



Strategies for Revitalizing the Banjar Language in Banjarmasin City

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Abstract

Banjar language, as one of the regional languages in South Kalimantan, faces significant challenges in maintaining its existence amid globalization and the dominance of Indonesian and foreign languages. This article examines the importance of revitalizing the Banjar language as part of efforts to preserve the culture and identity of the Banjar community. The study identifies several reasons why the Banjar language needs to be revitalized, including its valuable cultural values and local wisdom. Based on observations, interviews, and surveys, it was found that many Banjar speakers are no longer familiar with traditional vocabulary, with some even hearing certain terms for the first time. Additionally, the phenomenon of language shift is evident through the use of Indonesian and foreign languages in everyday life. Therefore, this article proposes various revitalization strategies, including the implementation of Banjar language as a medium of instruction in primary schools, the integration of Banjar language into local subject lessons, and government support in organizing language festivals to attract the interest of younger generations. By involving the community, supportive educational policies, and public sector support, it is hoped that the revitalization of the Banjar language can be effectively realized, preserving the language and Banjar culture for the future.

Keywords: *Revitalization; Facts; Vitality; Strategy*

Introduction

Banjar language is one of the minority languages in the world, included among the 726 languages spoken in Indonesia (Irawan, 2014:12). This language plays an important role in preserving the culture and social identity of the Banjar community. According to Crystal (2000), language revitalization is crucial for maintaining cultural continuity and social identity. However, various challenges are faced in efforts to preserve the Banjar language, ranging from the decline in vocabulary knowledge to the influence of more dominant languages.

One indication of the decline in the Banjar community's language ability is the unfamiliarity with certain vocabulary, expressions, or proverbs specific to the Banjar language. For example, words and phrases like *tampurung ulakan* (a divorced couple who remarries, divorces again, and then reunites), *bacina buta*, *lihum bapair*, *kurihimg simpak*, *pitua*, and *pilanggur* are increasingly rare or even unknown to most speakers.

This condition supports the statement by Mbeté (2009:2) that all languages in the archipelago, including both major and minor regional languages, are in a threatened state. This threat is driven by several factors, such as the lack of support from speakers, insufficient government policies, and the dominance of the national language and foreign languages, which are perceived to have higher prestige. Additionally, individual social and economic goals within society also play a significant role in encouraging language shift (Holmes, 1992:66).

In this context, society tends to prefer using the national and foreign languages because they are considered to offer higher social status and better economic opportunities. This phenomenon is reinforced by Gumperz's theory (1982:101) that in multilingual regions, code-switching and code-mixing between languages often occur. This leads to the decline in the use of regional languages, including Banjar.

Regional languages, such as Banjar, are cultural assets containing local wisdom. However, their use often ranks third in priority, after high-prestige foreign languages and the widely used national language. Therefore, efforts to preserve the Banjar language are essential, not only to ensure the language's continuity but also to preserve the local wisdom embedded in it.

In the context of globalization, the challenges of preserving regional languages become more complex. The dominance of global languages such as English and Mandarin not only influences individual preferences but also education policies, which often prioritize the teaching of foreign languages. As a result, younger generations tend to have lower competence in their regional languages. This aligns with Fishman's (1991) view that the survival of a language heavily depends on intergenerational transmission. When regional languages are no longer taught or used within the family environment, their existence becomes increasingly threatened.

In line with this, Kamariah et al. (2023) state that the Banjar language contains many cultural values found in its vocabulary, expressions, and proverbs. They emphasize that expressions such as *tampurung ulakan* are not just words but also reflect the local wisdom that mirrors the Banjar community's worldview and social relationships. The loss of such vocabulary, they argue, indicates the loss of part of the Banjar community's cultural identity.

Kamariah et al. (2023) also highlight the importance of collective efforts in preserving the Banjar language. "Revitalization of the Banjar language must involve various parties, including the government, the community, and educational institutions," they write. One suggested approach is to integrate Banjar language into school curricula, either through special subjects or extracurricular activities. This approach is considered effective in sparking interest among the younger generation in regional languages while also increasing their appreciation for Banjar cultural heritage.

According to the Kamus Besar Bahasa Indonesia (KBBI Daring, 2018), revitalization is defined as the process or action to revive or re-energize something. In the context of language, King (2001) defines revitalization as efforts to enhance the form or function of a language that is threatened by language loss or even language death. Language preservation is considered crucial because it plays a significant role in maintaining cultural diversity, preserving ethnic identities, improving social adaptability, and fostering linguistic sensitivity (Crystal, 2000). Regional languages, like Banjar, are not only tools of communication but also reflections of culture, local wisdom, and the ethics of society.

Banjar language needs special attention for revitalization because it carries valuable cultural values. First, Banjar language contains rich local culture, reflected in the expressions and proverbs used in daily life. Second, it holds local wisdom that guides individuals in facing life's challenges, such as the expression *tampurung ulakan*, which teaches about the dynamics of human relationships. Third, Banjar language is often considered more polite in conveying messages compared to other languages, reflecting the values of courtesy cherished by its speakers.

One of the unique features of the Banjar language is the diversity of synonyms that reflect its linguistic richness. Banjar language has many variations of vocabulary that refer to the same meaning. For example, the word "pergi" (to go) in Banjar has synonyms such as *pargi*, *bujur*, and *umbay*. Furthermore, for the word "lihat" (to see), there are synonyms like *mangandangi*, *mamalihat*, and *mantarut*. This diversity shows the flexibility of Banjar language in adapting expressions based on social or cultural context. Such vocabulary variations not only enrich the language itself but also provide a unique nuance in communication within the Banjar community. For these reasons, revitalizing the Banjar language is an important step to preserve the cultural identity and local wisdom of the Banjar people, as well as to protect this language from the threat of extinction.

Revitalizing the Banjar language is not just a linguistic issue but also a strategic step in preserving the cultural identity and local wisdom of the Banjar community. One crucial step is raising awareness among the community about the importance of the Banjar language through education, media, and cultural activities. Banjar language and cultural festivals, teaching Banjar in schools, and digitizing vocabulary and folklore can be strategic efforts to engage the younger generation. Thus, preserving the Banjar language can become an integral part of the national cultural heritage preservation efforts.

Research Method

This study uses a qualitative descriptive approach. This approach is chosen to describe in-depth phenomena related to the preservation of the Banjar language, including challenges, opportunities, and the local wisdom contained in the language. The focus of this research is to explore the perceptions and experiences of Banjar speakers regarding the use of their language in daily life and the factors that influence the preservation of the language. The qualitative descriptive research is considered effective for understanding the socio-cultural context in detail (Creswell, 2016).

Data Collection Techniques

To obtain comprehensive data, this study uses three data collection techniques, namely:

1. Observation

Observation was conducted to directly observe how the Banjar language is used in daily interactions by speakers. The observation includes both formal and informal situations, such as family conversations, workplace interactions, and language use in traditional and cultural events. This technique is considered effective for exploring natural language use behavior (Silverman, 2020).

2. Interviews

In-depth interviews were conducted with several Banjar speakers as key informants. The purpose of these interviews was to explore their views, experiences, and attitudes toward the Banjar language. The information gathered includes the frequency of language use, understanding of certain vocabulary, and factors that encourage or hinder the use of Banjar. The interview technique helps to explore individual perspectives in greater depth (Patton, 2019).

3. Questionnaires

A questionnaire was used to collect data from a larger number of Banjar speakers. This questionnaire was designed to determine patterns of Banjar language use, the level of understanding of

specific vocabulary, and the attitudes of speakers toward language preservation efforts. The questionnaire allows researchers to efficiently reach a broader group of respondents (Bryman, 2021).

Data Sources

The data sources for this study are 50 Banjar language speakers selected purposively. These speakers come from various age groups, educational backgrounds, and social environments to provide a more representative picture. Respondents were selected from both the Banjar region and migrant communities, allowing for the exploration of Banjar language use in different contexts. Purposive selection of informants ensures the collection of data from respondents relevant to the research objectives (Etikan, 2020).

Data Analysis Techniques

The collected data were analyzed using thematic analysis techniques. The analysis steps include:

1. Data Reduction

Data obtained from observations, interviews, and questionnaires were summarized, focused, and filtered to select information relevant to the research objectives. Data reduction aims to organize the data in a more structured manner (Miles, Huberman, & Saldaña, 2014).

2. Categorization and Theme Identification

The summarized data were then categorized based on key themes, such as the level of Banjar language use, understanding of specific vocabulary, and public attitudes toward language preservation. This process helps identify patterns and relationships between the data (Braun & Clarke, 2021).

3. Conclusion Drawing

Once the main themes were identified, the researcher drew conclusions that reflect the study's findings. These conclusions were validated by triangulating data from various sources to ensure the reliability and validity of the research results (Creswell, 2016).

Research Results and Discussion

1. Usage of the Banjar Language in Banjarmasin

Based on the results of observations, interviews, and questionnaires conducted with the respondents, it was found that many words in the Banjar language are unknown to some speakers, especially among the younger generation. In fact, during in-depth interviews, some respondents admitted to hearing certain words for the first time, even though these words are commonly used in daily conversations. This indicates a decline in understanding and usage of traditional vocabulary in the Banjar community's daily life.

This phenomenon aligns with Crystal's (2000) findings, which state that a decline in understanding regional languages is often due to a lack of intergenerational language transmission. With the growing dominance of national and foreign languages, speakers of regional languages, including Banjar, have become increasingly limited in their use of traditional vocabulary.

This condition is further exacerbated by the fact that younger generations are more frequently exposed to mass media in Indonesian or foreign languages, which are often perceived as "modern" and "prestigious" (Baker, 2011). As a result, understanding of local vocabulary, such as *tampurung ulakan* or *lihung bapair*, has diminished, even though these words are an integral part of the cultural wealth and identity of the Banjar community. Therefore, it is crucial for the community and related stakeholders to take initiatives to revitalize the Banjar language to ensure these traditional vocabularies are not lost and can be passed down to future generations.

Given this phenomenon, the revitalization of the Banjar language is essential to enable speakers, especially the younger generation, to once again understand and apply traditional vocabulary in their daily lives, thereby preserving Banjar cultural identity. For further details, refer to Table 2.

Table 2. Banjar Language Speakers Unfamiliar with Banjar Vocabulary in Daily Life

No	Banjar Language Vocabulary	Meaning
1	Tampurung ulakan	A married couple divorces, then each remarries someone else. Afterward, they both divorce their new partners and remarry each other. It means "circling back to the same place."
2	Bacina buta	A husband who has already divorced his wife with a <i>triple talaq</i> then arranges for his wife to marry someone else so he can remarry her.
3.	Lihum bapair	A restrained smile.
4.	Kurihing simpak	Someone who smiles reluctantly, hiding sadness in their heart.
5.	Pitua	Mantra
6	Pilanggur	The impact of violating taboos for unmarried women.
7	Palungkang	The air ventilation section above the window.
8	Padangan	Kitchen
9	Cucut	Teapot
10	Jidar	Basin

The decline in understanding of Banjar language vocabulary, such as *tampurung ulakan*, *bacina buta*, *lihung bapair*, *kurihing simpak*, *pitua*, *pilanggur*, *palungkang*, *padangan*, *cucut*, and *jidar*, reflects a concerning phenomenon regarding the preservation of regional languages, especially in Banjarmasin. Based on interviews and surveys, many Banjar language speakers, particularly the younger generation, do not recognize or are unaware of the meanings of these words, even though these words are commonly used in daily life. This can be analyzed from several perspectives:

1. Language Shift

This phenomenon indicates a language shift caused by the dominance of Indonesian as the national language and foreign languages considered more prestigious. As the use of Indonesian increases in education, media, and social communication, the younger generation is increasingly exposed to languages deemed more modern and "global." As a result, the use of Banjar language in daily life, especially traditional vocabulary, has decreased. As stated by Holmes (1992), social, economic, and political influences play a significant role in shifting the use of regional languages.

2. Limited Intergenerational Language Transmission

The reduction in the use of traditional vocabulary is also linked to the lack of intergenerational language transmission. Children and teenagers are more exposed to Indonesian and digital media that use Indonesian or foreign languages, making them tend to ignore the use of Banjar vocabulary in their daily

lives. This aligns with Fishman's (1991) view that language revitalization can only be achieved if the language is continuously passed down from one generation to the next. Without this, the language is at risk of extinction.

3. Lack of Teaching and Learning of Banjar Language

One of the main causes identified in this study is the lack of Banjar language teaching in formal education systems. Most schools in Banjarmasin focus more on teaching Indonesian and foreign languages, with little or no attention given to teaching regional languages. However, as stated by Kamariah et al. (2020), regional languages play an essential role in preserving culture and social identity. Without regional language education, the younger generation loses an understanding and appreciation for local vocabulary and culture.

4. Social Impact and Cultural Identity

Not recognizing vocabulary such as *tampurung ulakan* (a term for a couple who divorces and remarries someone else, then divorces again and remarries their original partner), *bacina buta* (a term for someone who is extremely ignorant), or *lihung bapair* (a term for someone who is suffering or facing difficulties in life) shows the loss of connection with local wisdom and cultural values of the Banjar people. These words are not just words, but carry profound meanings that reflect how society views social relationships and life. Losing understanding of these words also means losing part of the cultural and social identity of the Banjar people.

5. Globalization and Modernization Factors

Globalization also plays a major role in this phenomenon. The influence of global culture through social media, television, and international films has caused regional languages, including Banjar, to be marginalized. As Gumperz (1982) noted, in multilingual societies, language use tends to shift to languages perceived as more prestigious or more important in social and economic contexts.

The decline in understanding of rare Banjar vocabulary indicates an urgent need to preserve and revitalize the Banjar language. Without serious efforts to maintain these traditional words, the Banjar language risks losing the cultural meaning and local wisdom embedded within it. Therefore, measures such as teaching Banjar language in schools, strengthening the role of local media in using the language, and language preservation programs that involve the community are essential to ensure the Banjar language remains alive and used by future generations.

Table 2: Use of Foreign Languages While Speaking Banjar

No.	Usage in Banjar Language	Word Form in Banjar Language
1	Uki dih	Enggeh
2	Ayu kita gu	Ayu kita tulakan
3	Come on	Ayu
4	Taylor Udin	Penjahit Udin
5	Barber Shop	Tukang Gunting
6	Ayam kentucky	Gaguduh Ayam
7	Banana Roll	Pisang Bagulung
8	Vulkanisir	Tambal ban
9	Sing a song	Manyanyi sauting lagu
10	Bakery Cyrstall	Roti Kristal
11	Laundry	Cuci pakaian
12	Full	Dorong
13	Push	Tarik

1. The Influence of Globalization and Modernization

The use of foreign languages in daily conversation, as reflected in the terms used in Banjar speech, shows a strong impact of globalization. For example, the term "Barber Shop" replaces the local term for a hair salon, or "Ayam Kentucky," which is an adaptation of KFC (Kentucky Fried Chicken). This aligns with Crystal's (2000) view, which states that global languages, especially English, are increasingly dominating communication in many countries, including Indonesia. The use of foreign languages in daily conversation not only reflects external cultural influence but is often considered more modern and practical.

2. Economic and Social Needs

Some of the terms used, such as "Laundry," "Full," and "Push," are more related to the economic and social needs of a society increasingly connected to the outside world. For instance, the word "Laundry" refers to laundry services, which are more commonly known by the foreign term than by a local one. Likewise, "Push" may be used in the context of promotions or marketing activities, and "Full" in food ordering or reservation contexts. The use of these foreign terms may be seen as more efficient and easier to understand in certain situations. As Holmes (1992) mentioned, the use of foreign languages is often associated with a higher social and economic status, reflecting a stronger connection to the global community.

3. Changes in Social Values and Perception

Furthermore, the use of foreign languages in Banjar speech also reflects changes in social perceptions. For example, "Taylor Udin" could refer to a place name or a brand, and "Sing a song" is an adaptation of the common English phrase used in entertainment contexts. This phenomenon shows how foreign languages are adopted into the local language structure as a status symbol or a tendency to be more modern. As Gumperz (1982) noted, language can serve as a code-switching tool that reflects social strata and individual identities within a multilingual society.

4. The Role of Foreign Languages in Replacing Local Vocabulary

Many of these foreign terms replace or alter the function of local vocabulary. For example, the term "Banana Roll" is more commonly known as a fast food item than by a local name in Banjar. This reflects a change in the eating habits and preferences of the Banjar community, where global trends tend to be followed rather than maintaining local food culture. Similarly, the term "Vulkanisir" refers to the process of repairing tires using specific technology, which is more commonly recognized by this foreign term than its local equivalent.

5. Challenges in the Preservation of Banjar Language

The use of foreign languages presents a challenge for the preservation of the Banjar language, as more and more foreign terms are used in daily conversation, potentially reducing the use of local vocabulary. With the increasing globalization of the world, especially through social media and the internet, younger generations tend to use foreign languages in their social interactions. This leads to a language shift, where Banjar is increasingly marginalized. As Fishman (1991) stated, without efforts to preserve regional languages, they may face the threat of extinction, as younger generations no longer use them in everyday life.

The use of foreign languages in Banjar's daily conversations highlights a complex phenomenon, where globalization, modernization, and social changes influence the way people communicate. While the use of foreign terms like "Barber Shop," "Laundry," and "Sing a song" can be seen as a response to social

and economic needs, it also potentially reduces the diversity of Banjar vocabulary and sidelines the local language. Therefore, revitalizing Banjar language is essential to ensure that local vocabulary remains alive amidst the growing dominance of foreign languages and globalization.

Table 3: The Use of Indonesian Language When Speaking Banjar

No	The Use of Indonesian Language When Speaking Banjar	Banjar Language
1	Kan bisa mahantas	Kan kawa mahantas
2	Kenapa lama ngga cungul	Camapa lawas kada cungul
3	Tolong ambilkan butul	Tulung ambilakan butul
4	Gue tuhuk nungguin lu	Ulun tuhun mahadangi Pian
5	Makan pisang goreng	Makan gaguduh.

The Phenomenon of Using Indonesian in Daily Conversations Among Banjar Speakers

The use of Indonesian language in daily conversations among Banjar speakers shows a blend between local languages and the national language. This can be seen in examples such as "Kan bisa mahantas," "Kenapa lama ngga cungul," "Tolong ambilkan butul," "Gue tuhuk nungguin lu," and "Makan pisang goreng." This mix reflects changes in communication and the strong influence of the Indonesian language, particularly among the younger generation. Below is an analysis of this phenomenon:

1. The Influence of Indonesian as the National Language

As the use of Indonesian becomes more dominant in education, media, and daily life, many Banjar speakers begin mixing Indonesian into their conversations. For example, in the sentence "Kenapa lama ngga cungul" or "Tolong ambilkan butul," words like "kenapa" and "ngga" (short for "tidak" or "no") are Indonesian vocabulary used in a context where Banjar vocabulary, such as "apakah" or "apa" for "kenapa," could have been used. This shows how Indonesian has started to act as a "replacement" for local vocabulary, a common phenomenon in bilingual or multilingual communities.

2. Language Shift and Code Mixing

The use of Indonesian in daily Banjar speech, such as in the sentence "Gue tuhuk nungguin lu," illustrates the phenomenon of code mixing, where speakers use two languages simultaneously in one conversation. This sentence, containing Indonesian elements like "gue" (I), "lu" (you), and "nungguin" (waiting), reflects the use of language that is more easily understood in informal contexts. This code mixing is common among younger generations who are more familiar with using Indonesian in social media and educational settings. As Gumperz (1982) suggests, code mixing is a normal phenomenon in multilingual societies, where individuals often switch between languages in the same conversation.

3. The Influence of Media and Technology

One of the main reasons for the increasing use of Indonesian in daily conversations is the dominance of mass media, especially social media, which primarily uses Indonesian. For example, in the phrase "Makan pisang goreng," the term "pisang goreng" is a common Indonesian term, replacing the potential use of a Banjar term. Indonesian is more frequently encountered in entertainment, education, and media, leading people, especially the younger generation, to prefer using Indonesian over Banjar. This reflects the influence of globalization and modernization, where Indonesian has become the dominant language bridging various ethnic groups in Indonesia.

4. Changes in Social Communication

The use of Indonesian also reflects changes in social communication. As social and cultural strata become more heterogeneous, speakers of local languages, like Banjar, tend to use Indonesian in daily conversations because it is considered more neutral and understood by a wider audience. Phrases like "Kan bisa mahantas" reflect a shift from local expressions that could be replaced with phrases more commonly heard in Indonesian conversations, such as "kenapa bisa begitu" or "apakah itu bisa terjadi?"

5. Impact on the Preservation of the Banjar Language

Although the use of Indonesian in Banjar conversations is common, it poses a risk of reducing the use of Banjar vocabulary, especially among the younger generation. According to Crystal (2000), one of the factors leading to the endangerment of regional languages is the shift in language use due to the dominance of another language, in this case, Indonesian. When Banjar is mixed with or even replaced by Indonesian, there is a potential for the gradual loss of local vocabulary. This language mixing poses challenges for the preservation of Banjar as a part of Banjar cultural identity.

6. Social Understanding and Identity

While the use of Indonesian in daily conversations reflects a larger social change, it also impacts the cultural identity of the Banjar community. In this context, the use of Indonesian in sentences like "Tolong ambilkan butul" (replacing local terms) shows that Indonesian, as a more common language, plays an important role in facilitating communication across different social groups. However, the loss of local vocabulary and expressions in the regional language reduces the richness of culture embedded in the Banjar language itself.

The use of Indonesian in daily Banjar conversations illustrates an unavoidable phenomenon of language mixing in multilingual societies. This is driven by globalization, technological advances, and the dominance of mass media in Indonesian. While using Indonesian facilitates communication, especially in broader social contexts, it also raises challenges for preserving local vocabulary and expressions, which are crucial parts of Banjar cultural identity. Therefore, it is important to be aware of the impact of using the national language in daily conversations and encourage efforts to revitalize Banjar to preserve the richness of local language and culture.

2. Vitality of the Banjar Language in South Kalimantan

Analysis of the Vitality of Banjar Language Use in South Kalimantan

Language vitality refers to the extent to which a language is maintained and used by its community members in various aspects of life. The use of Banjar in South Kalimantan, as a dominant regional language in the region, faces significant challenges influenced by various social, economic, and cultural factors. In this context, it is important to analyze factors that affect the vitality of the Banjar language, including its role in social life, media usage, education, and the threat posed by other languages, particularly Indonesian and foreign languages.

1. Use of Banjar in Daily Life

Banjar is still widely used in daily life in South Kalimantan, especially in urban areas like Banjarmasin and Martapura, as well as in rural areas. Most Banjar speakers use the language in informal communication with family and friends. However, the use of Banjar in formal communication, such as in offices or educational institutions, is decreasing, replaced by Indonesian, which is viewed as more formal and prestigious.

Based on survey and observational data, although most native Banjar speakers use it in informal social settings, the language's use in public spaces, especially in media and educational institutions, is limited. In many cases, Indonesian is used more frequently, particularly in formal settings or when interacting with non-Banjar speakers. This indicates a language shift, where Banjar is increasingly seen as less relevant in wider communication.

2. Globalization and Modernization

Globalization and modernization play a large role in changing the patterns of Banjar language use. The spread of information technology, social media, and internet-based entertainment (such as films, music, and videos) primarily in Indonesian or even foreign languages like English has affected how younger generations communicate. Banjar is becoming marginalized, especially among the youth who are more exposed to popular culture through media using Indonesian.

As Crystal (2000) states, globalization leads to the dominance of global languages, in this case, Indonesian, which affects the identity of regional languages. Indonesian is considered more modern, functional, and has a broader reach in social life, so Banjar is increasingly seen as a language limited to local and traditional contexts.

3. Banjar Language Teaching in Schools

One of the factors influencing the vitality of Banjar is the level of teaching of local languages in schools. Currently, Banjar is not a significant part of the formal education curriculum in South Kalimantan. In many schools, Indonesian and foreign languages are prioritized. This has led to the younger generation being less trained in using Banjar in formal contexts or even in daily communication at home. While there have been some initiatives to teach Banjar in schools, many of them remain inaccessible to most students.

Research by Kamariah et al. (2020) shows that teaching regional languages in schools is essential for the preservation of those languages. Without structured teaching integrated into the curriculum, regional languages like Banjar will increasingly be marginalized and lose speakers in the future.

4. Role of Media in the Use of Banjar

Local media plays an important role in maintaining the vitality of the Banjar language. Some local TV and radio stations in South Kalimantan still use Banjar in certain programs, although it is not dominant. Additionally, digital content in Banjar is still limited, with much of the media production prioritizing Indonesian. However, there are efforts by local communities and cultural preservationists to create Banjar-language content, especially through social media platforms.

The role of media in preserving the Banjar language is crucial because media is an effective tool for disseminating language to a broader audience. For example, radio stations or TV programs that use Banjar can help introduce and maintain local vocabulary while strengthening cultural identity within the community.

5. Social and Economic Factors

In South Kalimantan, Banjar plays a strong role in social identity. For many people, using Banjar is part of maintaining social ties with the community and family. However, in economic contexts, Indonesian is more commonly used in professional and business environments. Many individuals choose to use Indonesian in formal interactions with colleagues or clients to create a professional image and expand their social networks. This reflects a social hierarchy in language use, where Indonesian is

considered more prestigious and useful for social and economic advancement, while Banjar is seen more as a community language. However, as Fishman (1991) points out, if regional languages are not used in wider contexts, there is a great risk that they will become endangered.

6. Threat from Foreign Languages

Foreign languages, especially English, are increasingly dominating education, business, and technology sectors. The use of English in these fields influences how people communicate, especially among younger generations exposed to globalization. In this context, Banjar is at risk of being marginalized because people tend to choose languages that are seen as more "global" and relevant to their social and economic needs. The vitality of Banjar use in South Kalimantan faces significant challenges due to the dominance of Indonesian across various sectors of life and the influence of foreign languages.

Conclusion

The preservation and revitalization of the Banjar language in South Kalimantan are crucial for maintaining the sustainability of the local language and culture, which are integral to the identity of the Banjar community. Although the Banjar language is still used in daily life, significant challenges are faced in preserving its use, especially with the dominance of the Indonesian language and foreign languages. Several factors influencing the vitality of the Banjar language include globalization, modernization, the influence of media, and changes in the social and economic patterns of society. Therefore, revitalization strategies involving various sectors, from workplaces, education, media, to government support, are necessary to preserve and strengthen the use of the Banjar language among the younger generation and the wider community. Routine use of the Banjar language in the workplace, its integration into the education curriculum, and its use in public spaces such as signboards and advertisements can reintroduce the Banjar language into the increasingly globalized society. Additionally, efforts to establish the Banjar language as a local subject, hold cultural festivals, and support writers to create works in the Banjar language will enrich the use of this language, while also fostering pride and awareness among the community about the importance of preserving regional languages.

Suggestions

- 1. Strengthening Banjar Language Education:** The local government and educational institutions need to integrate the Banjar language into the school curriculum, both as a local subject and as a medium of instruction at the primary school level. This will help introduce the Banjar language from an early age, forming a habit of speaking it, and ensure its preservation in the future.
- 2. Support for Literary Works:** The government and cultural institutions should provide support to writers and artists who produce works in the Banjar language. Through funding, awards, and the organization of Banjar language literary festivals, it is hoped that these works will become more widely known and appreciated by the public, especially the younger generation.
- 3. Use of Banjar Language in Public Spaces:** To strengthen the existence of the Banjar language, it is important to promote its use in public spaces such as signboards, road signs, advertisements, and other outdoor media. This will help introduce the language to those who are not familiar with it and reinforce its presence in daily life.
- 4. Holding Banjar Language Festivals:** The government and cultural organizations can organize Banjar language festivals to attract the interest of the younger generation to learn and preserve the

language. This festival can include language competitions, art exhibitions, and cultural performances that not only introduce the Banjar language but also increase public pride in their language and culture.

5. Banjar Language Preservation Campaign: A more intensive campaign is needed to raise public awareness of the importance of preserving the Banjar language. Through social media, local television, and public events, this campaign can reach various segments of society and foster a sense of ownership of the regional language.

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