Linguistic Revitalization in the Age of Globalization: An Ethnolinguistic Study of the Osing-Speaking Community in Banyuwangi, Indonesia

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Abstract

This study explores the processes and challenges of linguistic revitalization within the Osing-speaking community in Banyuwangi, Indonesia, in the context of rapid globalization and cultural homogenization. Employing an ethnolinguistic approach, this research combines participant observation, in-depth interviews, and analysis of local cultural practices to examine how language functions as a marker of ethnic identity and cultural continuity. The findings reveal that globalization exerts a dual influence: it contributes to language shift through the dominance of Indonesian and global media, yet simultaneously creates opportunities for revitalization via tourism, cultural festivals, and digital platforms. Community-driven initiatives such as integrating Osing into school curricula, promoting Osing-language performances, and documenting oral traditions, play a central role in preserving linguistic heritage. However, these efforts face structural challenges, including limited institutional support, intergenerational language gaps, and the commodification of culture that risks reducing the language to a symbolic artifact. This study underscores the importance of collaborative strategies involving local communities, educational institutions, and policy-makers to sustain Osing as a living language, offering broader insights into the dynamics of minority language revitalization in the Global South.

Keywords*: Osing language; Linguistic revitalization; Ethnolinguistics; Globalization; Cultural identity*

Introduction

In the past few decades, globalization has intensified pressures on minority languages worldwide, but its consequences are never uniform; they are shaped by specific socio-political contexts. In Indonesia, where more than 700 local languages coexist with the national language, the dynamics of language shift are mediated by state integration policies, educational priorities, and regional political economies (Adams et al., 2023; Suwarno, 2020; Zeleke, 2023). While many communities across the archipelago face declining intergenerational transmission of local languages, the case of Banyuwangi, East Java, demonstrates how local histories of cultural politics and regional identity struggles inflect these broader patterns. The Osing language spoken by the indigenous Osing people has long served as a marker of *distinctiveness vis-à-vis* dominant Javanese and national identities, yet it is increasingly threatened by modernization, urban migration, and the ascendancy of Bahasa Indonesia and English among youth (Pollock et al., 2018; Tsuji et al., 2023; Turner et al., 2022).

The Osing language is not only a medium of communication but also a symbolic resource tied to ethnicity, ritual, and territorial belonging. Its decline, however, has become particularly visible in urban Banyuwangi, where schooling, bureaucracy, and labor markets reward national and global lingua francas (Danugroho, 2022a; Resti Nurhayati et al., 2024). In response, local actors including cultural institutions, educators, and community leaders have launched revitalization initiatives ranging from classroom instruction to digital campaigns and cultural festivals. These efforts reflect not just a concern for linguistic survival but also a negotiation of identity and political recognition within the district's evolving cultural economy. Language revitalization scholarship highlights that such processes cannot be reduced to technical preservation. As Hornberger and King (1998) emphasize through the continua of biliteracy, revitalization involves multiple dimensions ideological, sociocultural, and economic while Fishman's (1991) Reversing Language Shift (RLS) model underscores the importance of intergenerational transmission as a precondition for sustainable recovery.

Applying these frameworks allows us to interrogate how the Osing revitalization strategies move across formal and informal domains, and how their effectiveness hinges on both family-level practices and broader institutional support (Nurhadi et al., 2022; Saputra, 2014). At the same time, global scholarship has underscored the tensions between revitalization and commodification. Tourism-oriented branding and cultural performances may grant endangered languages visibility, but often risk transforming them into symbolic capital detached from daily communicative practice (Cortina & Earl, 2021; de Korne, 2010; Sanchez Tafur & García Chinchay, 2022). In Banyuwangi, where the local government has aggressively promoted cultural tourism, Osing revitalization is entangled with these market logics raising critical questions about whether commodification bolsters or undermines linguistic vitality.

Despite a growing literature on language revitalization, research in Indonesia remains heavily skewed toward macro-level policy analysis, leaving grassroots practices, digital mediations, and lived speaker experiences underexplored (Arrighi et al., 2022; Geria et al., 2019). An ethnographic focus on the Osing community thus offers a timely contribution by foregrounding how revitalization is imagined, enacted, and contested in everyday life. Drawing on fieldwork conducted in Banyuwangi between 2023 and 2024, this study examines how diverse actors families, institutions, youth, and digital communities participate in, or resist, the revitalization of Osing. Specifically, it asks: how do language ideologies, commodification processes, and intergenerational dynamics shape the trajectory of Osing's survival? By addressing these questions, the paper seeks to advance critical debates on revitalization in the Global South while illustrating the complex interplay of identity, politics, and economy in sustaining minority languages under late-modern conditions.

Method

This study employed a qualitative ethnographic approach to examine the processes, actors, and discourses involved in the revitalization of the Osing language in Banyuwangi, Indonesia. Ethnography, as both a methodology and a theoretical orientation, enables an in-depth exploration of cultural practices and linguistic ideologies as they are lived and contested in everyday life (Spradley, 2006). Given the focus on intergenerational transmission, institutional roles, and digital media practices, ethnography offered a robust framework for capturing the situated and relational dynamics of language revitalization. Fieldwork was conducted between July 2023 and April 2024 in Osing-

speaking villages and urban neighborhoods in Banyuwangi Regency, including Kemiren, Olehsari, Glagah, and parts of the city center.

Data collection combined participant observation, semi-structured interviews, and digital ethnography. Participant observation included attendance at rituals, cultural festivals (e.g., Barong Ider Bumi, Festival Kuwung), school-based Osing classes, and community meetings organized by Lembaga Adat Osing. These settings provided insights into how Osing was represented, valorized, and sometimes contested (Kutlu-Abu & Arslan, 2023). In total, 45 semi-structured interviews were conducted with elders, activists, schoolteachers, government officials, youth groups, and parents. Sampling followed a purposive and stratified design to ensure diversity in age, profession, and location (Campbell et al., 2012). However, purposive recruitment inevitably carried risks of bias: several community members declined participation due to time constraints or skepticism about research motives, and younger respondents were at times difficult to access.

These challenges were mitigated by prolonged engagement, repeated visits, and building rapport through local intermediaries. Interviews were conducted in Osing and Bahasa Indonesia, depending on participant preference, and subsequently transcribed and translated. This multilingual approach captured both the semantic content and the ideological significance of code-switching practices (Anoegrajekti & Macaryus, 2018). Digital ethnography complemented offline methods by analyzing how Osing was represented and circulated on platforms such as Instagram, TikTok, and YouTube. Following Giménez-Llort (2021), this entailed hashtag tracking, content analysis, and user observation, with particular attention to youth-led language activism and creative online practices. Digital data enriched the offline corpus, offering points of triangulation as well as new evidence of grassroots strategies for revitalization.

Analytically, data were processed through grounded theory principles in an iterative and inductive manner (Flick, 2018). Initial open coding generated descriptive categories directly from transcripts and fieldnotes. These were subsequently refined into focused codes, such as "language pride," "institutional mediation," and "digital creativity," which were tested against new data and reorganized as patterns consolidated. Through constant comparison, these inductively derived categories were linked to broader sociolinguistic concepts such as language ideology, vitality, and commodification (Danugroho, 2020; Portes, 1998). NVIVO 14 was used to manage transcripts, fieldnotes, and digital texts, ensuring systematic organization and transparency in the analytic process. To enhance credibility, multiple strategies were employed. Triangulation across interviews, observations, and digital materials allowed for cross-validation of findings.

Member checking with selected informants provided opportunities to confirm interpretations and adjust misrepresentations. Reflexive memoing Holborow (2018) was maintained throughout, not only to document analytic decisions but also to interrogate the researcher's positionality. As a non-Osing outsider, the researcher benefited from being perceived as neutral by some participants, yet faced limitations in accessing tacit cultural knowledge and potentially overemphasizing formalized expressions of identity. Acknowledging these dynamics was essential for situating the analysis and avoiding claims of total representation. Ethical protocols included informed consent, confidentiality, and respect for participant autonomy. The methodological design thus sought not only to document revitalization efforts but also to understand how they are embedded in broader socio-cultural and political transformations, while critically engaging with the researcher's own role in knowledge production.

Results

This study reveals that linguistic revitalization in the Osing-speaking community of Banyuwangi is a dynamic and multi-scalar process involving formal institutions, familial transmission, shifting language ideologies, cultural commodification, and structural constraints.

Institutional Interventions and the Culturalization of Language

The revitalization of the Osing language has been significantly shaped by institutional interventions, particularly those led by Lembaga Adat Osing (LAO) and the Banyuwangi Office of Culture. These institutions have actively promoted Osing through curated cultural programs such as Festival Kuwung, Barong Ider Bumi, and school-based language competitions. By embedding the language within highly visible and state-sanctioned events, Osing is reframed not merely as a communicative medium but as a symbolic marker of regional pride and intangible cultural heritage. This institutional mediation illustrates how language revitalization in Banyuwangi is not solely a community-driven process but also a project of cultural governance, where the preservation of linguistic diversity is intertwined with regional identity politics and state development agendas (Picard & Madinier, 2011; Danugroho, 2022a) (Danugroho, 2022b; Picard & Madinier, 2011).

At the same time, such efforts reveal the tensions inherent in the "festivalization" of minority languages. While staged performances and competitive events may enhance visibility and foster symbolic recognition, they also risk commodifying Osing as a cultural spectacle rather than embedding it in everyday communicative practice. The elevation of Osing through festivals aligns neatly with national narratives of multicultural nationalism, yet this alignment raises critical questions about whose interests are served and what forms of authenticity are being constructed. In this sense, institutional revitalization initiatives, while valuable for awareness-building, may inadvertently prioritize representational functions over the reinforcement of intergenerational transmission, thereby exposing the paradoxes of promoting minority languages within frameworks dominated by state and market logics.

Figure 1. Map of Osing-Speaking Communities in Banyuwangi
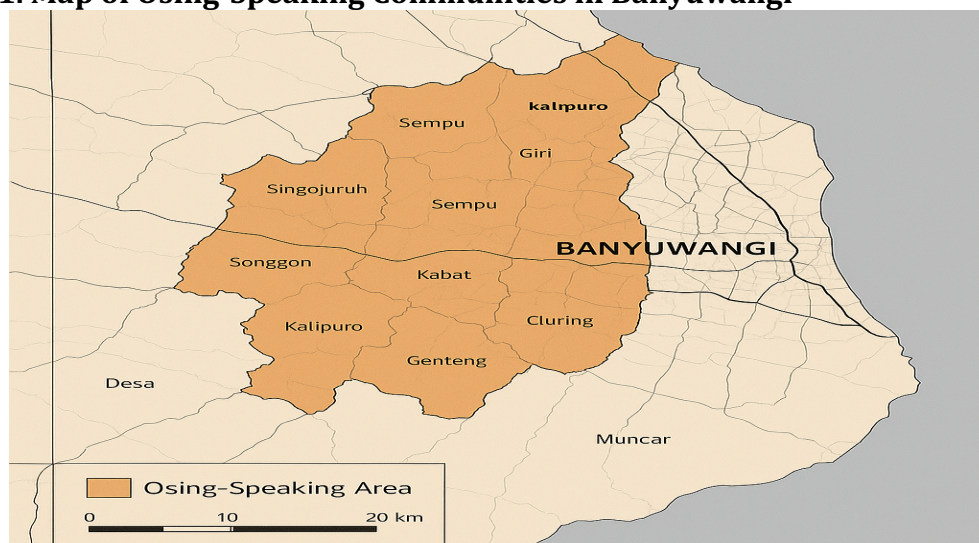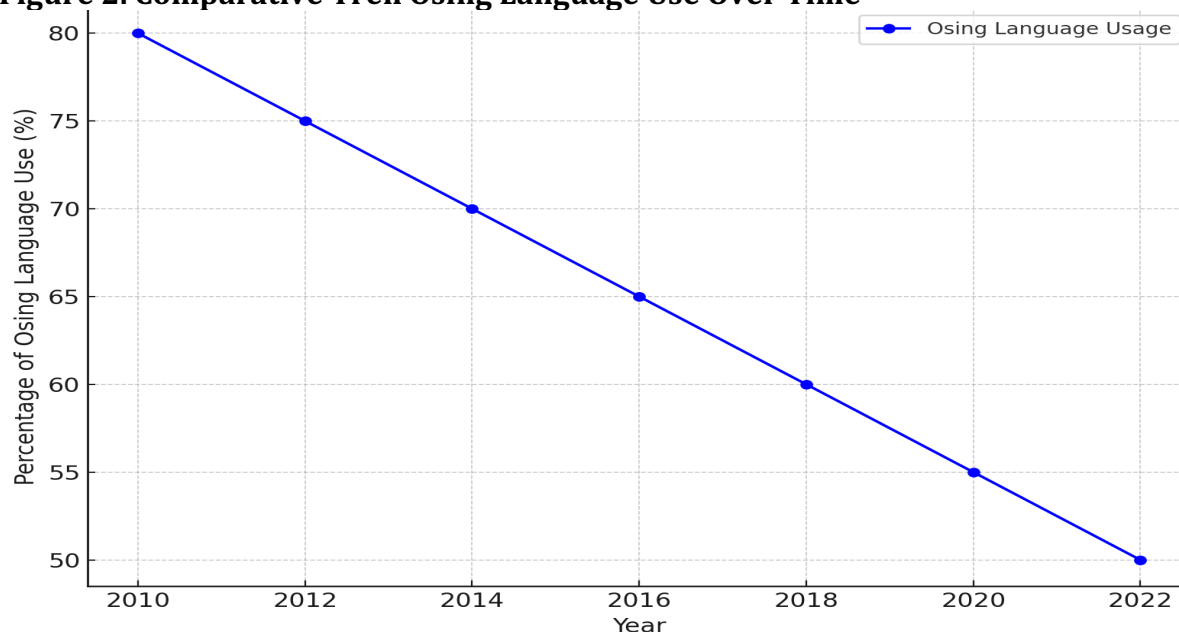

Source: Researchers, 2025

Figure 1 presents a geographical distribution of Osing-speaking communities across Banyuwangi Regency, mapping both rural and semi-urban areas where the language continues to be spoken. The map distinguishes between regions with relatively strong language vitality such as Kemiren, Olehsari, and Glagah and those experiencing more pronounced language shift, particularly in peri-urban zones closer to the regency capital. The spatial visualization illustrates that language maintenance correlates strongly with proximity to cultural institutions, degree of tourism engagement, and levels of urbanization. Communities located within the cultural core identified by longstanding ritual traditions, the presence of Lembaga Adat Osing, and continued use of Osing in domestic and ceremonial domains demonstrate more sustained revitalization efforts. Conversely, areas marked by migration inflows, economic modernization, and infrastructural development tend to exhibit weakened intergenerational transmission and a preference for Indonesian or Javanese. These spatial patterns resonate with previous sociolinguistic research that highlights the role of geography and mobility in shaping language shift trajectories (Klamer & Saad, 2020; Mukhamdanah & Handayani, 2020; Zein, 2020).

However, the survey findings related to language attitudes complicate this picture. While many respondents reported high levels of "pride" in Osing, such declarations may be influenced by social desirability bias, especially in contexts where cultural pride has become politically valorized. The discrepancy between positive attitudes and limited daily usage suggests that symbolic attachment to Osing does not automatically translate into habitual practice. This tension underscores the need for a critical reading of attitudinal data: expressions of pride may reflect ideological commitments to heritage and identity rather than actual linguistic behavior. By visualizing these socio-spatial dimensions alongside the attitudinal ambivalence, Figure 1 demonstrates that revitalization is not evenly distributed but is mediated by overlapping cultural, political, and economic ecologies. It further supports the argument that successful revitalization requires place-based strategies attentive to both structural conditions and the performative dimensions of language ideologies.

Figure 2. Comparative Tren Osing Language Use Over Time
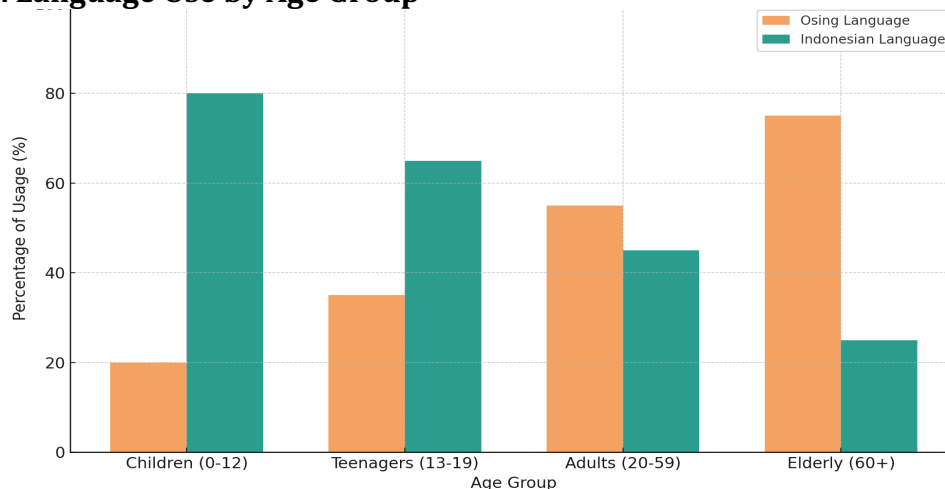

Source: Analyzed by researchers, 2025

Figure 2 illustrates the comparative trend of Osing language use over time, drawing on longitudinal data from 2010 to 2022. The graph reveals a steady decline in the proportion of active Osing usage, falling from 80% in 2010 to 50% in 2022. This downward trajectory points to an ongoing language shift shaped by the growing dominance of Indonesian in education and administration, the expansion of globalized media, and intergenerational transmission gaps within families. While Osing continues to be symbolically valued as an ethnic marker, its everyday communicative role particularly among younger generations appears to be diminishing. Yet this pattern sits uneasily alongside survey findings that report consistently high levels of "pride" in the Osing language. The disjuncture between positive attitudes and declining use cannot be interpreted as a simple paradox; rather, it must be situated within the politics of cultural identity. In a regional context where Osing has been revalorized as heritage and strategically mobilized within cultural policy, respondents may experience ideological pressure to assert pride regardless of their actual practices. Such responses are also susceptible to social desirability bias, whereby affirming cultural loyalty becomes a normative expectation. Consequently, "pride" may function more as a performative statement of belonging than as an indicator of linguistic vitality. Recognizing this contradiction underscores the limits of attitudinal data in assessing language endangerment and highlights the need for methodological triangulation. Only by combining survey research with ethnographic observation and digital analysis can the interplay between ideology, practice, and identity in the Osing community be fully understood.

Intergenerational Transmission in Domestic Spheres

Despite formal interventions, intergenerational transmission within households remains the most critical determinant of language sustainability. In rural villages such as Kemiren and Olehsari, older generations continue to use Osing as the primary medium of communication. However, data reveal a declining pattern among urban and semi-urban families, where Indonesian dominates. This pattern aligns with Fishman's Ben-David et al. (2010) domain theory, where language vitality depends on intergenerational functionality.

Figure 3. Language Use by Age Group

Source: Analyzed by researchers, 2025

Figure 3 illustrates the distribution of Osing and Indonesian language use across four generational cohorts within the Banyuwangi region. The data reveals a striking generational gradient: while individuals aged 55 and above predominantly use Osing in daily interactions, younger generations, especially those under 25, demonstrate a marked preference for Bahasa Indonesia. Middle-aged speakers (35–54) show transitional tendencies, often engaging in code-switching or reserving Osing for ritual or familial settings. This generational shift supports Ben-David et al.'s (2010) theory of domain-specific language erosion, wherein minority languages become increasingly confined to private and symbolic spheres as dominant languages expand their functional reach. The inverse correlation between age and Osing usage reflects broader sociolinguistic trends observed in multilingual societies undergoing rapid urbanization and standardization. Crucially, the findings point to a tension between family-based transmission and institutional reinforcement: while older generations rely on intergenerational teaching within the household, younger cohorts are more deeply shaped by schooling, media, and state-promoted language ideologies that privilege Bahasa Indonesia (Benu et al., 2023; Rohmah & Widya Nur Wijayanti, 2023; Snoddon & De Meulder, 2020). In this context, the decline is not merely a matter of competence but reflects shifting perceptions, with Osing increasingly regarded by youth as old-fashioned or irrelevant to aspirations tied to modernity and mobility. These findings underscore that revitalization efforts must bridge this divide by strengthening the role of families in transmission while simultaneously leveraging institutional platforms especially schools, cultural programs, and digital media to restore Osing's vitality across age groups.

Figure 4. Intergenerational Transmission of Osing Language.

Grandparents (80% Osing Use) — Parents (60% Osing Use) — Children (35% Osing Use) — Future Generation (20% Osing Use)

Source: Analyzed by researchers, 2025

Figure 4 depicts the intergenerational flow of Osing language transmission, revealing a progressive weakening of linguistic continuity from elders to younger cohorts. While the first generation (grandparents) displays high fluency and consistent use of Osing within domestic and ritual domains, the second generation (parents) demonstrates partial retention often limited to passive understanding or ceremonial use. Among the third generation (children), active proficiency is significantly reduced, with many relying exclusively on Bahasa Indonesia in daily communication. This downward transmission pattern exemplifies Jamallullail and Nordin's (2023) Reversing Language Shift framework, particularly stages 6 through 8, where minority languages persist among elders but fail to function as the primary medium of intergenerational communication. This visual evidence confirms ethnographic observations conducted in rural and semi-urban communities, where Osing is often spoken by elders during rituals, prayer gatherings, and community events, but rarely adopted by children beyond formulaic expressions.

Local government initiatives, such as the inclusion of Osing in school curricula and cultural festivals, have attempted to counter this trend. However, their effectiveness remains contested: while these programs raise visibility, they are often limited in scope, highly symbolic, or delivered inconsistently across schools. Without integration into daily

classroom practice and reinforcement at home, such efforts risk becoming tokenistic rather than transformative. Moreover, their sustainability is uncertain, as program continuity frequently depends on shifting political priorities and short-term cultural agendas. Factors contributing to this decline including shifts in language ideology, urban migration, increased exposure to Indonesian-dominant media, and the symbolic devaluation of vernacular languages within national education systems remain largely unaddressed at the structural level (Danugroho, 2022c). The disruption of vertical transmission not only jeopardizes language survival but also severs cultural knowledge systems embedded in Osing oral traditions. Consequently, revitalization efforts must address the family domain as a strategic site of intervention, while ensuring that institutional programs move beyond symbolic recognition toward long-term, impactful integration that normalizes Osing in everyday intergenerational life.

Ambivalent Language Ideologies Among Youth

The study finds ambivalence among Osing youth toward their ancestral language. While Osing is often valorized as a cultural symbol, it is also viewed as impractical in professional and urban contexts. Many young speakers associate the language with "tradition" and "village life," and see limited social or economic utility in mastering it. This reflects broader ideological tensions between local identity and global aspirations (Hadiwijaya et al., 2022; Webster & Safar, 2020).

Figure 5. Language Attitude Survey Toward Osing
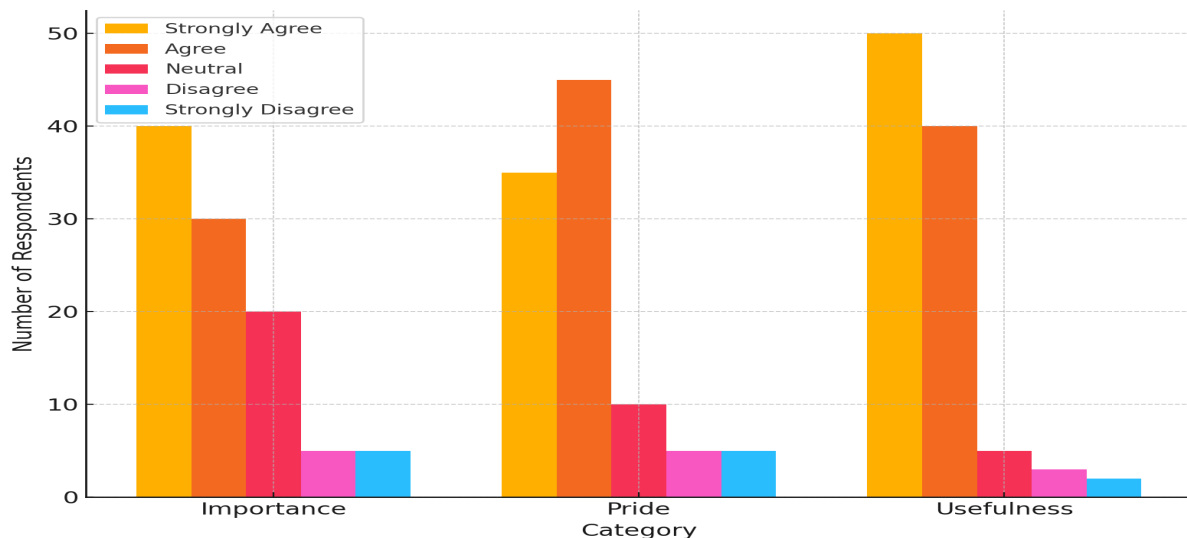
Source: Analyzed by researchers, 2025

The data visualized in Figure 5 presents the results of a language attitude survey conducted among Osing language speakers. The survey aimed to capture participants' perceptions regarding the importance, pride, and usefulness of the Osing language within their community. These three categories were assessed using a Likert scale ranging from "Strongly Agree" to "Strongly Disagree". As seen in the chart, the overwhelming majority of respondents expressed positive attitudes towards the Osing language. In terms of importance, 40% of respondents strongly agreed, and 30% agreed that the language is vital to their community's identity and cultural preservation. Similarly, a significant proportion of participants indicated strong agreement (35%) and agreement (45%)

regarding the pride they feel in speaking Osing, suggesting a high level of linguistic pride within the community.

The usefulness of the language showed a somewhat more divided response. While 50% of participants strongly agreed that the language is useful in daily life, 20% remained neutral, and a smaller portion, 5%, disagreed or strongly disagreed. This may reflect varying degrees of practical engagement with the language in the context of modern-day challenges. The data indicate that the Osing language is viewed with high esteem in terms of its cultural significance and personal value. However, the variation in the perceived usefulness of the language highlights potential areas for further investigation, particularly regarding the role of the language in contemporary social, economic, and educational settings. Further research may be required to explore the nuances of these perceptions and to assess how shifts in language use and attitudes impact the future vitality of the Osing language.

The Emergent Role of Digital Platforms

Social media platforms such as Instagram, TikTok, and Facebook are emerging as unexpected allies in the revitalization movement. Youth-led digital campaigns using Osing in memes, poetry, and short videos have begun to reshape the language's prestige. These bottom-up initiatives reflect "grassroots digital revitalization" (Resti Nurhayati et al., 2024; Wijaya et al., 2023), offering alternative, affective modes of engagement that traditional institutions often overlook.

Figure 6. Social Media Presence of Osing Language
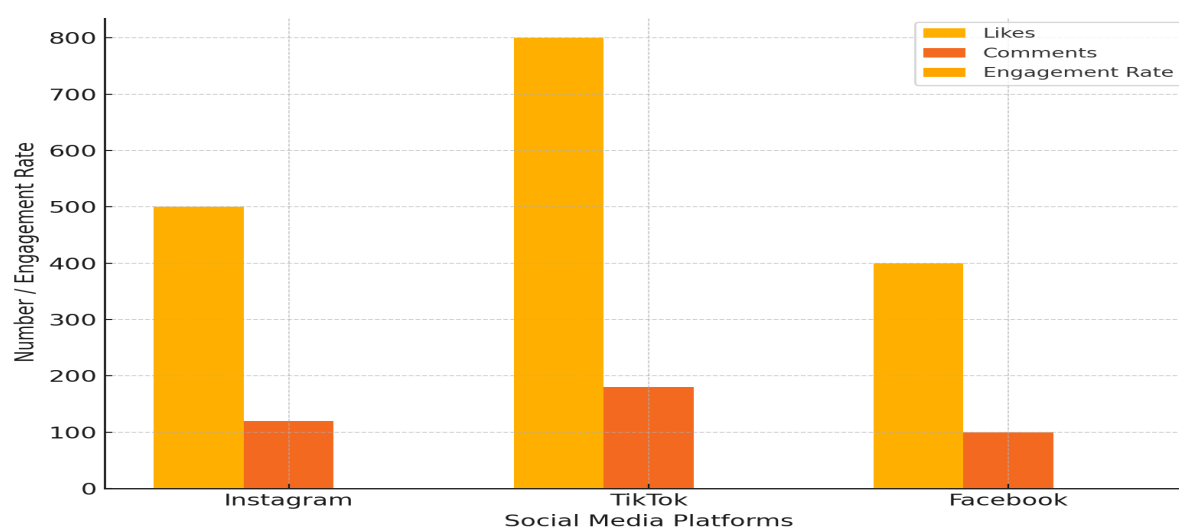
Source: Analyzed by researchers, 2025

Figure 6 illustrates the presence of the Osing language on social media platforms, specifically Instagram, TikTok, and Facebook, by analyzing key metrics such as likes, comments, and engagement rate. These metrics serve as indicators of the extent to which the Osing language is actively used and received by the online community. The data reveals significant engagement across all three platforms, with TikTok standing out as the platform with the highest number of likes (800), followed by Instagram (500) and Facebook (400). This trend highlights the growing popularity of short-form video content, particularly on TikTok, as a medium for language use and cultural expression. In terms of comments, TikTok again leads with 180 comments, followed by Instagram with 120, and

Facebook with 100. The relatively higher number of comments on TikTok suggests greater user interaction, likely due to the interactive nature of TikTok's content format, which encourages discussions and reactions to videos.

The engagement rate, calculated as the ratio of likes and comments to total followers, further supports the prominence of TikTok, with an engagement rate of 0.22, significantly higher than Instagram (0.15) and Facebook (0.12). This indicates that while Facebook and Instagram attract a larger audience in terms of raw numbers, TikTok fosters more active and engaged interactions per user. These findings suggest that the Osing language is being effectively integrated into social media, particularly on platforms like TikTok, which show higher user interaction and engagement. When compared with other cases of digital vernacular revitalization, such as Javanese youth communities in Yogyakarta using Instagram memes (Zulkarnain, 2022), Balinese initiatives on YouTube (Suteja, 2019), or Baduy resistance to digital adoption (Triko et al., 2022), Osing's online presence appears neither isolated nor exceptional but part of a broader trend in which minority languages negotiate their survival through selective digital mediation. What distinguishes the Osing case, however, is its relatively strong uptake among youth through performative and entertainment-oriented formats, suggesting that digital engagement may represent a new arena for revitalization, albeit one that risks privileging visibility and performance over depth of intergenerational transmission. Further research could examine the types of content that drive this engagement and whether digital popularity translates into sustained language use beyond the online domain.

Structural Challenges in Formal Education

Despite policy initiatives to include Osing in school curricula as local content (muatan lokal), implementation faces multiple challenges. Teachers often lack linguistic competence, textbooks are scarce, and educational policy is inconsistent. Furthermore, some schools treat Osing as an optional subject with minimal contact hours, reducing its institutional impact.

Table 1. Challenges in Osing Language Education

No	Challenge	Description	Implication
1	Limited Number of Qualified Teachers	Few fluent Osing speakers are trained to teach it.	Weakens instructional quality and language transmission.
2	Lack of Standardized Materials	Absence of formal textbooks and curriculum frameworks.	Results in inconsistency and fragmentation in teaching.
3	Sporadic Policy Enforcement	Muatan lokal policies are applied unevenly across schools.	Creates discontinuity and marginalization.
4	Weak Teacher Training Programs	Limited opportunities for professional development.	Teachers feel unprepared and disengaged.
5	Low Institutional Priority	Osing is often not prioritized in school timetables.	Sends the message that local language is less valuable than core subjects.
6	Urbanization and Prestige Shifts	Language viewed as outdated by urban youth.	Undermines motivation and transmission.

Source: Analyzed by researchers, 2025

Despite policy mandates encouraging the inclusion of local languages in formal education, the institutionalization of Osing within the school system of Banyuwangi remains fragmented and inconsistent. As shown in Table 1, several structural and ideological barriers continue to undermine the effective transmission of the language in educational contexts. The most pressing issue concerns the shortage of qualified teachers who possess both fluency in Osing and the pedagogical training required to teach it. This is exacerbated by the absence of standardized instructional materials, such as textbooks, curriculum frameworks, and assessment tools, which results in uneven implementation across schools and classrooms. Moreover, policy enforcement at the district level is often sporadic and lacking systematic oversight, leading to fragmented program continuity from one academic year to the next.

Teachers interviewed during fieldwork also reported minimal institutional support, noting that Osing is frequently relegated to optional or extracurricular status with very limited instructional time. Such marginalization contributes to the perception that local languages are secondary to core national subjects a perception that directly affects student motivation and engagement (Danugroho, 2024; Nur Nafisa Salsabila & Agus Danugroho, 2023). In addition, macro-social dynamics such as urbanization, internal migration, and the prestige of Indonesian as the national language have shifted language ideologies, especially among youth. In urban and peri-urban settings, Osing is increasingly viewed as a relic of the past, disconnected from modern aspirations and upward mobility. This ideological shift further weakens institutional efforts, as students are often reluctant to invest in a language perceived as culturally symbolic but economically irrelevant. In sum, Table 1 encapsulates the multilevel challenges pedagogical, policy-based, ideological, and sociocultural that must be addressed if Osing is to transition from symbolic recognition to sustainable educational integration.

Discussion

The revitalization of the Osing language in Banyuwangi exemplifies the complex and uneven trajectories of minority language survival in late modernity. While institutional interventions and community practices have generated renewed visibility, these processes unfold within broader political, economic, and ideological structures that complicate sustainability. To capture this complexity, the findings are best understood through three interconnected themes: contested authenticity, shifting domains of use, and the ambivalent role of commodification.

First, questions of contested authenticity underpin nearly all revitalization practices. The involvement of Lembaga Adat Osing and the Department of Culture in festivals and competitions has undoubtedly raised the symbolic profile of Osing, positioning it as both heritage and regional pride. Yet this symbolic framing risks reducing the language to a performance for external consumption, echoing Yu (2022) critique of framing the language for the market. The paradox is that visibility does not necessarily equate to viability: ritualistic Osing performed during Barong Ider Bumi, for instance, may project authenticity to audiences but fails to secure everyday communicative vitality among younger speakers. This tension illustrates how authenticity itself becomes a contested resource, mobilized by institutions, communities, and individuals for different ends.

Second, the findings highlight shifting domains of intergenerational transmission as the key fault line of Osing vitality. Older generations retain strong fluency and employ Osing in ritual, domestic, and communal settings, whereas younger cohorts largely confine the language to symbolic or formulaic uses. Survey results indicating high pride

but low use suggest the influence of social desirability bias and ideological pressure to affirm Osing's cultural value despite limited practice. As Woolard (2022) reminds us, language ideologies mediate the perceived legitimacy of codes, and in Banyuwangi, Osing is often ideologized as a "language of heritage" rather than a language of modern life. The outcome is a domain-specific erosion Ben-David et al. (2010) where Osing survives in ritual and familial niches but loses ground in education, work, and urban peer interaction.

Third, the role of digital practices and commodification reveals both opportunities and contradictions. Social media platforms especially TikTok emerge as new arenas of bottom-up revitalization, where Osing is creatively deployed in memes, storytelling, and performative content. These practices resonate with Pollock et al. (2018) concept of "language as local practice" illustrating youth agency in reshaping prestige. Yet such engagements risk privileging visibility over depth, raising the question of whether digital popularity translates into sustained transmission. Tourism likewise functions as a double bind: while it increases Osing's exposure and economic value, it simultaneously fosters heritage essentialism, where language is commodified as an aesthetic symbol divorced from everyday life.

Taken together, these themes suggest that Osing revitalization cannot be reduced to a linear narrative of decline or recovery. Instead, it reflects a dynamic negotiation of authenticity, ideology, and practice across multiple domains. The interweaving of institutional recognition, familial erosion, digital creativity, and commodified display demonstrates that revitalization is at once symbolic and practical, resistant and adaptive. For Osing to endure as a living language rather than a festival artifact, structural commitments are required: investment in curriculum and teacher training, alignment of language policy with everyday practice, and recognition of hybridity as a legitimate mode of linguistic resilience. In this light, Osing revitalization is less about preserving a "pure" tradition than about enabling new forms of practice that reconcile heritage with modernity.

Conclusion

This study demonstrates that the revitalization of the Osing language in Banyuwangi is a complex, multidimensional process situated within overlapping sociocultural, economic, and political domains. Institutional actors such as cultural bodies and schools have played a vital role in shaping the symbolic visibility of Osing through festivals, educational programs, and local policies. However, these efforts often remain performative and uneven, hindered by inadequate teacher training, lack of standardized materials, and the marginalization of local languages in national curricula. While the institutionalization of Osing fosters a sense of cultural pride, it does not automatically translate into intergenerational continuity. At the grassroots level, familial transmission remains the most resilient domain for sustaining Osing, particularly in rural settings where everyday communication still relies on local language. Nevertheless, youth perspectives on Osing are marked by ambivalence. Although many recognize its cultural importance, they question its economic and pragmatic value. This reflects a broader ideological tension between cultural rootedness and neoliberal aspirations, where language prestige is increasingly measured through its alignment with modernity, mobility, and global capital. In this regard, Osing faces challenges similar to other minority languages grappling with symbolic recognition but limited functional utility. Despite these challenges, digital platforms have emerged as promising alternative arenas for linguistic revitalization. Through social media, young Osing speakers engage with their

linguistic heritage in creative, affective, and performative ways, thereby reconfiguring language prestige from the bottom up. However, such innovations remain fragile without sustained institutional support and structural inclusion in formal education. The revitalization of Osing, as this study concludes, must move beyond the spectacle of cultural display and embrace a holistic, adaptive model one that is intergenerational, multimodal, and deeply rooted in the lived experiences of its speakers.

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