarta conducts cultural and social practices. Research explores reciprocal relations, cultural practices, and social impacts. *Pawon Sastra* community influences literature and cultural practices in Surakarta.

The concept of cultural reproduction is also employed in the study of the indigenous community's response to the Carbon Forest Kahayan plan in Central Kalimantan. Yusuf (2023) conducted research on the Dayak Ngaju community's involvement in nature protection. He asserts that the establishment of institutional systems is necessary to safeguard indigenous rights and traditional knowledge. This phenomenon arises as a result of the indigenous populations suffering losses in the process of exploring natural resources. Respect is essential for upholding traditions and meeting the needs of the community.

In the context of education implementation, Hidayat (2011) specifically emphasizes the use of Bourdieu's theory of cultural reproduction and power dynamics, particularly within the realm of education. Hidayat conducted a study on the curriculum in education, analyzing it from a sociological standpoint using the perspectives of Bourdieu, Apple, Giroux, and Torres. Curriculum has the ability to create worldviews and societal conformance, and it serves as a battleground for many interests and forces. Explores curriculum as a social-political construct imbued with ideological ideals. The focus is on the political, economic, and social aspects of education.

Based on the literature review, this study has distinction and significance. The study aimed to reveal Pierre Bourdieu's cultural reproduction strategy in maintaining local languages in elementary schools in Indonesia. The study employed several approaches to strengthen various aspects: 1) Habitus, which emphasizes the externalization of awareness about the importance of preserving local languages; 2) Capital, which concentrates on the resources and supporting capacity for local language preservation; and 3) Arena, which emphasizes education and learning activities. This strategy holds significance as an alternative approach to the preservation of local languages. In addition to serving as a program recommendation, this strategy can be implemented to preserve local languages in Indonesia.

METHODS

The study used a qualitative research methodology with library research. Library research involves the acquisition of knowledge and data through the utilization of diverse resources, such as reference books and the findings of prior investigations (Asmendri, 2020). Through the process of conducting literary research, researchers can acquire a more profound comprehension of the subject matter under investigation, namely local language maintenance.

The first step in the research, which serves as the foundation for this scientific paper, involves a literature review and observation. In order to provide the foundation for future

studies on the maintenance of local language and cultural reproduction theory, it has been accomplished by sharing insights and gathering as much literary data as feasible. Through a comparative examination of triangulation between literary theory and factual empiricism, the research findings were described. The foundation of success in research that aims to construct an opposing idea is the ability to argue logically. To put it briefly, the research methodology employed in this instance involves gathering pertinent concepts related to the study problem, looking for parallels between the conceptual species and the empirical data, and then analyzing any relativity and related distortions.

RESULTS AND DISCUSSION
Local Language Learning in Elementary Schools

Local language learning is included in local content subjects. Through thematic learning adapted to relevant learning media and related to local school culture. The Ministry of Education and Culture explained that apart from being thematic, local languages used in local content subjects also facilitate the learning process. This includes the use of folklore which is full of moral messages and local community customs, which is one way to introduce literary works in language that is easy to understand.

Furthermore, Nadiem Anwar Makarim (Minister of Education and Culture, 2019-2024) initiated a local language revitalization program. This was done as an effort to add local language lessons to local content in elementary schools as an effort to revive local languages.

The Minister continued to target the revitalization of local languages, namely 1,491 local language speaking communities, 29,370 teachers, 17,955 school principals, 1,175 supervisors, and 1.5 million students in 15,236 schools. For the initial implementation of the local language revitalization program in 2022, the number of local languages that will be the object of revitalization is 38 local languages spread across 12 provinces. These include North Sumatra, West Java, Central Java, Bali, NTT, NTB, South Sulawesi, East Kalimantan, Central Kalimantan, Maluku, North Maluku, and Papua (*Kemdikbudristek*, 2022).
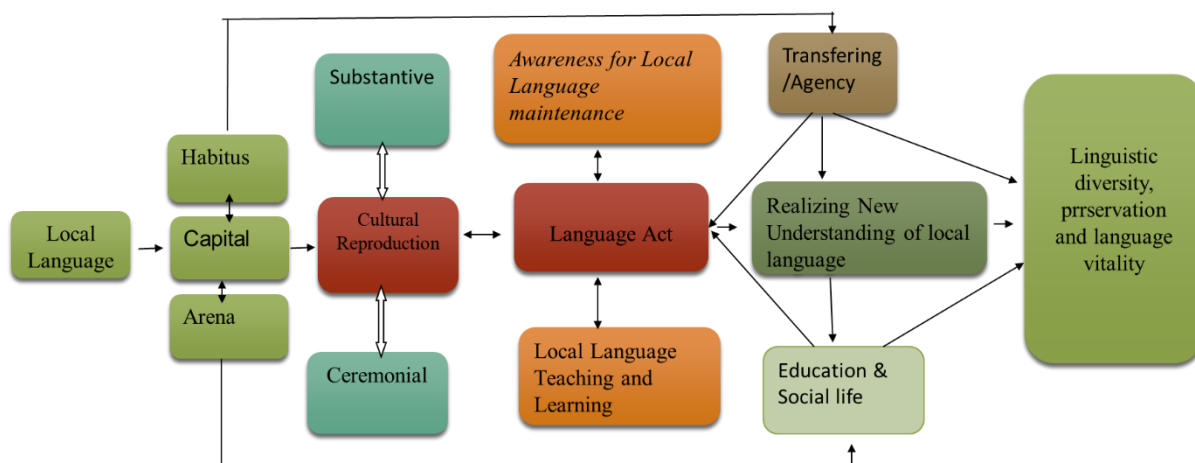
Cultural Reproduction in Language Learning

This study demonstrates the role of Pierre Bourdieu's theory of cultural reproduction as a tool for preserving local languages. Local language preservation initiatives are strategically developed with a comprehensive and formal structure to maximize the conservation of indigenous languages. Therefore, a process of social engineering takes place in the reconstruction of language awareness and attitudes towards local languages.

The theory of power strategies Pierre Bourdieu is renowned for his approach to genetic structuralism. Genetic structuralism analyzes objective structures that cannot be separated from the origins of mental structures in biological individuals, some of which are the products of connecting social structures and analyzing their origins.

According to Bourdieu, the concept of habitus is used to unravel the hidden mechanisms and strategies of domination. On the other hand, the concept of capital refers to the resources, ownership, and composition that are used to control or dominate a society. Bourdieu categorizes capital into four types: economic capital, cultural capital, social capital, and symbolic capital. Moreover, the idea of an arena serves as a stage for the conflicts between capital owners and strategies of dominance. This concept cannot be separated from capital ownership.

In this research context, Bourdieu's theory of power is employed as a tool to exert dominance in strengthening the local language preservation initiative. Through the concept of social organization (habitus) and ownership of capital (capital), it can be a breakthrough in the preservation of local languages, especially in primary schools (arena). As described in the following Picture:

Picture 1. Local Language Cultural Reproduction

The picture 1 illustrates the stages of the cultural reproduction process involved in preserving the local language. The preservation of local languages needs to be formulated within the framework of habitus, capital, and arena. Habitus is understood as the background knowledge derived from ideology, paradigm, perspective, lifestyle, and awareness of the importance of preserving local languages. Formulating this concept is crucial in combating the prevailing idea that local languages are considered inferior. Externalizing this perspective is necessary in the implementation of education and learning in elementary schools. As a result, students become accustomed to and develop a positive perception of the use of local language in both school activities and their social environment.

The concept of capital in Bourdieu's theory, consisting of cultural capital, symbolic capital, social capital, and economic capital, serves as an instrument for fostering the preservation of local languages. The design and implementation of language preservation programs can be optimized based on several resources, and are owned by education stakeholders in Indonesia. It is necessary to formulate language preservation programs as part of the Language Planning program.

Meanwhile, arena relates to the domain where cultural reproduction programs are carried out. In the context of this research is elementary school in Indonesia. Education is an important medium in maintaining local languages. As described by Fishman (1972), there are five domains, including: family, friendship, religion, education and work. Education is relatively more optimal, because it involves various elements, from family to state.
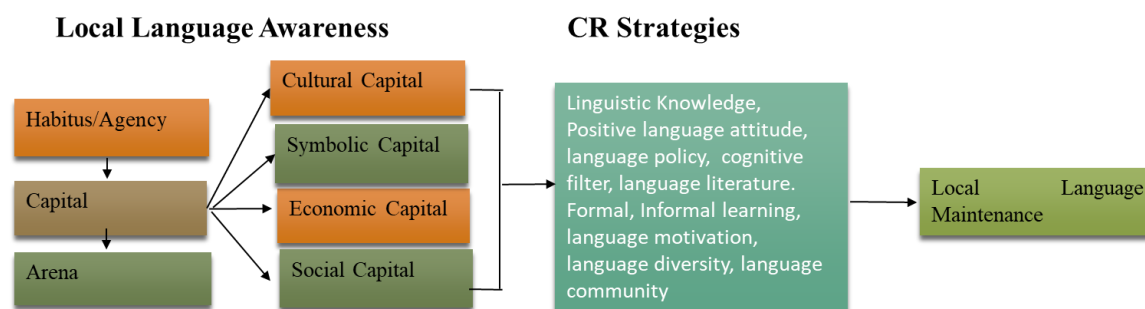
Among the three, we categorize the language maintenance program into two specific aspects: substantive and ceremonial. By optimizing these two programs, students' linguistic attitudes will be enhanced. Students acquire this attitude by fostering consciousness of the significance of local languages and implementing educational endeavors. Habitus teachers and relevant scientific authorities engage in the process of agency, which plays a crucial role in cultivating a heightened cultural understanding of the significance of local languages.

Simultaneously, the arena fulfills its function in facilitating the implementation of educational instruction, fostering a culture of student learning, and providing social support from external sources such as the community and family. In the end, the development of cultural consciousness regarding local languages will result in students who appreciate linguistic diversity and prioritize the conservation of local languages.

Implementation of Cultural Reproduction in Language Learning

According to Crystal (1997), mother tongue maintenance involves intentionally taking several procedures. Firstly, acknowledging and understanding cultural difference. Furthermore, preserving one's ethnic identity. Furthermore, it facilitates social flexibility. Furthermore, it enhances the child's psychological well-being by fostering a heightened sense of security. Furthermore, it is recommended to enhance language awareness (Setyaningsih, 2010).

In the context of maintaining local languages in elementary schools, it is important to strengthen the capital they have. As in the following image:

Picture 2. Cultural Reproduction Strategies

There are four types of capital in Bourdieu's theory, namely cultural capital, symbolic capital, economic capital, and social capital (Bourdieu, 1992). First, cultural capital, which can be used to maintain local languages in elementary schools, is related to maintaining ethnic and cultural identity. Students and the place where the school is located are always related to a particular cultural context. So, in language learning, students should not be separated from their cultural context. This includes using the local language in learning activities at school.

Second, symbolic capital is related to markers and the symbolic role of language speakers. Teachers, religious leaders, and traditional leaders possess symbolic capital due to their scientific and linguistic abilities. As a result, students' perceptions are shaped to comply with and follow recommendations regarding the preservation of local languages. This psychologically enhances the sense of pride in local languages due to their significant role as important symbols in life.

Third, economic capital pertains to the optimization of roles and economic impacts associated with the maintenance of local languages. Due to its unmarketability, students often lack confidence in their local language. This encompasses less esteemed economic opportunities, like proficiency in Indonesian and foreign languages. Thus, the role of schools and government is to increase the level of local languages in terms of productive economic potential.

Fourth, social capital relates to social adaptability and community support for local language maintenance programs. The role of students' social life is a supporting force in

building local language pride and competence. Students are an integral component of the societal framework. Therefore, it is crucial for the public to be aware of the preservation of local languages and not to assume that they are no longer relevant.

Maintaining local languages in the management of elementary school in Indonesia can be done through cultural reproduction strategies. Local languages are preserved and maintained through programs oriented towards strengthening aspects of habitus, capital and arena. Local language maintenance programs in the context of elementary school include: 1) Habitus, which focuses on externalizing awareness of the importance of preserving regional languages 2) Capital, which focuses on resources and supporting capacity for local language preservation, and 3) Arena, that focuses on educational and learning activities.

The design of strengthening local language preservation programs through habitus is carried out in several steps: 1) Application of linguistic knowledge, 2) Language loyalty, pride, and awareness of norms, 3) literature in language preservation and authenticity, 4) Positive language attitude.

Meanwhile, the capital strengthening program through resources and carrying capacity is carried out through: 1) Indonesian Language Policy, 2) family, neighborhood, and religion 3) Linguistic diversity. Furthermore, the strengthening program through the arena is carried out with 1) Formal learning, extracurricular activities, and mandatory 2) Technology, documentation and revitalization.

HABITUS
Applying Linguistic Knowledge

UNESCO (2003) in its document on Language Vitality and Endangerment reveals nine factors in determining the durability or strength of a language, including: 1) intergenerational language transmission 2) absolute number of speakers 3) Proportion of speakers within the total population 4) shifts in domains of language use. 5) response to new domain and media 6) availability of materials for language and literacy 7) Government and institutional language attitudes and policies, including office status and use 8) community member's attitudes toward their own language 9) type and quality of documentation.

Salam and Ponto (2021) explain that factors (1)-(3) are related to language speakers and their distribution based on generations and the total population in a community. Languages with speakers spread across older and younger generations have stronger resilience than languages whose speakers span only one generation. Likewise, languages with a larger number of speakers in a heterogeneous community are more resistant than languages with a small number of speakers.

Furthermore, Factors (4)-(7) relate to how and in which (domain) a language is used. The more domains a language is used in, the stronger or more powerful the language is. Factor (8) concerns the attitudes and values of language speakers towards language. Meanwhile, Factor (9) concerns material that has been created or is available about a language.

Promoting Language Loyalty, Pride, and Awareness of Norms

An issue frequently observed in society is the tendency of older demographics to adhere more strongly to their native language compared to younger age cohorts. This is due to the younger demographic being influenced by the adoption of a novel language, indicating a shift

in dynamic variables. Therefore, the younger group exhibits a propensity for harboring unfavorable views towards language. According to Wijana (2011), language maintenance in a society is influenced by various factors, including: 1) Linguistic pride refers to the feeling of satisfaction and esteem one has for their own language. 2) Awareness of norms, also referred to as awareness loyalty, signifies the comprehension and adherence to the rules and conventions of a specific language. 3) Language loyalty, on the other hand, refers to the commitment and dedication one has toward their own language.

Ibda (2017) Given that the primary setting for preserving the native language is within the school, it is necessary to modify all of Crystal's (1997) ideas to suit the linguistic atmosphere. In order to preserve the native language, it is essential to have collaboration from all components within a linguistic setting. Huda (1999) defines the language environment as the linguistic context in which a kid is immersed, whether it occurs naturally or is deliberately created. According to this, the language environment can be categorized into two types: the natural language environment, which is informal, and the artificial language environment, which is formal.

According to Alwasilah (2004), language maintenance in a bilingual society typically prioritizes the mother tongue and the ethnic language as the minor language, while the national language is considered the major language. Preserving the native language in SD/MI is restricted to the linguistic community within the school, including students, instructors, school administrators, educational personnel, security personnel, as well as gardeners and food vendors on the premises. The linguistic environment must be harmonious and dedicated to preserving the native language for children.

Engaging in Literature on Language Preservation and Authenticity

According to Crystal (2000), there are a minimum of four justifications for preserving a language: (1) language necessitates diversity, (2) language signifies identity, (3) language serves as a repository of history, and (4) language contains intriguing elements.

Zulaeha (2017) There are several practical ideas for preserving local languages. Firstly, local languages should be used in family settings, meetings, and educational institutions. Secondly, the use of local languages should be promoted in mass media, including print and electronic platforms such as newspapers, books, magazines, radio, and television. Lastly, efforts should be made to advocate for local languages to be recognized and supported by the government and society.

Preserving local languages in the field of education can be achieved by considering the specific traits of the linguistic community. Education is the primary factor in equipping future generations. Hence, the preservation of language can be achieved through the training and development of future speakers of local languages. Students in educational institutions have a crucial role in preserving local languages for future generations. The preservation of local languages in the field of education can be accomplished through three means: 1) instruction; 2) community involvement and extracurricular activities; and 3) compulsory use of communication instruments on specific days.

Fostering a Positive Language Attitude

Suandi (2014) stated that a positive language attitude is using language in accordance with the linguistic situation which is related to a) using language in accordance with language

rules and situations; b) use of one's own language without mixing it with foreign languages; and c) use of language according to needs. Meanwhile, negative attitudes towards language cause people to be indifferent to the development of conservation and their language.

CAPITAL
The Implementation of the Indonesian Language Policy

Kennedy (1982) and Ferguson (2006) in Yamin et al. (2020) assert that language planning refers to a deliberate and enduring initiative, approved by the government, aimed at modifying the role of a language within society with the purpose of resolving communication issues. The existence of a state, particularly local government, is necessary for the governance of a local language. In addition, it is important to consider ideological factors in order to revitalize local languages (Mahayanti & Madya, 2020). The objective is to protect and nurture local languages as a valuable cultural asset of the nation. Preserving the indigenous languages may hinder the progress of learning foreign languages in several ways. This is the complex aspect of carrying out the language policy (Hamied & Musthafa, 2019).

The local government has the authority to determine the local content curriculum, also known as local content subject. This is based on Law Number 23 of 2014 concerning Local Government and Regulation of the Minister of Education and Culture Number 79 of 2014 concerning local content of the 2013 Curriculum. The local wisdom and unique culture of each region allow regions to develop a comprehensive curriculum for schools. in their area.

The Ministry of Education and Culture encourages local governments to design local content curricula that suit the needs and potential of their respective regions. Because conditions in each region in a particular area can be different, schools can submit local content proposals to the district government.

The Promotion of Family, Neighborhood, and Religious Values

Every speaking society possesses linguistic differences within its language repertoire. This phenomenon occurs because the language that exists within a culture is consistently employed in the social roles of its speakers. These social responsibilities are interconnected with different social psychological factors, which are further explained through speech components (Poedjosoedarmo 1982). The utilization of linguistic variations in speech communities is influenced by social, cultural, and situational aspects (Kartomihardjo 1981; Fasold 1984; Hudson 1996).

Linguistic extinction is the result of linguistic shift. Language maintenance is the only way to prevent drift in sociolinguistic investigations. Conversely, maintenance occurs as a result of a change in language. Maintenance refers to the deliberate choice made by a community of speakers to collectively preserve the existence of a language (Fasold, 1984).

Maintaining local languages is a step or effort to ensure that the vitality of these languages continues to be maintained. This step is certainly a strategic choice in the midst of modern life and the introduction of new languages such as foreign languages and also language contact in multicultural societies. One of the easiest things to do for a community that speaks a language is to maintain the language from the smallest domain, namely the family, then the environment such as neighbors, and religion. As stated by (Fishman, 1968) there are four indicators of the shift or persistence of a language, namely family, neighborhood, work and religion.

Yamin, et al. (2020) Schools may only have a restricted role in preserving indigenous languages. In order to ensure the preservation of the local language, it is imperative to acknowledge the importance of schools in language maintenance. The transfer of language from parents to young children within the home is crucial for the preservation of indigenous languages. However, schools can either help or hinder the efforts of indigenous parents and communities in this regard (Reyhner, 1999).

Linguistic Diversity

Maintaining local languages through education has several functions. The function of maintaining local languages through education is 1) preventing the shift and extinction of local languages; 2) preparing future local language speakers; and 3) preserving national culture (Zulaeha, 2017).

Arka (2013) The magnitude and variety of Indonesia's territory not only instills a sense of pride and resilience but also presents a range of challenges. The founding fathers of Indonesia were acutely conscious of this fact. To address these issues, the government vigorously enforced the principle of *Bhinneka Tunggal Ika* (Unity in Diversity), emphasizing unity over diversity, especially during the administration of Soeharto, Indonesia's second president. The process of nation-building is ongoing, even following the downfall of Soeharto in 1998. However, variety (kebhinekaan) has been acknowledged as a fundamental aspect of our national identity, protected by the constitution, and should be commemorated. Currently, the promotion of linguistic and ethnic variety is not limited to government-sponsored education but also involves major private national corporations that have a vested interest in ensuring the stability of Indonesia.

ARENA
Strategies that Include Formal Learning, Extracurricular Activities, and Mandatory Activities

Methods for preserving local languages by utilizing digital storytelling in primary schools. It facilitates the acquisition of linguistic skills and the cultivation of moral principles in primary school students (Ayu, 2019). Educational initiatives in local languages like Java and Sundanese contribute to the preservation of language. This text discusses the preservation of local languages through the means of education, extracurricular activities, and communication. Promotes literacy in native languages by providing children's stories that are culturally appropriate. Improves reading proficiency through the utilization of large-scale media in local languages. It promotes the preservation of cultural heritage and cultivates a passion for languages in students (Saputra, 2022).

The learning materials presented, learning media, and learning resources used are conditioned to foster a more positive attitude toward the local language being studied. The indicators of language attitude include pride in using the studied language, faithfulness in using the language, and awareness of the language and cultural norms of the studied area. These indicators can be recognized or observed through cognitive, affective, and conative learners of the local language spoken community being studied (Zulaeha, 2017).

Technology, Documentation, and Revitalization

Ayu, et al., (2019) Technological advancements are inevitable, particularly in the period of the fourth industrial revolution. In the modern era, elementary school children possess impressive proficiency in utilizing technology that is specifically created with an English application system. Consequently, English proficiency has become an essential requirement for them to effectively compete on a worldwide scale. Thus, the presence of local languages is at risk due to the decline in the number of speakers in a particular location. Therefore, it is imperative to exert endeavors in order to rejuvenate the language by implementing innovative techniques in digital oral traditions (Arifuddin, et.al, 2022).

Ahmad (2019) argued that language education should be disseminated through various means starting from a young age, in accordance with his implementation of the Language Game method. This method has demonstrated that children comprehend the material more effortlessly, resulting in a 13.72% improvement as indicated by the metrics he presented. Hew and Brush (2007) assert that technological applications can be used to directly apply learning in the educational context. Presently, elementary school kids are transitioning into the alpha generation, taking over from the preceding generation commonly referred to as generation Z (Tootell, Freeman, & Freeman, 2014). Bennett, Maton, and Lisa Kervin (2008) argue that the adept utilization of information technology can enhance the knowledge and abilities of the younger generation, earning them the label of the digital native generation.

CONCLUSION

The study of cultural reproduction strategies for preserving local languages is an alternative to strengthening the role of elementary schools in Indonesia. Strengthening the redesign of the concepts of habitus, capital, and arena in the practice of providing education inside and outside the classroom is a recommendation. The program that should be formulated is not only orientated towards ceremonial activities but also towards achieving substantial aspects. Building awareness through programs that are relevant to habitus, strengthened by the support of multi-sector capital, and enhanced by its application in the learning arena can provide hope for the preservation of local languages in Indonesia.

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