



A Sociocultural Perspective of Basa Walikan Malang: Linguistic Decline and Preservation Strategies

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Abstract. "The use of '*Basa Walikan*,' a slang language unique to Malang, has been increasingly limited in daily communication among youth, raising concerns about its potential decline and the erosion of local dialects. This study investigates the reasons behind the reduced usage of '*Basa Walikan*' and explores strategies for its maintenance. Employing a qualitative research design, data were collected through observations and interviews with four Malang youth and adults who still actively use '*Basa Walikan*.' Case study design was applied to examine participants' responses and experiences, focusing on the varying contexts in which '*Basa Walikan*' is used. The findings reveal that its usage differs significantly across settings—while seldom used in academic environments, '*Basa Walikan*' is commonly spoken in informal spaces such as coffee shops, where words like '*ipok*' (for 'coffee') and '*kane*' ('delicious') are frequently spelled out. This study contributes valuable insights into the current state of '*Basa Walikan*' and offers recommendations for its preservation within the Malang community."

Keywords: Walikan; Slang; Malang; Language Maintenance.

1. Introduction

Indonesia is home to a diverse linguistic landscape, with approximately 718 local languages, according to data from the Indonesian Ministry of Education and Culture's Language Agency in 2023. Notably, 90% of these languages are concentrated in the eastern part of the country. Each region typically boasts its own unique local language; for instance, in East Java, multiple regional languages are spoken, many of which have been preserved over generations. However, linguistic extinction remains a pressing issue, with at least 13 local languages disappearing, as the Language Development and Cultivation Agency reported in 2017. Preserving local languages is essential to ensure their continued use across generations. In the context of the local language in Malang, East Java, there is '*Basa Walikan*,' a regional slang from Malang, characterized by the use of reversed words. '*Basa Walikan*,' or popularly known as '*Osob Kiwalan*' has recently diminished in recent years, particularly among the youth who often adopt trendy languages. If this trend continues, the local slang may face the threat of extinction.

Preserving and maintaining local languages, such as *Basa Walikan* from Malang, is vital for several reasons, including cultural identity, linguistic diversity, and

intergenerational communication. *Basa Walikan*, a unique form of slang rooted in Javanese, holds immense cultural significance for the Malang community. It serves as a marker of local identity and reflects the community's historical and cultural heritage. However, the global trend towards linguistic homogenization, coupled with the increasing dominance of national and global languages like Indonesian and English, threatens this local language (Crystal, 2000). *Basa Walikan* may follow the trajectory of many other endangered local languages without active preservation efforts. One of the key reasons for maintaining *Basa Walikan* is its role in cultural transmission. Local languages are vehicles for passing down traditions, knowledge, and values from one generation to the next (Fishman, 1991). In the case of *Basa Walikan*, as youth increasingly adopt more globalized forms of communication, the use of *Basa Walikan* has declined, particularly in public spaces and casual conversations, raising concerns about its future survival (Fiaji, 2021). Maintaining this language is crucial for preserving Malang's rich cultural legacy.

Theoretically, the study of exploring indigenous languages is within the language maintenance construct, referring to the relative stability of a language in terms of the number and distribution of its speakers, its proficient use by both children and adults, and its continued presence within specific domains, such as the home, school, and community (Baker, 2011). Benrabah (2004) defines language maintenance as the sustained use of a mother tongue, even under cultural pressures from more prestigious or politically dominant languages. This process is critical in countering language shifts and ensuring that language proficiency is not diminished or lost over time. Language maintenance, also referred to as language preservation, aims to prevent language extinction and requires deliberate planning (Fadhillah & Sudarwati, 2023). According to Giles et al. (1977), three key factors contribute to language maintenance: (1) status, particularly economic status, which plays a significant role in language preservation; (2) demographic factors, including the size and geographic distribution of minority language speakers; and (3) institutional support, which refers to the presence of a minority language within cultural organizations, government agencies, religious institutions, and other societal structures. The involvement of minority languages in these institutions enhances their preservation efforts.

Moreover, linguistic diversity contributes to broader cognitive and social benefits. Research shows that speakers of multiple languages, including local and indigenous languages, often display enhanced cognitive abilities and a greater understanding of cultural nuances (Bialystok, 2011). Maintaining *Basa Walikan* can contribute to sustaining linguistic diversity in Indonesia, which is already home to one of the world's most diverse linguistic environments (Kaplan & Baldauf, 1997). By preserving this local slang, the Malang community not only protects its cultural identity but also strengthens the cognitive and social fabric of its population. In addition to cultural and cognitive reasons, the preservation of *Basa Walikan* also carries significant socio-political implications. As noted by Masduqi et al. (2023), local languages like *Basa Walikan* serve as representational systems that highlight cultural differences even within the same society. The preservation of such languages can foster inclusivity and promote regional diversity, reinforcing the importance of linguistic equity within broader Indonesian society. Losing such languages would not only diminish the

country's linguistic diversity but also undermine the unique identities of local communities.

The decline of *Basa Walikan* is a reflection of broader global trends, where local languages often struggle to compete with dominant languages in the face of urbanization, education, and digital media (Austin & Sallabank, 2011). Addressing these challenges requires comprehensive preservation strategies, such as integrating *Basa Walikan* into local educational curricula, promoting its use in digital platforms, and encouraging its use in both formal and informal settings (Hinton, 2013). By doing so, the Malang community can ensure that future generations continue to engage with this important aspect of their cultural heritage. Exploring the context impeding the spread use of local language is essential, and it can provide critical insights into effective language preservation methods that can be applied not only to *Basa Walikan* but also to other endangered local languages in Indonesia.

There has been an explanation for factors contributing to the decline of local language use in a community. The decline of local languages is a pressing issue in many regions of the world, with various social, cultural, economic, and technological factors contributing to their reduced usage. In the context of Indonesia and other linguistically diverse countries, local languages are facing increasing pressures from dominant languages, both at the national and global levels. Several factors contribute to this decline, including globalization, urbanization, education policies, intergenerational transmission, and media influence. In more detail, globalization fosters the perception that proficiency in a global language offers better access to education, employment, and economic opportunities, which can reduce the status and use of local languages (Crystal, 2000). This shift towards global languages often marginalizes local tongues, relegating them to informal or domestic spheres. Regarding urbanization, as people move from rural areas to cities in search of better economic opportunities, they tend to adopt dominant urban languages, often at the expense of their native tongues (Hornberger, 2008). In Indonesia, for example, migration to large cities like Jakarta has been linked to the reduced use of local languages, as Indonesian (Bahasa Indonesia) becomes the language of choice in urban environments (Sneddon, 2003).

Education policies in Indonesia also promote the use of a national language for instruction, which can lead to a gradual erosion of local languages. While national languages are essential for fostering unity and communication across diverse groups, the marginalization of local languages in formal education can lead to their decline (Romaine, 2002). Another factor is the decline in intergenerational transmission. Fishman (1991) emphasizes that the survival of any language depends on its transmission from one generation to the next. In many cases, parents and grandparents may choose to prioritize dominant languages in the belief that doing so will offer their children better opportunities. As a result, local languages are no longer passed down in family settings, weakening their usage in younger generations (Grenoble & Whaley, 2006). This is particularly true in urbanized settings, where dominant languages are seen as more valuable for economic advancement.

Media influence and the dominance of global languages in digital platforms also contribute to the decline of local languages. With the rise of the internet, social media, and entertainment content in global languages such as English, younger generations

increasingly consume media in these languages, reducing their exposure to local languages (Austin & Sallabank, 2011). The limited representation of local languages in digital and media platforms weakens their relevance in modern communication. This digital shift is exacerbated by the lack of localized content in many regions, further marginalizing local languages (Zuckermann, 2020).

Moreover, the economic and social prestige associated with dominant languages can lead to the abandonment of local languages. As Baker (2011) notes, economic factors play a significant role in language choices. In many cases, local languages are viewed as less useful in professional and economic contexts, leading to their decline in favor of languages with higher social and economic capital.

The above explanation indicates the need for strategic efforts to maintain the local vitality, in this case *Basa Walikan*. Several key strategies in the literature have been identified to promote the maintenance of local languages, including education, community engagement, technological integration, and institutional support. One of the most effective strategies for language maintenance is the integration of local languages into formal education systems. As Fishman (1991) highlights, the intergenerational transmission of language is essential for its survival, and schools play a central role in this process. The incorporation of local languages into curricula ensures that young learners are exposed to their linguistic heritage from an early age (Hinton, 2013). For instance, the promotion of indigenous languages in formal schooling has been successful in countries like New Zealand, where the Māori language has been revitalized through immersion programs (May, 2012). Several studies have explored strategies for language maintenance. For example, Yang (2017) found that Korean parents in the United States actively engaged their children in culturally focused events and activities to maintain the Korean language. Additionally, parents taught the language at home and shared bedtime stories in Korean to reinforce linguistic skills. Language maintenance efforts extend beyond mother tongues to include regional slang, as is the case with *Basa Walikan* in Malang, where preservation is necessary to prevent the language from fading due to changing linguistic trends.

Community-based initiatives also play a vital role in language maintenance. Local communities are at the heart of language preservation, and initiatives that encourage the use of local languages in daily life can be highly effective. Events such as cultural festivals, storytelling sessions, and language workshops can promote the regular use of the language within the community. As Yang (2017) notes, engaging children in cultural activities that center on the local language strengthens their connection to both the language and their cultural identity. In addition, the use of technology has emerged as a contemporary strategy for language maintenance. Digital platforms, social media, and mobile applications offer opportunities for local language promotion, especially among younger generations who are increasingly immersed in the digital world. Mobile apps that teach local languages, online dictionaries, and social media groups dedicated to language learning are valuable tools for keeping local languages alive (Austin & Sallabank, 2011).

Institutional support from government agencies and cultural organizations is another critical factor in the successful maintenance of local languages. According to Giles et al. (1977), institutional backing is crucial for language preservation, as it provides the

necessary resources and recognition for local languages to thrive. Policies that support the official recognition of local languages, their use in public services, and their promotion in media outlets can greatly enhance their status and visibility. In addition to these strategies, language documentation and research are also important for language maintenance. The creation of dictionaries, grammars, and archives of spoken and written texts in local languages ensures that they are preserved for future generations. Documenting the language in different contexts—formal, informal, and ceremonial—provides a comprehensive record of its usage and helps linguists and community members understand the evolving nature of the language (Grenoble & Whaley, 2006).

In regard to Basa Walikan, several studies have been conducted on *Basa Walikan*, addressing various aspects of its existence and usage. These include investigations into its existence and cultural relevance (Fiaji, 2021; Setyanto, 2016; Wijaya & Mangoting, 2014; Hermawan, 2014), its use in communication (Yannuar, 2018; Prabowo, 2011; Munandar, 2009; Leonita, 1999), word formation analysis (Romadhonah, 2015), phonological features (Yannuar et al., 2015; Yannuar, 2019; Yannuar et al., 2022), morphological processes (Putra et al., 2016; Yannuar, 2019), the cultural value of *Basa Walikan* (Yannuar et al., 2017; Wu et al., 2015), and its representation within the linguistic landscape (Yannuar & Febrianti, 2021). Additionally, some studies have examined community perceptions (Fadhillah & Sudarwati, 2023) and efforts to preserve *Basa Walikan* (Fadhillah & Sudarwati, 2023; Yannuar, 2018).

Previous studies underscore the significance of preserving local languages. Fiaji (2021) found that modern developments have impacted many facets of life, including the decline of local languages like '*Basa Walikan*.' This research also explored its role as a communication symbol among Generation Z in Malang. Similarly, Masduqi et al. (2023) discovered that '*Basa Walikan*' functions as a representational system, reflecting cultural differences within the same community. These studies highlight the importance of local language maintenance. In light of this, the present study seeks to investigate the reasons for the decline of '*Basa Walikan*' in Malang's public spaces and offer potential solutions for its preservation, ensuring it does not suffer the same fate as other extinct local slang."

Based on the research background, this study seeks to address the research questions: (1) What factors contribute to the declining use of *Basa Walikan* in daily communication among the Malang community?, and (2) What potential strategies can be implemented to promote the sustained use of *Basa Walikan*, particularly among the youth in Malang?

2. Methods

This study employed a case study design, an in-depth exploration of a particular phenomenon within its real-life context (Yin, 2018). The case study approach was selected for its suitability for examining complex social phenomena such as language maintenance in natural settings. According to Yin (2018), case study research is valuable when the boundaries between the phenomenon and the context are not evident,

making it particularly appropriate for studying the sociolinguistic dynamics of *Basa Walikan* in Malang. This method allowed the researchers to gather comprehensive insights into how *Basa Walikan* is used, perceived, and maintained across different environments in Malang, Indonesia. The case study was conducted in two distinct locations in Malang: universities, and coffee shops. Participants were selected through purposive sampling to represent different demographic groups relevant to the study. For the in-depth interviews, four participants were selected—two from the youth generation and two from the adult generation. The selection criteria required that participants were born and residing in Malang, and knew *Basa Walikan*. This ensured that the sample represented generational differences and varying degrees of familiarity with the language.

In line with the case study methodology, multiple data sources were collected to ensure a holistic understanding of the phenomenon (Yin, 2018). The data collection process began with observations, which were conducted in both naturalistic and controlled settings. Naturalistic observation involved the researchers observing participants in everyday environments, while controlled observation allowed for more structured data collection in specific locations such as universities and coffee shops. Note taking of conversations and detailed notes were taken during these observations to capture participants' use of *Basa Walikan*. In addition to observations, in-depth interviews were conducted with selected participants. These interviews were conducted in Bahasa Indonesia to ensure clarity and a deep understanding of the issues discussed. The interview questions focused on participants' knowledge of *Basa Walikan*, their perceptions of the language's current use, and potential strategies for its preservation. The interviews were audio-recorded, transcribed, and subsequently analyzed to extract key themes related to the use and maintenance of *Basa Walikan*.

Data analysis in case study research involves converging evidence from multiple sources to identify patterns and themes (Yin, 2018). For this study, both observational and interview data were analyzed in tandem. The context of the observations—location, participants, and situational factors—was considered during analysis to ensure an accurate understanding of the participants' use of *Basa Walikan* in different environments. This approach helped the researchers identify patterns in language use that may have otherwise been overlooked.

Thematic analysis, as described by Braun and Clarke (2006), was applied to the interview data. The researchers began by familiarizing themselves with the interview transcripts and listening to the recordings multiple times to understand the content presented fully. The transcripts were then systematically coded, and recurring themes were identified. This process allowed the researchers to uncover the core stories shared by the participants and provided deeper insights into their experiences with *Basa Walikan*. Through this combination of observation and thematic analysis, the study identified significant patterns related to the usage, perceptions, and potential preservation strategies of *Basa Walikan* in Malang.

3. Results

This study explores factors contributing to the declining use of Basa Walikan in daily communication among the Malang community and potential strategies to promote the sustained use of Basa Walikan, particularly among the youth in Malang.

3.1 Factors contributing to the decline of the use of Basa Walikan in Malang

The researchers initiated this study with a series of observations conducted in various locations across Malang. From observation, this study found that the use of Basa Walikan among students was limited in the university setting. This reduced usage can be attributed to the diverse student population, which includes individuals from outside Malang. As a result, Malangese students in this environment are often influenced by the linguistic practices of other regions, such as the *Jaksel* (South Jakarta) accent. Common linguistic markers of this influence include the use of terms like "*lo gue*" (informal pronouns) and expressions such as "*which is*" and "*literally*." The linguistic environment of the university, shaped by the presence of South Jakarta students, for instance, has led to a shift in language use, with Malangese students adopting aspects of the *Jaksel* accent in their communication. This indicates that the use of Basa Walikan is less used in the formal setting or university context where the community is heterogeneous, motivating the use of national language to communicate with each other.

Excerpt 1 :

A : "*Umak pesen opo lur sido e. Ayas pesen ipok, rodok ngantuk aku soale*" ("So, what did you order? I ordered a cup of coffee, I feel a little bit sleepy.")

B : "*Orip i regane? Larang a?*" (How much does it cost? Is it expensive?)

A : "*Ora i, mek 15 ewu.*" (No, it is just 15 thousand rupiahs)

B : "*Oyi, ayas gelem pisan, titip pesenno yo.*" (Okay, I want it to, may I join you to order?)

A : "*Oyi, sam.*" (Okay bro.)

A : "*Hmm, kane ipok e, sip.*" (Hmm, this coffee tastes good.)

B : "*Iyo lur, kane iki ipok e*" (Yes, I agree with you. This coffee tastes good.)

In contrast, observations conducted in another setting, as indicated in excerpt 1 above, revealed that *Basa Walikan* continues to thrive in more informal, everyday interactions. For example, in coffee shops, many local residents of Malang still use *Basa Walikan* in their daily conversations. Specific examples of *Basa Walikan* terms commonly heard in these interactions include "*ipok*" which translates to "coffee" in English; "*kane*," meaning "delicious" in reference to food and beverages; and "*orip?*," which means "how much does it cost?" These findings indicate that while *Basa Walikan* may diminish in formal environments like universities, it remains vibrant in informal social spaces, particularly within the local community (see excerpt 2).

Excerpt 2

A : “*Umak saiki yoopo, sam? Tahes a?*” (What’s up, bro? How are you?)

B : “*Yo wis ngunu iku sam, alhamdulillah tahes ayas.*” (Yeah, as usual, bro. Thank God, I am good.)

A : “*Sik kerjo ndek utab a?*” (Do you still work at Batu?)

B : “*Sik haha, kesel PP e, umak piye saiki, ndek ndi?*” (Yes, I do. It is exhausting to round-trip Malang-Batu. How about you? Where do you work?)

A : “*Kerjo ndek Malang ae sam, cidek karo anak bojo.*” (I work in Malang, bro. I prefer to stay close to my children and Wife)

These examples of *Basa Walikan* usage in coffee shop settings illustrate how Malang residents employ the language in informal social interactions. It is evident that *Basa Walikan* is utilized differently depending on the context and location. In other words, the use of *Basa Walikan* varies according to the social situation and the specific environment in which communication occurs.

Following the observations, the researchers interviewed four individuals from Malang—two from the younger generation and two from the adult population. All participants demonstrated familiarity with *Basa Walikan* and recognized its origins in Malang and its role in the daily communication of local residents. One of the younger participants reported that he still actively uses *Basa Walikan* in conversations with friends, underscoring its ongoing relevance in certain social circles (see excerpt 3).

Excerpt 3

“I often used it, especially while speaking with my friends.”

Different from the second, third, and fourth participants, they rarely used *Basa Walikan* in their conversations and tended to use Indonesian and Javanese more.

Excerpt 4

“Mostly, I used Javanese and Indonesian because not all words can be reversed. For example, there are only a few words that we can reverse, like „*kopi*“ be „*ipok*“, „*pulang*“ be „*ngalup*“. So, there are a few words that are not reversed.”

The second participant said that she rarely used *Basa Walikan* and tended to use Indonesian and Javanese more (excerpt 4). Furthermore, the impact of a new language may be negative because the use of local language is beginning to decrease. The participants also explained that the new language from the newcomers in Malang made *Basa Walikan* rarely used by Malangese (excerpt 5).

Excerpt 5

“Maybe, it is because there are some new languages, which are influenced by the surroundings. For example, the friends who come not from Malang, they use their own language, so indirectly Malang people follow their language. The talk habits using languages from people outside Malang, like the language which trend nowadays, the *Jaksel* language, with using the term “*lo-gue*”.

Excerpt 6

“Maybe the reason is that in Malang, many newcomers use their language. For example, Jakarta usually uses “*gue-elu*”. Maybe from another area, they also tend to use their own language. Besides that, maybe there is difficulty in understanding Basa Walikan.”

Excerpt 7

“In my opinion, because of the current development which made the youth generation forget *Basa Walikan* and they tend to use a trendy language nowadays. It is usually called “*bahasa zaman now*”)

Another factor of the rarely used *Basa Walikan* is the difficulty of understanding *Basa Walikan* by newcomers from different cities, so Malang people tend to use the national language more.

Moreover, this study also revealed varying perspectives on the use of *Basa Walikan* in daily life. One participant from the younger generation indicated that he still regularly uses *Basa Walikan* when conversing with friends, providing examples such as “*umak*” (reversed form of *kamu* in Indonesian meaning “you” in English), “*oyi*” (equivalent to “yes” in English, *iyu* in Javanese, and *iya* in Indonesian), and “*ayas*” (meaning “I” in English and *saya* in Indonesian). This participant also mentioned that *Basa Walikan* is used in face-to-face interactions and is prevalent in digital communication, including social media and messaging platforms.

However, the other three participants, consisting of both youth and adults, reported that they rarely use *Basa Walikan* in their everyday conversations. The primary reason for this decline is their social environment, which no longer actively incorporates *Basa Walikan*. They often interact and communicate with individuals from outside Malang, which has reduced the use of local slang in their daily lives.

In short, the first finding of this study indicated that the decline of *Basa Walikan* use in the community is explained by the lack of social community using *Basa Walikan*, demonstrating the trend that the younger generation prefers using trendy or more dominant languages or national language, less people using *Basa Walikan*, lack of its use in formal setting, and lastly the fact that not all words cannot be reversed in its pronunciation.

3.2 Strategies to maintain or revitalize Basa Walikan use in community

In discussing potential strategies for maintaining *Basa Walikan*, these participants emphasized the importance of incorporating the language into educational curricula across schools in Malang. They believe that formal education on *Basa Walikan* would help raise awareness among younger generations and encourage its continued use in informal and formal settings, thus preventing further decline (excerpt 8). The potential use of *Basa Walikan* can be through socialization in school and every event.

Excerpt 8

“Maybe, for the solution, we have to educate more about the wider community, local community, or the newcomer community in Malang. So, maybe there is a traveler who comes to Malang and we are informed that *Basa Walikan* is an original slang language from Malang. For example, at the Sebastien Coffee Shop, as I explained before, I agree with the innovation that coffee shops do in order to preserve *Basa Walikan*. Indirectly, it will bring back our culture or the *Basa Walikan* as a Malang icon.”

Another potential solution is through digital technology, such as publicizing this local language on every social media, as we know that every part of our lives is on social media (excerpt 9,10).

Excerpt 9

“.....Besides that, we can use social media to make content or videos consisting of dialogue using *Basa Walikan*. For Malang people, they can preserve *Basa Walikan* while talking to others using that kind of language”.

Excerpt 10

“.....There is a quick way to promote *Basa Walikan* in social media. Because in social media, almost all of the generation uses it, so maybe it is more effective to promote it through social media.

In social media, people can be more interested in watching a video or audiovisual that talks about *Basa Walikan*. If we can make the media more insightful, *Basa Walikan* may be known more by people worldwide. The last potential solution, the participants said that Malang people can participate in festivals (excerpt 11) promoting the use of *Basa Walikan* and make some posters in every corner of Malang tourist destinations which include information about *Basa Walikan*, it can be from the history of *Basa Walikan*, examples, and how to use *Basa Walikan* in the right way (excerpt 12).

Excerpt 11

“Maybe, we can socialize the Malangan language with “*Pekan Bahasa Malangan*” (festival using *Basa Walikan*), or maybe on special occasions. It also can be done by showing *Basa Walikan* on a billboard and banner.”

Excerpt 12

“.....Not only that, but maybe we can also make some plaque consisting of text from *Basa Walikan*. Newcomers will know and get some information about *Basa Walikan*. And then, we can also educate the community that *Basa Walikan* is important to preserve and maintain.”

This study revealed several strategies to maintain or revitalize *Basa Walikan* through several efforts, such as incorporating it into school curricula, community activities, digital and social media platforms, and promoting the use of *Basa Walikan* in public signs and posters in town and tourist destinations.

4. Discussion

The main finding of this study indicated that the decline in the use of *Basa Walikan* within the community can be attributed to several sociocultural factors. Primarily, the limited presence of social groups actively utilizing *Basa Walikan* reflects a broader trend among younger generations, who increasingly favor trendy languages, dominant regional dialects, or the national language over local slang. Additionally, the language's diminished presence in formal contexts and the structural limitations that prevent all words from being reversed contribute to its gradual marginalization. This shift highlights a need for strategic efforts to sustain *Basa Walikan* as an integral component of local linguistic heritage.

The findings of this study reflect a shift in linguistic practices within the formal academic setting, where the reduced use of *Basa Walikan* among students is aligned with Aikhenvald's (2002) observations on the dynamics of language ecology in multilingual settings. Aikhenvald posits that the presence of dominant national language practice among communities or English as a lingua franca in a traditionally multilingual society often leads to a reduction or even loss of local languages as speakers adopt more widely understood languages for practical communication purposes. In context of observed phenomenon of *Basa Walikan* use in university setting, the multilingual university environment in Malang, comprising a heterogeneous mix of students from across the region, creates conditions that favor the use of Indonesia's national language over local dialects. This shift illustrates a form of "enriched" multilingualism, where the necessity for mutual understanding within a diverse population prompts the integration of a common language, in this case, the national language, at the expense of local linguistic forms such as *Basa Walikan*.

This shift in language use mirrors changes observed in other Indonesian multilingual communities, such as Tulehu on Ambon Island (Collins, 2022). In the mid-20th century, Tulehu was documented as a village where "one hundred percent of the population can speak the local language" (p. 264). However, there is report of significant linguistic changes in Tulehu, noting the adoption of Ambonese Malay and Indonesian as dominant languages within the multilingual community, accompanied by frequent code-switching and borrowing. These shifts reveal how the introduction of lingua francas can erode traditional linguistic practices, leading to a gradual displacement of local languages. The case of Tulehu, where local language use has declined due to the influence of Ambonese Malay and Indonesian, parallels the university context in Malang, where social interactions with individuals from various regions contribute to a preference for the national language over *Basa Walikan*.

To counteract this decline, participants identified several strategies to revitalize *Basa Walikan* and ensure its continued use. The strategies proposed by participants for

maintaining Basa Walikan align with key approaches to language preservation highlighted in prior studies. Participants emphasized integrating *Basa Walikan* into Malang's school curricula, echoing Fishman's (1991) argument that intergenerational transmission through formal education is essential for language survival. By familiarizing young learners with *Basa Walikan* early, as Hinton (2013) notes, formal education fosters a lasting connection with their linguistic heritage, encouraging continued use in both formal and informal settings. For instance, *Basa Walikan* can be used to write literary works (poetry, short stories, novels, folklore, and so forth) at schools or in any nonacademic settings.

Additionally, participants recommended leveraging social media to increase *Basa Walikan*'s visibility, reflecting Austin and Sallabank's (2011) findings on the role of digital platforms in language preservation. Social media, online dictionaries, and language-learning apps can effectively sustain local languages, especially among digitally engaged youth. Publicizing Basa Walikan online could provide both local and global exposure, making it accessible to younger generations while fostering a broader appreciation for the language within and beyond Malang.

In comparison with the findings of Fadhillah & Sudarwati (2023), both studies emphasize the importance of maintaining *Basa Walikan*. While Fadhillah & Sudarwati's study primarily focuses on the factors contributing to the decline in the use of *Basa Walikan* and the perceptions of Malangese speakers, this study extends the discussion by addressing potential solutions for language preservation. Both studies converge on the necessity of maintaining *Basa Walikan* to preserve the local dialect, highlighting its cultural significance.

Lastly, community-based initiatives, such as cultural festivals or informational posters at tourist sites, were highlighted as ways to promote Basa Walikan in everyday life. This is in line with previous study promoting the linguistic landscape in using *Basa Walikan* (Yannuar & Febrianti, 2021). Yang (2017) underscores the effectiveness of community engagement in language maintenance, as events focused on local language use can deepen younger generations' connection to their heritage. By embedding Basa Walikan into Malang's social and cultural landscape, these community initiatives contribute to an environment where the language is not only preserved but celebrated as part of the city's identity (Fadhillah & Sudarwati, 2023; Yannuar, 2018). The key contribution of this study lies in identifying a gap in previous research regarding practical strategies for the preservation of *Basa Walikan*. Specifically, this study explores potential solutions aimed at promoting *Basa Walikan* among Malang youth to prevent its extinction over time.

5. Conclusions

The analysis in this study reveals that *Basa Walikan* is seldom used in daily conversations among Malang residents. The primary reason for this decline appears to be the influx of non-local residents and new comers in Malang, which has influenced the local population to adopt other languages or linguistic practices. As a result, the use of *Basa Walikan* has significantly diminished, and it no longer holds the popularity it

once had. In today's modern era, individuals tend to adopt trending languages to communicate, further contributing to the reduced usage of this traditional slang. Nevertheless, the study found that there remains a subset of Malangese who continue to use *Basa Walikan* in their daily interactions, largely because they are part of social networks where the language is still spoken.

To ensure its survival, all generations of Malang residents, from children to the elderly, must contribute to revitalizing *Basa Walikan* and making it popular once again. In particular, the youth hold a critical role in safeguarding this aspect of Malang's cultural heritage, as they are pivotal in passing down the language and ensuring its continued relevance in modern communication.

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