

Osing Language in Intergenerational Discourse: A Sociolinguistic Case Study from Kemiren Village

¹ Fitri Nur Faizah, ²Uci Kusumawati, ³Ahmadintya Anggit Hanggraito,
⁴Khairul Fatkhurahman, ⁵Robi Ilhami

Tourism Business Management Study Program, Department of Tourism,
Banyuwangi State Polytechnic, Banyuwangi Regency, Indonesia

ARTICLE INFO

Article history :

Received : June 30, 2025

Revised : September 30, 2025

Accepted : December 26, 2025

Keywords : Cultural Identity, Generational Shift, Kemiren Village, Language Preservation, Osing Language

Correspondence:

Ahmadintya.anggitanggraito@poliwangi.ac.id

ABSTRACT

Kemiren Village in Banyuwangi Regency is a vital site for preserving the Osing language, a key element of the region's cultural identity. However, the influence of modernization, national language policies, and digital media has led to a decline in Osing usage, especially among younger generations. This study explores generational differences in Osing language use across Millennials, Generation Z, and Generation Alpha. Using a descriptive qualitative method, data were collected through interviews, observations, and document analysis, and then analyzed using Bogdan and Biklen's qualitative analysis framework. The findings reveal that Millennials still actively use Osing in both family and community settings, but a shift toward Indonesian is evident. Among Generation Z, Osing is used primarily in informal contexts, whereas among Generation Alpha, it is used minimally, with a preference for Indonesian and foreign languages. Despite this decline, various revitalization efforts—such as digital promotion of Osing music, cultural tourism events, and local government policies that integrate Osing into school curricula—demonstrate ongoing community and institutional commitment. The study underscores the need for a comprehensive strategy that incorporates cultural, educational, technological, and familial dimensions to ensure the

continued use and transmission of the
Osing language and to safeguard
Kemiren's intangible cultural heritage.



This is an open-access article under the [CC-BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) international license.

INTRODUCTION

Banyuwangi is a district in East Java Province with substantial tourism potential, encompassing natural landscapes and cultural, spiritual, and historical attractions. In addition, Banyuwangi was awarded the title of Most Innovative District in the 2019 Innovative Government Award (IGA) competition organized by the Ministry of Home Affairs (Direktorat Jenderal Perimbangan Keuangan 2021). One of the original cultures in the Banyuwangi District is that of the Osing ethnic community. Osing culture is a community tradition in the Banyuwangi district (Indiarti and Munir 2016). The results of the exploration of Osing cultural tourism products focus on the division of the Osing people's inhabited area.

Most of the Osing people in Banyuwangi currently reside in 9 of the 24 sub-districts. In Indiarti (2013), these districts are Banyuwangi (City), Giri, Kabat, Rogojampi, Songgon, Singojuruh, Cluring, and Genteng (Sutarto 2010). One village that continues to prioritise culture in community life is Kemiren Village. This village has been designated a cultural tourism village because the community has preserved various traditions and customs for generations. One of the main markers of the community's cultural identity in Kemiren Village is the use of the local language, Osing.

Local languages constitute an essential component of Indonesia's cultural heritage, playing a vital role in preserving identity and traditional knowledge. According to the Language Development and Fostering Agency (2019), Indonesia is home to approximately 718 regional languages distributed across the archipelago. However, the forces of modernization, a national education system that prioritizes the use of Indonesian, and the pervasive influence of mass media and digital technology have led to a decline in the everyday use of regional languages among

the younger generation, including the Osing language. UNESCO (2018) reported that 25 regional languages in Indonesia have already become extinct, while 11 others are classified as critically endangered, including several dialects originating from the island of Java. UNESCO notes that, globally, one regional language disappears every week (Badan Pengembangan dan Pembinaan Bahasa 2022). Within this context, the Osing language, spoken by the Osing community in Banyuwangi, is considered at risk of language shift. Nevertheless, it remains in active use in specific areas, most notably in Kemiren Village.

The phenomenon of globalization has significantly influenced language practices, particularly among younger generations. Generations such as Generation Z (born 1997–2012) and Generation Alpha (born 2013–present) are increasingly accustomed to using Indonesian and foreign languages across domains of life, including daily communication, formal education, and digital interactions on social media platforms (Safitri and Romli 2022).

In contrast, the millennial generation (born 1981–1996) generally continues to use regional languages such as Osing. However, they too are not immune to the growing dominance of national and international languages in contemporary discourse (McCrindle 2014). The advancement of digital technology and social media plays a dual role in the dynamics of language preservation. On the one hand, technology offers opportunities to promote and learn local languages, facilitating their broader dissemination across digital platforms.

On the other hand, it accelerates language shift, with the emergence of new terminology and the predominance of technological jargon, thereby introducing distinct lexical and syntactic features. (Safitri and Romli 2022). In an increasingly interconnected world, language continues to play a strategic role in safeguarding cultural and linguistic diversity across regions and nations.

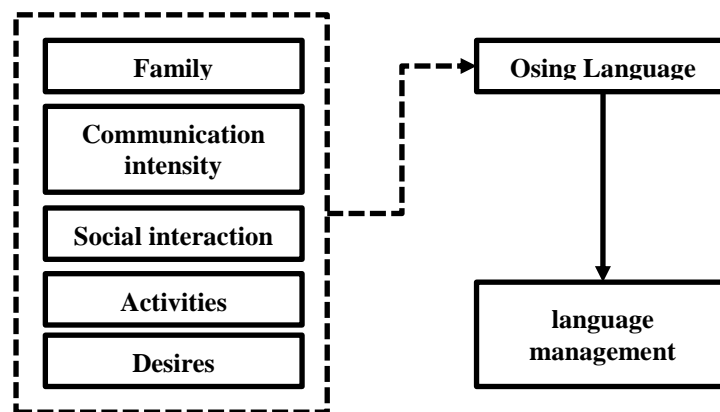
This situation raises concerns that the use of the Osing language within the community, particularly among the younger generation, will decline. If this is not addressed immediately, the linguistic identity of the Osing community may fade and

be threatened with extinction. Researchers are examining language preservation in the Osing language in the village of Kemiren, taking into account several factors.

According to Downes (1998), several factors influence language preservation, namely: 1) Family. It is hoped that, within the family, the person's behaviour will demonstrate use of language in the relevant domain. 2) Social interaction: if anyone still uses the language, this shows pride in the language. 3) Communication intensity. This is evident, for example, in the frequency of music listening in that language. 4) Activities. Participation or membership in the fields of art, tradition, and others. 5) Desire Hopes for the language itself, whether they aspire for their children also to be taught the language, or demand that their children speak a specific language (Alimin and Fajri 2020; Sibarani 2016).

The following figure illustrates the conceptual flow linking the aforementioned theoretical framework to the mechanisms of language preservation in Kemiren Village.

Figure 1. The relationship between language preservation factors and the management of the Osing language



Source: Researcher, 2025

Figure 1 illustrates the primary framework of language management in relation to the usage of the Osing language. The continued presence and vitality of the Osing language are closely associated with various factors that contribute to language preservation, which in turn affect its contemporary usage. Furthermore,

challenges encountered in efforts to preserve the language can be effectively addressed through strategic management approaches.

Based on these factors, language use can be classified by speaker generation. Therefore, this study aims to examine the use of the Osing language by generational groups in Kemiren Village. The study aims to deepen understanding of the use of the Osing language in daily life among millennials, Generation Z, and Generation Alpha in Kemiren Village.

METHOD

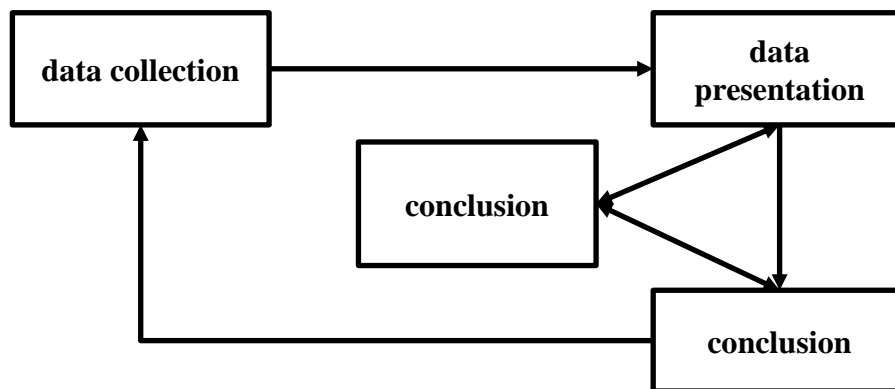
This study employs a descriptive design with a qualitative approach. According to Bungin (2007), descriptive qualitative research seeks to explain the facts or variables observed in the field (Mulyawan 2022). Furthermore, Nasution (2003) asserts that a qualitative approach involves the researcher immersing themselves in the social environment, engaging with participants, and interpreting their perspectives on the world (Hanggraito and Sanjiwani 2020).

The primary aim of this study is to identify and analyze language use and management among the Osing community in Kemiren Village, Banyuwangi Regency, using generational classifications. In terms of data analysis, this research follows the qualitative data analysis framework proposed by Bogdan and Biklen (1982), which views analysis as a process of working with data by organizing it, breaking it down into manageable units, synthesizing the information, identifying patterns, and determining what is meaningful, learned, and worth communicating to others (Moleong 2007).

The data analysis process in this study comprises four stages: data collection, data reduction, data presentation, and conclusion. In terms of data collection techniques, this research uses secondary data—that is, data previously collected by other researchers or institutions—which is reanalyzed to address new research objectives (Bryman 2008).

Furthermore, during data reduction, the researchers used interview findings as a primary reference to draw comprehensive conclusions about the classification of Osing language use in Kemiren Village. According to Miles and Huberman (1992), the stages of data analysis used are as follows:

Figure 2. Analysis Method Chart



Source: (Miles and Huberman 1992)

In the data reduction process, the use of the Osing language is categorized according to generational groups, specifically Millennials, Generation Z, and Generation Alpha, who serve as the subjects of data collection. This classification is closely related to the cultural preservation efforts within the Kemiren Village community.

Languages and cultures supported by strong preservation initiatives are more likely to develop positively, whereas those with weak preservation efforts are at risk of decline or crisis (Sibarani 2016). Consequently, the analysis of the Osing language during data reduction aligns with the study of language preservation strategies applicable to Kemiren Village.

This stage was followed by cross-validation against observational data to strengthen the analytical results. The theory of language preservation is used to substantiate the findings on intergenerational use of the Osing language in Kemiren Village. The data presented represents verified evidence of how the Osing language is used across different generations within the community.

These findings form the analytical basis for assessing the long-term sustainability of Osing language management in Kemiren Village. The results of this verification process provided substantial support for understanding how the management and use of the Osing language are carried out in daily life across generations in Kemiren Village.

RESULT AND DISCUSSION

Use of Osing Language for Daily Communication (Millennials, Generation Z, and Generation Alpha)

The use of local languages in communication refers to the use of language systems specific to a particular region or community in everyday interactions. This encompasses unique vocabularies, sentence structures, and linguistic variations that are distinctive to the local context. Local languages serve not only as a medium of communication but also as a marker of cultural identity and tradition, playing a crucial role in reinforcing social cohesion within communities.

In Kemiren Village, located in Glagah District, Banyuwangi Regency, the local language used in daily communication is Javanese with an Osing dialect. As explained by Mr. Supri (2025), the secretary of Kemiren Village,

“Bahasa Osing iku warisan dari nenek moyang kita yang telah diwariskan dari generasi ke generasi mas. Terus, masih aktif sampai sekarang. Bahkan, pemerintah desa kemiren ngewajibne warga Kemiren buat menggunakan bahasa Osing sebagai bahasa utama buat sehari-hari mas, guna melestarikan warisan budaya lokal..”
(Interview with Informant Mr. Supri, March 13 2025).

He added that, in daily life, the people of Kemiren Village still use the Osing language as the primary language of communication, not only within the family but also in various social activities and customs. Several generations still use the

language of the past to interact in their daily lives, both within the family, in the community, and at school.

Based on observations, the use of the osing language persists today. However, its usage varies by context and place; among the millennial generation, for example, the term "osing" is used when interacting with peers from Kemiren village.

Meanwhile, Generation Z continues to use the Osing language in domestic settings and when interacting with peers who are also members of the Osing community. However, within the school environment, the use of Osing among Generation Z has declined, as many peers prefer Indonesian for daily interactions. According to Mr. Edi (2025), Head of the *Pokdarwis* (Tourism Awareness Group) of Kemiren Village, the use of the Osing language among the Alpha generation is becoming increasingly rare. This generation tends to use Indonesian or foreign languages in their daily lives—whether at school, on social media, or across the various digital platforms they access regularly.

In addition, they often use these dominant languages in everyday social interactions. As a result, the preservation of the Osing language faces significant challenges and requires concerted efforts from diverse stakeholders to prevent its extinction.

Drawing on general facts about the use of the Osing language in Kemiren village, this study identifies the factors that contribute to its preservation among village speakers. The following is a description of these factors:

Table 1. Comparison of language use across generations in Kemiren Village

Indicator	Gen. Millennial (Y)	Gen. Z	Gen. Alpha
Active speakers of the Osing Language	A considerable number of speakers continue to use the Osing language in daily interactions, although its	The number of Osing-language speakers has begun to decline, with its use limited primarily to interactions among Osing-speaking peers,	The Osing language is rarely used in active communication, indicating a significant

Indicator	Gen. Millennial (Y)	Gen. Z	Gen. Alpha
	overall usage is experiencing a gradual decline.	particularly adolescents within their immediate communities.	decline in its functional presence among speakers.
Other language spoken in the family	Indonesian is frequently used in parallel with the Osing language, depending on the communicative context and the interlocutor.	In contemporary daily communication, Indonesian has become the dominant language of interaction, gradually replacing Osing.	Indonesian has assumed a dominant role in communication, as it is widely perceived to be more practical and beneficial for future socioeconomic opportunities.
Language used outside the family (neighborly life)	The Osing language remains the primary medium of communication in specific contexts, with Indonesian employed only occasionally.	Both Indonesian and Osing are used in balanced proportions, with speakers often alternating between the two languages, depending on the interlocutor and situational context.	Indonesian has become the default language of communication, with the Osing language being used only sporadically.
Language used outside the village	The use of Indonesian and Osing appears relatively balanced, with code-switching occurring in response to the interlocutor's linguistic background.	When communicating outside the village, speakers tend to prefer Indonesian or Javanese, whereas Osing is used selectively depending on the interlocutor's familiarity and linguistic identity.	Outside the village, speakers predominantly use Indonesian, with Osing rarely used in communication.

Source: Researcher, 2025

Based on the above facts, there are apparent differences in the efforts to preserve the Osing language across generations. Here is the explanation:

1. Gen Millennial (Y). While the Osing language is still actively spoken by many community members, its use is progressively shaped by the growing dominance of Indonesian. In both domestic and social settings, language choice often varies with context and the interlocutor's linguistic identity. The frequent alternation between Osing and Indonesian reflects an evolving bilingual practice. Although Osing remains prevalent in specific local interactions, current patterns indicate a gradual movement toward bilingualism, with Indonesian gaining a more substantial presence in everyday communication.
2. Gen Z. The Osing language is undergoing a steady decline in usage, especially among adolescents, where it is primarily spoken within close-knit peer circles. Indonesian has increasingly taken precedence as the primary language of daily interaction, gradually displacing Osing in broader contexts. Although code-switching between Indonesian and Osing continues to vary with the speaker's conversational partner and context, this bilingual balance is shifting. In settings beyond the village, speakers tend to favour Indonesian or Javanese, reserving Osing for limited, culturally familiar exchanges. This pattern reflects a progressive language shift that threatens the functional vitality of Osing across generations and social environments.
3. Gen Alpha. The Osing language has undergone a significant functional decline, as it is now rarely used in active communication. In contrast, Indonesian has emerged as the dominant language across various social contexts—both within and beyond the village—due to its perceived practicality and greater socioeconomic utility.

Sociolinguistic Dynamics of Osing Language Use in the Kemiren Village Community

Several factors influence language change and preservation. In Indonesia, this is closely related to the condition of people who use two or more languages. Industrialization and urbanization are often considered the main drivers of language

shift and even language loss, as they are associated with ease of language use, efficient communication, social mobility, economic Development, and other factors (Abtahian, Cohn, and Pepinsky 2016; Pepinsky, Abtahian, and Cohn 2024). The shift from the use of Osing as a language to its use as slang among the younger generation is influenced by various interrelated factors.

One cause is the dominance of Indonesian in education, whereby the national language is used more frequently than the Osing language. Although the Osing language is still taught at the primary and junior high school levels as local content, its application is suboptimal, and it is not continued at the high school level. Indonesians' dominance in education has made the younger generation less likely to use the Osing language in their daily school life.

In addition to these contributing factors, the rapid advancement of technology and the pervasive influence of communication media—such as television, the internet, and mobile phones—have further accelerated the shift away from local languages. These platforms predominantly use Indonesian and foreign languages, indirectly encouraging the younger generation to become more accustomed to these dominant languages rather than to the Osing language.

The widespread exposure to content on social media platforms such as TikTok, Instagram, and YouTube, which are accessed daily by children and teenagers, has significantly contributed to the language shift. This exposure has led to increased use of slang and foreign vocabulary, which is gradually replacing the Osing language in everyday conversations.

The decline in the use of the Osing language among the people of Kemiren Village is also closely linked to modernization. According to Mr. Edi (2025), Head of Pokdarwis in Kemiren Village, many parents today teach their children to speak Indonesian or popular slang from an early age. For example, toddlers are often introduced to Indonesian rather than Osing. Mr. Edi also notes that the Osing language is not officially recognized as a separate regional language but is considered a dialect of Javanese, which poses additional challenges for its

preservation. This differs from the situation of speakers living abroad, where the pressure to adapt to new environments, cultures, and languages is much greater (Berahima & Fiddienika, 2024). Nevertheless, many migrants continue to maintain their mother tongue as a marker of identity and cultural continuity.

In the context of language preservation in Kemiren Village, it is essential to strengthen cultural vitality through structured, recurring cultural tourism initiatives. Language shift is the transition from one language to a more dominant language (Ulfa, Isda, and Purwati 2018). If the original language is abandoned in favour of a new one, it may become extinct if it is no longer used. An important issue in language shift studies is the abandonment of the first language, followed by the community switching to the second language in all social interactions (Ariesta, Qoyyimah, and Markhamah 2021).

In this case, Indonesian may become the primary language in the language shift process. In practice, communities need to strengthen language preservation within and outside the family. These efforts can not only enhance local identity but also maintain the active use of the Osing language within the community.

Efforts to Manage the Osing Language of the Kemiren Village Community

In the effort to preserve local languages, the integration of digital technology has become a key strategy in the modern era. One example of language preservation undertaken by the community of Kemiren Village is the creation of Osing songs, locally known as *Gendhing Osing*. These songs are not only musically engaging but also contain lyrics that are rich in cultural values and expressions of local wisdom.

The melodies are designed to be ear-catching and easy to remember, making them an effective medium for promoting the Osing language. According to Mr. Edi (2025), the Head of the Tourism Awareness Group (Pokdarwis) of Kemiren Village,

"nggawe platform media sosial koyok YouTube, TikTok, dan Instagram, masyarakat Desa Kemiren sebenere iso nggedekne jangkauan Gendhing Osing ke khalayak yang lebih luas secara viral mas." ((Interview with Informant Mr. Edi, May 20, 2025).

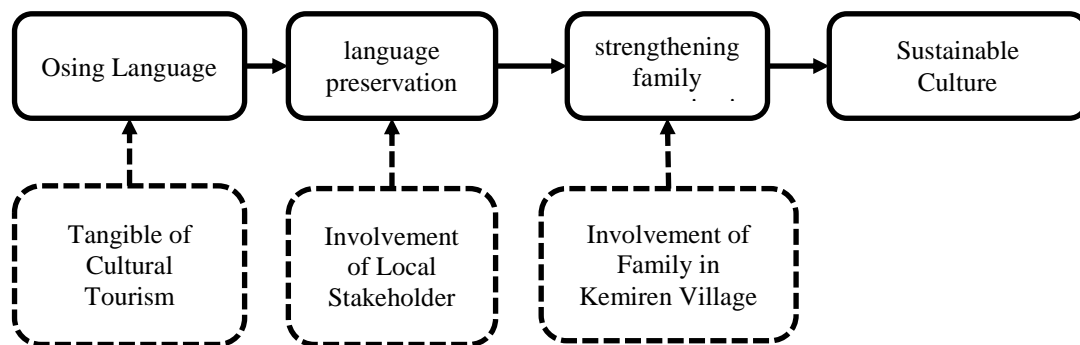
This initiative illustrates how traditional cultural expressions can be revitalized and preserved through the creative and strategic use of modern digital platforms. Indonesian youth today rely heavily on digital platforms such as YouTube and various social media channels, which have become practical and popular tools for learning and daily communication.

In response to this digital transformation, the introduction of the Osing language should not be limited to traditional approaches but also expanded through digital media. This dual strategy aims to ensure that children and youth understand, appreciate, and recognize the importance of the Osing language within their cultural identity and everyday life. Families and surrounding communities also play a crucial role by providing affirmation and encouragement for the use of Osing language in daily interactions.

The Banyuwangi Regency Government has supported efforts to preserve the Osing language through concrete policy measures. One notable initiative is Regent Regulation No. 69/2003, which mandates the inclusion of Osing language as a local content subject at both primary and junior secondary education levels. Through this policy, students gain not only theoretical knowledge about regional culture but also practical linguistic competence in the Osing language.

However, field observations indicate that the policy's impact remains inconsistent, raising concerns about the long-term sustainability of the Osing language. Therefore, additional strategies are required to strengthen language preservation efforts. In this context, language as an element of Osing cultural values holds a strategic position as a core cultural product in the Development of cultural tourism in Banyuwangi Regency (Hanggraito et al. 2025).

Figure 3. Recommendation for the culture preservation of the Osing Language



Source: Researcher, 2025

Based on Figure 1, there is a discernible trend in language preservation that centers on reinforcing the core cultural element of the Osing community—the Osing language itself. As a vital component of cultural tourism in Banyuwangi Regency, the Osing language represents a tangible cultural asset. Its preservation necessitates the active involvement of multiple stakeholders, including government authorities through supportive policy frameworks, village administrations responsible for regulating language use at the community level, and educational institutions that serve as creative spaces for intergenerational learning. Additionally, the role of families is fundamental, serving as the foundation for individual and communal empowerment within the Osing ethnic group. Family engagement across generations is essential, particularly for initiating language learning grounded in customary norms and local traditions practiced within households and the broader village context. Such a comprehensive and coordinated approach to language revitalization ensures a sustainable cultural legacy that can be transmitted to and appreciated by future generations.

Ultimately, efforts to preserve the Osing language can also be carried out through traditional ceremonial activities in Kemiren village, by providing remarks and services in Indonesian interspersed with Osing. This has been implemented to ensure that guests can easily understand the content of the speech. In addition, it also provides an opportunity for them to recognize and experience the uniqueness of the Osing language. Education within the family environment is inseparable from the social norms prevalent in society, including procedures, traditions, and other rules.

In the context of language preservation, parents' role is also critical, particularly in sustaining the use of the Osing language as a means of communication. Parents have a significant responsibility in fostering children's appreciation of their linguistic heritage.

CONCLUSION

The Osing language, as a core cultural asset of the Kemiren Village community in Banyuwangi Regency, serves not only as a means of daily communication but also as a symbol of ethnic identity, heritage, and cultural continuity. However, its use across generations—Millennials, Generation Z, and Generation Alpha—reveals a clear pattern of linguistic decline, driven by the growing dominance of Indonesian, changes in educational policies, and the rapid advancement of digital media. While the Millennial generation still maintains relatively active use of Osing, subsequent generations are exhibiting a marked shift toward Indonesian, with Generation Alpha showing minimal engagement with the local language.

Various sociolinguistic factors, including bilingualism in family and community settings, a lack of structured continuation of Osing education beyond junior high school, and the pervasive influence of modern technology and mass media, shape this generational language shift. Despite these challenges, the community and local government have undertaken several initiatives to revitalise the Osing language. These include the incorporation of Osing into local curricula, the creative promotion of *Gendhing Osing* via social media platforms, and its integration into cultural tourism practices and ceremonial traditions. Village regulations mandating the use of Osing in daily communication and family-based transmission of language norms are also essential components of this revitalization strategy.

To ensure the sustainability of the Osing language, a comprehensive and multi-stakeholder approach is required. This should involve the active participation of government bodies, village administrations, educational institutions, cultural

tourism actors, and—most importantly—families across generations. Strengthening language use within the home, supported by policy and digital media innovation, can reinforce Osing as a living language and cultural product.

Future research should explore the role of digital tools in language education, assess the effectiveness of policy implementation at the village and regency levels, and examine the evolving language attitudes among Osing-speaking youth. Ultimately, the preservation of the Osing language is not merely a linguistic concern but a cultural imperative essential for safeguarding the intangible heritage of the Osing people and supporting the sustainable Development of cultural tourism in Banyuwangi.

BIBLIOGRAPHY

- Abtahian, Maya Ravindranath, Abigail C. Cohn, and Thomas Pepinsky. 2016. "Modeling Social Factors in Language Shift." *International Journal of the Sociology of Language* 2016(242):139–70. doi: 10.1515/ijsl-2016-0036.
- Alimin, R., and R. Fajri. 2020. "Pergeseran Dan Pemertahanan Bahasa Pakpak Dialek Boang Di Kecamatan Rundeng Kota Subulussalam." *Journal Universitas Syiah Kuala Provinsi Aceh* 8(1):429–41.
- Ariesta, Wiwik, Atika Lisamawati Nur Qoyyimah, and Markhamah Markhamah. 2021. "Pergeseran Bahasa Baku: Ragam Bahasa Elitis Dalam Akun Instagram Humor Recehku." *Diglosia: Jurnal Kajian Bahasa, Sastra, Dan Pengajarannya* 4(3):259–74. doi: 10.30872/diglosia.v4i3.159.
- Badan Pengembangan dan Pembinaan Bahasa. 2022. *Pedoman Revitalisasi Bahasa Daerah*. Jakarta.
- Berahima, Ahdiani Marfu, and Arief Fiddienika. 2024. "Pemertahanan Bahasa Perantau Di Kota Makassar Sulawesi Selatan." *Journal Basataka* 7(1):278–89.
- Bryman, Alan. 2008. *Social Research Methodology*. 5th ed. New York: Oxford University Press.
- Direktorat Jenderal Perimbangan Keuangan. 2021. *Laporan Perkembangan Ekonomi Dan Fiskal Daerah Periode 18 s.d. 29 Januari 2021*. Jakarta.

- Hanggraito, Ahmadintya Anggit, Jemi Cahya, Adi Wijaya, and Randhi Nanang Darmawan. 2025. "Produk Intangible Wisata Budaya Sebagai Representator Nilai Budaya Osing Di Kabupaten Banyuwangi." 5(April):175–88.
- Hanggraito, Ahmadintya Anggit, and Ni Made Gandhi Sanjiwani. 2020. "Tren Segmentasi Pasar Dan Perilaku Wisatawan Taman Bunga Amaryllis Di Era 4.0." *Journal of Tourism and Creativity* 4(1):43. doi: 10.19184/jtc.v4i1.14476.
- Indiarti, Wiwin, and Abdul Munir. 2016. "Peran Dan Relasi Gender Masyarakat Using Dalam Lakon Barong Kemiren-Banyuwangi." *Patrawidya* 17(1):82–103.
- McCrindle, Mark. 2014. "The ABC of XYZ: Understanding the Global Generations." *The ABC of XYZ: Understanding the Global Generations* (October):264.
- Miles, Mathew B., and A. Michael Huberman. 1992. *Analisis Data Kualitatif: Buku Sumber Tentang Metode Baru*. Jakarta: Penerbit Universitas Indonesia (UI - Press).
- Moleong, L. J. 2007. *Metodologi Penelitian Kualitatif*. Bandung: PT Remaja Rosdakarya.
- Mulyawan, Wawan. 2022. "Analisis Penanggulangan Kemiskinan Melalui Metode Sharing Profit Pada Pengelolaan Wisata ' Pulau Ular ' Di Desa Pai Kecamatan Wera Kabupaten Bima Jurnal Administrasi Publik." 4(2):146–53. doi: <https://doi.org/https://doi.org/10.55542/saraqopat.v4i2.359>.
- Pepinsky, Thomas B., Maya Ravindranath Abtahian, and Abigail C. Cohn. 2024. "Urbanization, Ethnic Diversity, and Language Shift in Indonesia." *Journal of Multilingual and Multicultural Development* 45(7):2503–21. doi: 10.1080/01434632.2022.2055761.
- Safitri, Dini, and Nada Arina Romli. 2022. "Optimalisasi Media Sosial Instagram Sebagai Media Promosi Produk UMKM Jatinegara Kaum." *Jurnal Abdimas Perbanas* 3(2):38–46. doi: <https://doi.org/10.56174/jap.v4i2.532>.
- Sibarani, Tomson. 2016. "Preservation Batak Toba Language of Review." *Medan Makna* XIII(2).
- Sutarto, Ayu. 2010. *Kamus Budaya Dan Religi Using*. 1st ed. Jember: Lembaga

Osing Language in Intergenerational Discourse: A Sociolinguistic Case Study from
Kemiren Village

Penelitian, Universitas Jember.

Ulfa, Maria, Irma Dewi Isda, and Purwati Purwati. 2018. "The Shift of Acehnese Language: A Sociolinguistic Study to Preserve Regional Languages." *Studies in English Language and Education* 5(2):161–74. doi: 10.24815/siele.v5i2.8943.