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## ***Central Role in Social Interaction and Maintenance of Local Culture in the Widal Language Heritage of Sukabumi City***

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### ***Abstract***

This research reveals the phenomenon of Indonesian culture through the Widal Sukabumi language in Tipar, Sukabumi City, West Java, by highlighting the role of this language in social interaction and local culture. This research aims to reveal the role of the Widal language in maintaining local culture, trace patterns of social interaction in the Tipar Sukabumi community, and identify traces of Indonesian culture that are reflected in the linguistic structure of Widal Sukabumi. Qualitative methods were used by interviewing native speakers of the Widal language, literature studies, and videos documentary as a data source. The research results show that the Widal language was formed as a code language in the Dutch East Indies era. This language structure reflects traces of Indonesian culture with local vocabulary and traditional expressions. The Widal language is not only a means of communication, but also a linguistic cultural heritage that strengthens community solidarity. The unique interaction patterns in Tipar create a social structure because of the Widal language. The implications of this research increase understanding of the role of the Widal language as a linguistic heritage and a tool for maintaining social interaction.

**Keyword :** Sukabumi Widal language, Social interaction, Linguistic heritage

## INTRODUCTION

Language is considered a window to the culture of a society and is a striking aspect of Indonesia's diverse cultural identity (Hidayat 2019). As a means of communication between humans, language has a central role in conveying feelings, thoughts and messages, as well as building cooperation between individuals (Cintya Lauren 2023). Regional languages, as commonly used forms of language, constitute a significant part of the linguistic cultural heritage that expresses the social identity, values and traditions of their speakers (Precillia 2024).

The phenomenon of local language diversity reflects not only cultural diversity, but also a long and rich history. Regional languages, as unique linguistic cultural heritage, are a reflection of the complexity of social relations and norms held by a society (Qomarullah 2024). One of the interesting regional languages that is the focus of this research is the Widal language in Tipar Village, Sukabumi City.

People in Sukabumi City, especially in the Tipar area, have long known the Widal language as an integral part of their lives. This language not only functions as a means of communication, but also plays an important role in maintaining and describing social interactions between them. The Widal language, which was constructed during the Dutch East Indies era, has a structure that reflects traces of Indonesian culture with the use of local vocabulary and traditional expressions that are changed so that it is difficult for foreigners to understand (Hakim et al.2023).

In the context of local language diversity, the Widal Sukabumi language is an important marker of Indonesia's cultural diversity. This research aims to reveal the role of the Widal language in maintaining local culture, trace patterns of social interaction in the Tipar Sukabumi community, and identify traces of Indonesian culture that are reflected in the linguistic structure of Widal Sukabumi.

Social interaction, as the main foundation for the formation and maintenance of a society's culture, often relies heavily on understanding and using appropriate language (Zein and Dewi 2019). In the context of the Widal Sukabumi language, this understanding can provide insight into how the language plays a key role in maintaining harmony between individuals and groups in society. Therefore, studies regarding the role of language in social and cultural interactions are very important for understanding the dynamics of local communities (Permatasari et al. 2021).

One theoretical approach that is relevant to this study is George Herbert Mead's Symbolic Interaction Theory. This theory emphasizes the exchange of symbols that are given meaning in forming an individual's self-understanding and social identity (Dalmenda and Elian 2016). In the context of the Widal Sukabumi language, sociolinguistic analysis can provide an understanding of how this language is used in people's daily social interactions (Wijana 2019).

Existing studies regarding the role of local languages in cultural preservation and interaction tend to focus on two problems: the loss of Indonesian citizens' enthusiasm for the use of local languages and the presence of culture and the dominance of foreign languages eliminating love for local languages. A study on the loss of enthusiasm for using local languages was carried out by Saputra and colleagues (2022) who stated that local languages are not only a means of communication, but are also an integral part of the cultural heritage of a society. Loss of enthusiasm for the use of local languages can result in the forgetting or even extinction of various cultural aspects contained in these languages, such as traditions, folklore and cultural values (Manik and Siregar 2024). Local language is often the primary way in which individuals identify themselves with a particular culture and community. Loss of enthusiasm for the local language can result in a decreased sense of connection with their own cultural identity, because the dominance of foreign culture can change or blur local identity (Indrawati and Sari 2024).

Furthermore, research by Yunus and Mukhlisin (2020) reveals the importance of language in forming social identity and preserving local culture. This concept social identity in language is called a cultural wave, where language becomes the main means of describing culture and realizing cultural identity. However, from previous research Saputra and colleagues (2022), Manik and Siregar (2024)), and Yunus and Mukhlisin (2020) no one has examined how the community's efforts to preserve the Widal language, which are currently less intense or relatively few, will result in these efforts reconstructing sustainable social interaction, which creates a unique model of social interaction in society

This research also tries to fill the knowledge gap by exploring community efforts to preserve the Widal language, which currently may be less intense or relatively few. Previous studies have shown that language has a central role in shaping social

interactions and preserving local culture (Lestari et al. 2021). However, there has been no research that specifically explores community efforts to preserve the Sukabumi Widal language.

By taking this approach, it is hoped that this research can contribute to the understanding of the role of language as an important tool in forming cultural identity, strengthening social interactions, and tracing cultural traces in local communities. In addition, this research can also provide insight into how language change can reshape social and cultural dynamics at the local level.

## **METHODS**

This research adopts a qualitative approach which aims to explore the role of the Sukabumi Widal language in social and cultural interactions in the Tipar community of Sukabumi City. The selection of a qualitative approach was guided by the research focus on the meaning and context of language use and its impact on the formation of cultural identity (Kusumastuti & Khoiron 2019). The research subjects involved people in Tipar Village, Sukabumi City, West Java who actively use the Widal language in their daily lives. Respondents consisted of native Widal Sukabumi speakers who came from various levels of society, so they could provide comprehensive explanations.

The main data collection technique used was in-depth interviews with native speakers of the Sukabumi Widal language. This interview is designed to explore an in-depth understanding of language use, involving aspects such as personal experience, the meaning of words, and the role of language in the context of everyday life. Literature study is also an integral part of this method, utilizing literary sources such as books, journal articles and documentaries. Literature studies help gather information regarding the history of the Widal language, its social context, and relevant previous research findings. As a complement, documentary video analysis is used to provide visual and audio context that can enrich understanding of the real situation of Widal language use in social interactions in the Tipar community. The video will be analyzed to identify interaction patterns and social context.

Next, the data analysis process was carried out inductively, starting with detailed interview transcription. Next, theme categorization was carried out to identify general patterns that emerged from interviews, literature study, and documentary video analysis.

Interpretation of the meaning of the findings was carried out by referring to Mead's symbolic interaction theory and sociolinguistic concepts (Hasan 2021). With the combination of these techniques, it is hoped that this research can provide a deep and holistic understanding of the role of the Sukabumi Widal language in the dynamics of social and cultural interactions in the Tipar community of Sukabumi City.

## **RESULT AND DISCUSSION**

The Widal language is used in the daily interactions of the Tipar community as a means of communication, part of the concept of communication. This variation in understanding messages about human communication will discuss the overall importance of basic communication stimuli, which can be achieved through the use of language. Explains various message concepts, including; "Message as signal, message as structural form, message as social influence, message as interpretation, message as self-reflection, message as togetherness."

### **a. History of the Widal Language in Tipar Sukabumi**

The Widal language has existed since the Dutch colonial era, around the beginning of the 19th century. Since the early struggle, the Sani Widal language was used to deceive the invaders' enemies. Tipar residents used this language as a tool to communicate with the invaders. The enemy would not know what strategy to use to win the war using the Widal language. Even though they can hear, they would not understand the meaning of every word spoken. Young people in Sukabumi City usually consider Widal as the language often used by jawara or thugs who live in the Tipar area and around the market. Starting from Sukabumi City and its surroundings, the Widal language has been previously used by residents of RT 06 RW 03 Tipar Village, Citamiang District until now. It spread to Warudoyong District and Cianjur area from teenagers to adults, especially in the Tipar area. Rd. Euis from the Sukabumi City Education and Culture Office, a cultural expert in November 2023 said:

"...Actually, the Widal language has been around since the Dutch colonial era, because the Dutch already knew Sundanese, so these codes were created." And they were only used by certain people, such as thugs, market people and the champions in Tipar. Incidentally, it was created quickly and is widely used in the Tipar area, where thugs live. The Widal code language was created by changing the word 'Tipar' to 'Widal'. (Interview with Informant RD, 17 November 2023).

In the past the Widal language was only used by certain social classes, such as thugs, people in the market, and the champions of Tipar village, now anyone can use it. In the case of the Widal language, the groups who still use it are people who often find themselves in market areas, people on the streets, or just a few "elite" people in Tipar, including teenagers, young people, small children and the elderly.

The Sani Widal language is only known by people around Tipar, and not many people know it because the pronunciation is very different from Sundanese in general. However, has been spreading to several areas of Sukabumi, such as the coastal area of Pelabuhanratu. Many native Tipar people had married people from the coast of Pelabuhanratu, which had had an impact on the spread of the Sani Widal language. Until now, many people still use Sani Widal, but mostly it is used in markets or bus terminals. The Sani Widal language comes from the Tipar area of Sukabumi City and has been used for generations by parents. The people of Tipar currently still use it in their daily lives using the Sundanese dialect as a cultural heritage medium. Therefore, there is no society without culture, no culture without society (Kistanto, 2017).

Even though this language is common and can be used by all groups, it is important to know, especially young people in Tipar, that relatively few people use the Widal language. The author interviewed one of the teenagers from Tipar village and a member of the Widal Tipar community named Syahrul on November 2023 regarding how the Widal language is used among the community, especially young people in Tipar Village, Sukabumi. Syahrul said:

"...That the current use of the Widal language among young people is relatively little or less intensely used, in fact I am not fluent in using the Widal language itself. Widal language is currently only used when there is conflict between village communities or with neighboring village communities, when it was new The Widal language is used to show their social interactions as residents of Kampung Tipar Sukabumi, the rest is used in the market area by thugs." (Interview with Informant SY, 17 November 2023).

Community comes from two Latin words: "Cum", which means together (togetherness), and "Munus", which means to give (Aminah 2023). Thus, community can be defined as a group of people who share, support and defend each other (Sekarrini dan Siswanto 2020). The Widal Community has the desire to maintain what already exists in Tipar and change the perception of its residents so that they are seen as a

community that is also capable of creating. Many people want to learn Widal's code language. Since this language gives local people pride, they believe that this language will never disappear. That is the function of this community, as stated by Mbul, the head of the Widal community, Sukabumi City:

"...Widal community is one of the communities that is committed to maintaining this coded language. I and the Widal Sukabumi community want to make the Widal language an intangible cultural heritage and have been supported by the Sukabumi City Culture Service. This Widal language is a symbol of social interaction for the Tipar community which must be continues to be preserved because it is unique" (Interview with Informant MB, 18 November 2023).

Apart from having a local impact, preserving the Widal code language can provide benefits to the general public. By being proposed as an Intangible Cultural Heritage (WBTH), it is hoped that it can strengthen Sukabumi's cultural identity and promote the richness of regional linguistics and Indonesian culture. The Widal community is not working alone in an effort to get the Widal code language recognized by UNESCO (United Nations Educational, Scientific and Cultural Organization). They have collaborated with local governments, educational institutions, and researchers interested in local languages and culture. All parties are working hard to meet UNESCO's requirements, including creating comprehensive documentation on the use of the Widal code language in society.

The Widal community has involved the younger generation in efforts to preserve the Widal code language. They held activities and training to introduce the Widal code language to teenagers and children in the area. By involving the younger generation, it is hoped that the Widal code language can remain alive and develop as an important part of local culture. Recognition of the Widal code language by UNESCO will be an important step to maintain linguistic and cultural diversity in Indonesia. This will also increase the dignity of the people of Tipar and Sukabumi. Language is an important asset that must be preserved because through it we can understand the history, identity and thinking of a community. Preserving local language and culture is becoming a big problem as globalization continues to grow. Many minority languages ace the threat of extinction worldwide (Purnomo et al. 2020). Consequently, UNESCO's recognition of the Widal code language could be a good example for other cultural and linguistic

preservation efforts. This is in accordance with what Ika from the Education and Culture Office of Sukabumi City as a cultural administrator stated:

“...I plan to ask UNESCO to recognize the Widal code as an Intangible Cultural Heritage (WBTB). They are worried that this language will be forgotten over time because not many people use it anymore. "Therefore, from the cultural sector I propose that this language be recognized as an Intangible Cultural Heritage." (Interview with IK Informant, 17 November 2023).

**Figure 1.** Widal Community Sukabumi



*Source: Researcher Documentation, 2023*

The Sukabumi City Education and Culture Office and the Widal community remain optimistic and enthusiastic in the long journey towards this recognition. They believe that if everyone works together, the Widal code language will alive on and be known to future generations. This success will demonstrate success in preserving the nation's cultural riches and bring pride to the Tipar community.

Apart from that, the Widal language in Sukabumi City plays an important role as a form of social interaction, contains local wisdom, and is an integral part of Indonesian culture. The Tipar community actively participates in promoting Indonesian culture by using the Widal language as a form of preserving the local wisdom of Sukabumi City. Mastery of the Widal language is not only considered as tribal pride, but also as an effort to maintain and develop a unique cultural heritage (Wulandari et al. 2024).

Apart from that, the Widal language functions as a special form of signaling for the Tipar community. Its use as a code language helps maintain the confidentiality of the actual message, especially because people outside Tipar still have minimal understanding of this language. Widal language signs not only maintain traditions, but also show the past existence of the Tipar community. The Widal language is a characteristic, identity and distinction that distinguishes the Tipar community from others.



In the context of community unification, the Widal language is not just a means of communication. This language is considered a heritage that must be protected together, creating a shared identity for the Tipar community. The agreement to use the Widal language as a means of communication is a strong glue in maintaining cultural values and word patterns that remain the same from time to time. Thus, the Widal language is not only a means of daily communication, but also the foundation that unites people in Tipar, forms a common identity, and strengthens the continuity of Indonesian culture.

### **b. Widal Language Use System**

How to change some of the vowels in words that come from the parent language. The letters used are letters known as general alphabet letters.

[Alphabet Letters: A, B, C, D, E, F, G, H, I, J, K, L, M, N, O, P, Q, R, S, T, U, V, W, X, Y, Z]

**Figure 2.** Widal Language Formula

HURUF KONSONAN AWAL																													
B	C	D	F	G	H	J	K	L	M	N	P	Q	R	S	T	V	W	X	Y	Z									
PERUBAHAN KE SISTEM WIDAL																													
H	J	P	D	S	B	C	N	R	Y	K	D	N	L	G	W	D	T	G	M	J									
HURUF VOKAL AWAL																													
A					I					U					E					O					EU				
PERUBAHAN KE SISTEM WIDAL																													
NYA					NYI					NYU					NYE					NYO					NYEU				
Keterangan: Huruf vokal berubah jika hanya digunakan di depan kata saja.																													

*Source: Sukabumi City Education Department, 2023*

In Widal, vowels are read the same way without change; However, if a vowel is at the beginning of a word, the prefix "ny" is added (A is nya, I is nyi, etc.). This happens when a consonant letter changes to another letter. For example, the letter B changes to the letter H; Z changes to C; G changes to S; H changes to B; J changes to C; K changes to N; L changes to R; M turns into Y, and more. Widal's sentences, such as: "Da suksuk roha bamayka", means "Pa gungun loba hayamna (Sir Gungun has lots of chickens)."

Vowel Changes

In the Widal system, vowels do not undergo such complex and numerous changes. You only need to add the letter "NY" in front of the vowel if the vowel is the first letter of the word. It can be seen in the following example:

Table 1. Differences between Sundanese and Widal words

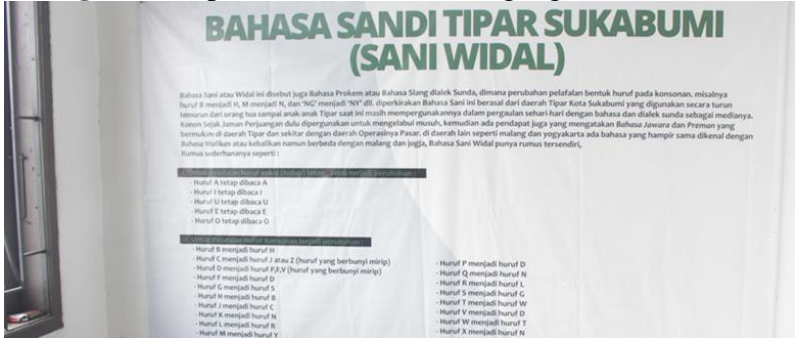
No	Sundanese language	Widal language
1.	Alim (Don't Want)	Nyariy
2.	Isin (Shame)	Nyigik
3.	Ulah (Don't)	Nyulab
4.	Edan (Crazy)	Nyepak
5.	Oray (Snake)	Nyolam

Source: Field research results, 2023

Look at the first letter in the Widal language system. Because the letters of the parent language word begin with a vowel, each letter is given the prefix "NY". This applies only when the vowel is in the middle or inside a word, as shown below:

- First, mAnEh yAkEb means you;
- Second, gElUt sErUw means war;
- Third, mAOk yAOn means to steal.

Figure 3. Tipar Sukabumi code language (Sani Widal)



Source: Sukabumi City Education Department, 2023

c. Social Interaction of the Tipar Community Through the Use of the Widal Language

That the Widal Tipar language in Sukabumi City was a code language used to trick the Dutch East Indies colonialists in Sukabumi, especially the Widal or Tipar people.

The structure of Widal Sukabumi's language shows indications of Indonesian culture, such as the use of local vocabulary and traditional expressions that are changed so that they are difficult for foreigners to understand. Social interaction in a cultural context is useful for promoting Indonesian culture globally.

The Widal language plays an important role in the formation of social identity, reminding people of their cultural roots. In this context, the Sukabumi Widal language not only functions as a means of communication but also functions as a cultural keeper, reminding people of their cultural roots and encouraging a sense of solidarity within their community. In this context, a unique interaction pattern of the Tipar Sukabumi community was found, which created a social structure caused by their relationships with each other (Yohana and Saifulloh 2019).

In the broader cultural context of Sukabumi City, the Widal language used in Tipar can be an important part of social interaction, especially in maintaining the identity of the Widal language as a social identity. The Widal language may also reflect how individuals feel connected to their culture and how they identify themselves as members of a social group in Tipar society. The Widal language can increase prestige, self-confidence and interaction in Tipar society, as shown by the meaning and messages in the Widal language itself as a form of social influence.

**Table 2** Widal Language Interview Results

No	The Meaning of Widal Language Values	Interview Results
1.	Widal language as a form of identity of local wisdom and Indonesian culture	Using the Widal language to maintain the local wisdom of Sukabumi City
2.	The Widal language is a special form of sign for the Tipar community	The Widal language is a characteristic, identity or distinction between the Tipar community and others.
3.	Widal language as a way to unite people in Tipar	The Widal language is a heritage that must be safeguarded together

*Source: Processed by the author from interviews, 2023*

In the context of linguistic cultural heritage, social interaction is very important because it functions as a way or attribute that helps individuals and groups in a society identify, understand and interact with the society around them (Afriluyanto 2018). One

of the most important ways to preserve linguistic heritage is social interaction. Social interaction in the Tipar community which uses the Widal language helps people feel connected to history, traditions and inherent linguistic cultural values. This includes not only an understanding of the Widal language, the customs, history, and norms that helped shape it. Social interaction will form community groups and develop strong bonds and intercultural relationships (Rahmawati 2018).

Several functions of Widal Sukabumi language in social interaction are: First, symbolism in language. The use of the Widal language is not just a means of communication; rather, the symbolism in certain words and phrases can have special meanings that only members of the Tipar community understand. This can create a level of depth in social interactions. Second, community formation through language. The Widal language can play a role in forming and maintaining communities. Communication through the Widal language can be the foundation for social norms, traditions and values passed down from generation to generation. Third, rituals and traditions. The use of the Widal language may be related to special rituals and traditions in the Tipar community. Certain traditional ceremonies or events may involve the use of the Widal language as an integral part of the activity. Fourth, the role of language in the formation of social relationships. Widal language is not only about words, but also about the way words are used to form social relationships. Conversation rituals, greetings, and certain expressions may have an important role in building relationships between individuals in Tipar society (Devina et al. 2023).

In its application to symbolic interactional theory, it is that through the process of exchanging symbols, individuals form self-understanding. Self-understanding is not only the result of internal reflection, but is also influenced by how individuals are seen by others in society. Mead introduced the concept of "self" which is divided into "my self" (I) and "me self", which reflects how individuals see themselves and how they want to be seen by others (Zanki and Asmi 2020). Interactional Symbolic Theory also highlights the important role of symbols in forming social identity. Through social interaction, individuals understand their social roles and how they are seen by others. Social identity is formed through an interpretive process and can change over time in line with social experiences and interactions (Cipta 2020).

George Herbert Mead's Symbolic Interaction Theory highlights the importance of the exchange of symbols given meaning in shaping an individual's self-understanding and social identity. In the context of the Widal language, this theory can support this phenomenon by considering how the use of the Widal language shapes the cultural identity and solidarity of the Tipar community, Sukabumi City, West Java.

First of all, the Widal language is an important cultural symbol for the people of Sukabumi City, West Java. By using the Widal language, individuals express their cultural identity and communicate the values, norms and wisdom contained in that culture. This is in accordance with Mead's concept of how individuals use symbols to interact and form an understanding of themselves and their social identity in society (Xiao 2018).

Furthermore, the use of the Widal language strengthens social relations and solidarity among members of the Tipar community, Sukabumi City, West Java. In the theory of Symbolic Interaction, Mead emphasizes that social interaction through the exchange of symbols forms patterns of behavior and norms that bind individuals in a social group. Thus, the use of Widal language is not only a way to communicate, but also a means to strengthen social bonds and solidarity among individuals in society.

However, it is possible that in certain contexts, the use of Widal language can also trigger polarization or exclusivity. For example, if the use of the Widal language is considered a sign of cultural superiority by some groups, this could lead to separation or disagreement with other groups who do not use the language. This could conflict with Mead's idea of the formation of inclusive social identities through the exchange of symbols.

Overall, George Herbert Mead's theory of Symbolic Interaction supports the case of the Widal language in the context of individual self-understanding and social identity, as well as the formation of community solidarity in Tipar, Sukabumi City, West Java. However, it is important to remember that the use of the Widal language must also be balanced with an inclusive attitude and respect for cultural diversity to prevent unwanted polarization or exclusivity.

#### **d. The Importance of the Widal Language in Maintaining Community Culture and Solidarity**

The Widal language has a very important role in maintaining culture and community solidarity. Through this language, people can understand and appreciate cultural differences between regions. The Widal language is also an important bridge to build awareness of the importance of unity and togetherness as a diverse nation.

Apart from that, the Widal language also plays an important role in strengthening solidarity among community members. This language is a means of communicating with each other, sharing experiences, and maintaining togetherness among community members.

The Widal language has a very important role in maintaining the culture and solidarity of the Tipar community, Sukabumi City, West Java. The following are several reasons why the Widal language is important in this context, including:

1. Preservation of cultural identity

The Widal language is an integral part of the cultural identity of the people of West Java. By retaining and using this language, people preserve their cultural heritage from generation to generation. The Widal language is a symbol of the unique culture of West Java, especially in Tipar, Sukabumi City and strengthens the sense of pride in their own cultural identity.

2. Community binder

The Widal language creates a strong bond between members of the Tipar community, Sukabumi City. Its use in everyday conversation strengthens social relationships between individuals in a community. Through the Widal language, people feel closer to each other, strengthening the sense of solidarity, unity and togetherness.

3. Transmission of cultural values

The Widal language is also a means of conveying the values, norms and wisdom of life embedded in the culture of Sukabumi City, West Java. In the proverbs, sayings, or expressions typical of the Widal language, there are values of morality, ethics, and a way of life that are valued in the people of Sukabumi City. The use of the Widal language helps strengthen understanding and respect for these cultural values.

4. Formation of collective consciousness

The Widal language also helps in forming collective awareness about the cultural identity and cultural heritage of the Tipar people of Sukabumi City. By maintaining this language, the Tipar people strengthen their awareness of the importance of protecting and maintaining their own culture. This encourages social interaction, cooperation and active participation in cultural preservation efforts at the community level.

## **CONCLUSION**

From the description presented, it can be concluded that the Widal language has been exist since the Dutch colonial period, especially in Sukabumi City. This language plays a central role in maintaining the social and cultural identity of the Tipar community. Initially used by certain groups such as thugs and jawara, now the Widal language can be accessed by various groups. The commitment to collaboration between the Education and Culture Office of Sukabumi City and the Widal community to preserve the language is reflected in the consideration of applying for recognition as an intangible cultural heritage to UNESCO.

Social interactions have a significant impact on the psychological well-being of individuals in society. Identifying oneself as part of a group that has a unique language, such as the Widal language, provides a strong sense of identity and self-worth. Through this language, the Tipar people feel they have an important place in the social structure, providing crucial emotional support.

Social identity, formed through the Widal language, also plays a role in responding to cultural diversity in Indonesia. Even though the wave of Indonesian culture is increasingly diverse, the Widal language still exists as a social identity for the Tipar community. This social identity can be a force for shaping sustainable social and cultural change.

In a conceptual context, Interactional Symbolic Theory by George Herbert Mead provides a deep understanding of how social interactions and the exchange of symbols shape individuals' self-understanding and social identity in society. This theory provides a strong conceptual foundation for understanding the dynamics of social interaction and meaning construction in the context of human communication.

The contribution of this research is an in-depth understanding of the Widal language which provides in-depth insight into the use, meaning and role of the Widal language in the context of Sukabumi City society. This can be an important contribution in enriching the literature on linguistic cultural heritage in Indonesia, especially the Widal language. Based on the conclusions, suggestions given include:

In analyzing changes and challenges, future research can explore how the use of the Widal language changes over time and faces challenges such as social, economic and technological changes. This will help in designing relevant and responsive maintenance strategies.

As well as participatory studies with young people, studies involving young people can provide insight into their perceptions, use and expectations regarding the Widal language and the role of local culture in their identity. This can help in planning a more effective approach to introduce the Widal language to the younger generation and ensure the continuity of this cultural heritage in the future.

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