



## The Sociology of History Education: Revitalizing the Lampung Language in Historical Narratives

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### Abstrak

Penelitian ini mengkaji peran sosiologis pendidikan sejarah dalam melestarikan dan merevitalisasi bahasa Lampung. Penurunan penggunaan bahasa Lampung mencerminkan tantangan sosial budaya dan pendidikan yang lebih luas, terutama dalam kurikulum sejarah, di mana narasi nasional yang dominan sering kali mengesampingkan sejarah lokal. Dengan menggunakan pendekatan sosiologi kritis, penelitian ini mengeksplorasi bagaimana kebijakan bahasa, reproduksi sosial, dan hegemoni budaya berkontribusi terhadap marginalisasi bahasa Lampung dalam pendidikan sejarah. Studi ini menerapkan penelitian berbasis dokumen dan analisis deskriptif untuk menilai kebijakan yang ada, materi pendidikan, serta pola sosiolinguistik yang mempengaruhi transmisi bahasa Lampung. Temuan penelitian menyoroti hambatan seperti hegemoni bahasa, keterbatasan sumber daya pendidikan, dan menurunnya transmisi bahasa antar generasi, serta mengidentifikasi strategi revitalisasi melalui kurikulum dwibahasa, keterlibatan komunitas, dan integrasi media digital. Studi ini menyimpulkan bahwa pendekatan sosiologis sangat penting dalam mendekolonisasi pendidikan sejarah, mempromosikan narasi sejarah multibahasa, dan memastikan keberlangsungan bahasa daerah. Penelitian ini berkontribusi pada kajian yang sudah ada dengan menawarkan analisis sosiologis kritis terhadap pendidikan sejarah dalam perspektif pelestarian bahasa. Berbeda dengan penelitian sebelumnya, riset ini memberikan perspektif interdisipliner yang menghubungkan sosiologi pendidikan, kebijakan bahasa, dan kesadaran sejarah. Selain itu, penelitian ini menghubungkan teori dan praktik dengan mengusulkan rekomendasi kebijakan untuk mengintegrasikan bahasa daerah ke dalam kurikulum sejarah.

**Kata kunci:** Bahasa Lampung, Revitalisasi Bahasa, Pemeliharaan, Sejarah Bahasa, Sosiologi Kritis

### Abstract

*This study examines the sociological role of history education in preserving and revitalizing the Lampung language. The decline of the Lampung language reflects broader sociocultural and educational challenges, particularly in history curricula, where dominant national narratives overshadow local histories. Using critical sociology, this research explores how language policies, social reproduction, and cultural hegemony influence the marginalization of the Lampung language in historical education. The study employs desktop research and descriptive analysis to assess existing policies, educational materials, and sociolinguistic patterns affecting Lampung language transmission. Findings highlight barriers such as language hegemony, limited educational resources, and declining intergenerational transmission, while also identifying strategies for revitalization through bilingual curricula, community engagement, and digital media integration. The study concludes that a sociological approach is essential in decolonizing history education, promoting multilingual historical narratives, and ensuring the survival of local languages. This study contributes to existing research by offering a critical sociological analysis of history education through the lens of language preservation. Unlike previous studies, this research provides an interdisciplinary perspective, linking the sociology of education, language policy, and historical consciousness. Furthermore,*



*this research bridges theory and practice by proposing policy recommendations for integrating local languages into historical curricula.*

**Key words:** *Critical Sociology, History Education, Lampung Language, Language Revitalization, Preservation*

## INTRODUCTION

Language and history are inseparable elements of cultural identity and collective memory. Through history education, societies transmit knowledge about their past, reinforce national consciousness, and construct collective identity. However, the way history is taught is not neutral; it is shaped by power structures, dominant ideologies, and linguistic hierarchies. In many postcolonial nations, national curricula privilege dominant languages and mainstream historical narratives, often at the expense of local languages and regional histories. This phenomenon has profound sociological implications, as it influences how communities perceive their heritage, navigate social structures, and maintain their linguistic traditions.

Indonesia, a country known for its linguistic and cultural diversity, faces a significant challenge in balancing national unity with regional identities. The Indonesian education system, structured under a centralized national curriculum, primarily promotes Bahasa Indonesia as the medium of instruction, while regional languages are largely excluded from mainstream subjects, including history education (Badan Bahasa Kemendikbud, 2024). This exclusion reinforces a homogenized national identity, often neglecting the linguistic and historical richness of indigenous communities. Among the many regional languages experiencing decline in intergenerational transmission is the Lampung language, spoken by the Lampungese ethnic group in the southern part of Sumatra (Purwani et al., 2024).

The Lampung language, once a key marker of identity and historical continuity, has been progressively marginalized due to urbanization, linguistic assimilation, and the dominance of Bahasa Indonesia in education and public life. Although efforts have been made to integrate local languages into school curricula through "Muatan Lokal" (local content) subjects, these initiatives remain limited in scope and impact (Khalizah et al., 2024). History textbooks and curricula continue to focus on national and global events, with minimal representation of regional histories, local heroes, and indigenous knowledge systems. Consequently, young Lampungese grow up with limited exposure to their own linguistic and historical heritage, leading to a weakened sense of identity and diminishing linguistic competence (Andina, 2023).

The sociological implications of this marginalization are profound. Antonio Gramsci's theory of cultural hegemony (Zandra, 2024) suggests that education systems are central to maintaining ideological dominance, reinforcing the superiority of dominant languages and historical narratives. Similarly, Pierre Bourdieu's concept of linguistic capital (Hossain & Fatema, 2022) explains why certain languages gain prestige while others decline—languages that offer economic and social mobility are prioritized, while minority languages are often devalued in institutional settings. In the case of Lampung, the lack of linguistic representation in history education contributes to its gradual erosion, as younger generations associate national and foreign languages with progress and opportunity. Furthermore, history education is a powerful tool for shaping collective memory. Maurice Halbwachs' theory of collective memory (Orianne & Eustache, 2023) argues that historical narratives are constructed and maintained through social institutions, particularly education. When a language is absent from history education, the historical consciousness of its speakers is weakened, making it harder for them to see themselves as active participants in national history. This exclusion leads to a broader crisis of cultural identity, where young Lampungese disconnect from their ancestral past, further accelerating language shift and eventual loss.

Addressing this issue requires a critical sociological approach (Darmansyah A et al., 2023; Maravelias, 2022) that examines how history education can be restructured to include local languages. Without intervention, the continued marginalization of the Lampung language in history education will contribute to its further decline, erasing an essential component of Indonesia's linguistic and cultural diversity.



## Research Questions

Given these challenges, this study seeks to investigate the following key questions: (1) How does the sociology of education explain the decline of the Lampung language in historical education? This question examines the structural and ideological factors that contribute to language marginalization in education, including language policy, curriculum design, and sociocultural attitudes; (2) What barriers hinder the inclusion of local languages in history curricula? This question explores the institutional, pedagogical, and societal constraints that prevent the integration of the Lampung language into history education, such as curriculum standardization, teacher training limitations, and students' attitudes toward local languages; (3) What sociological strategies can support the revitalization of the Lampung language through historical education? This question identifies potential interventions that can be implemented to reclaim linguistic representation in history education, such as bilingual teaching materials, community engagement in history lessons, and digital platforms for language learning.

## Research Objectives

In response to the research questions, this study aims to: (1) Analyze the sociological factors behind the decline of the Lampung language in history education. By applying critical sociology theories, the study will assess how language policies, power structures, and curriculum frameworks shape the exclusion of local languages from history lessons; (2) Identify the barriers that prevent the integration of local languages in history curricula. This includes examining educational policies, teacher readiness, student attitudes, and sociopolitical challenges affecting the implementation of multilingual history education; (3) Propose sociological strategies for revitalizing the Lampung language through history education. The study will explore alternative pedagogical models, such as bilingual textbooks, oral history projects, digital learning tools, and community-driven educational programs, to support language preservation through historical consciousness.

This research seeks to contribute to the broader discussion on decolonizing education and promoting linguistic diversity in historical narratives. Recognizing that language is not just a means of communication but also a vessel for historical memory, this study underscores the urgent need for educational reform that ensures local languages remain integral to Indonesia's cultural and historical landscape.

## METHOD

This study employs a qualitative descriptive approach (Morgan, 2022) to examine the sociological factors contributing to the marginalization of the Lampung language in history education (Pramazuly & Faisal, 2020). As a desktop-based research, it relies on secondary data sources such as academic literature, government policies, reports from cultural organizations, and previous studies related to language shift, history education, and sociological theories of education. By synthesizing these existing sources, the study aims to identify key barriers, sociological explanations, and potential strategies for integrating the Lampung language into history curricula.

The research follows a qualitative research design with a descriptive analysis framework. It focuses on examining policies, sociological theories, and education frameworks that influence the exclusion of regional languages from history education. Using a sociological perspective, the study critically analyzes how education systems reinforce language hierarchies, cultural hegemony, and historical exclusion. This approach allows for a deeper understanding of the structural and ideological factors that contribute to language decline and marginalization.

Data collection is conducted through secondary sources, including government regulations on language and history education in Indonesia, academic journal articles on language marginalization, history curricula, and sociological theories of education, and reports from cultural and linguistic organizations such as UNESCO and Indonesia's Ministry of Education (Badan Bahasa Kemendikbud, 2024). These sources provide insights into language endangerment,



revitalization efforts, and the role of education in shaping linguistic diversity. Additionally, previous empirical studies on the Lampung language, local content curriculum (Muatan Lokal) (Khalizah et al., 2024), and multilingual education models are analyzed to understand current efforts and challenges in language preservation.

For data analysis, this study employs thematic analysis, categorizing findings into three main themes. The first theme explores sociological explanations for the marginalization of local languages in history education, using theoretical frameworks such as Gramsci's cultural hegemony (Aidi & Yechouti, 2017; Zandra, 2024), Bourdieu's linguistic capital (Bourdieu, 1986a; Smart, 2022; Vega et al., 2021), and Halbwachs' collective memory (Orianne & Eustache, 2023). The second theme examines institutional and sociocultural barriers that hinder the integration of the Lampung language into historical curricula, such as curriculum standardization, lack of teacher training, and societal attitudes toward regional languages. The third theme identifies potential strategies for promoting multilingual history education and language revitalization, including bilingual curricula, community-based learning, and digital media integration. The structured approach enables a critical evaluation of the role of educational institutions, language policies, and sociocultural attitudes in shaping the future of the Lampung language.

## RESULT AND DISCUSSION

### The Sociology of Language and Education

Antonio Gramsci's theory of cultural hegemony elucidates how dominant groups maintain power by shaping societal norms and values, making their worldview appear natural and inevitable. In the context of Indonesia, this manifests through the educational system's emphasis on national narratives delivered predominantly in Bahasa Indonesia, often marginalizing local languages like Lampung. The Indonesian government's decision to adopt Bahasa Indonesia as the national language, despite it being the native tongue of only about 5% of the population at independence, was a strategic move to unify a linguistically diverse nation (Chabibie & Permanawiyat, 2023). However, this unification strategy has led to the dominance of Bahasa Indonesia in educational and official domains, sidelining regional languages.

This dominance is evident in the national curriculum, where historical content is primarily presented in Bahasa Indonesia, focusing on a homogenized national identity. Such an approach often overlooks regional histories and the linguistic diversity of the archipelago. Consequently, students from non-Bahasa Indonesia-speaking backgrounds, like the Lampungese, may find their linguistic heritage underrepresented, leading to a diminished presence of their language in formal education. This educational practice aligns with Gramsci's notion of cultural hegemony, where the ruling class's language and culture become the societal norm, rendering alternative linguistic identities peripheral (Zandra, 2024). The marginalization of local languages in education not only affects linguistic diversity but also impacts cultural identity and historical consciousness. When students do not see their mother tongues reflected in their education, it can lead to a sense of alienation and a weakening of cultural ties. This phenomenon underscores the pervasive influence of cultural hegemony in shaping societal structures and individual identities (Purwani et al., 2024).

Pierre Bourdieu's concept of linguistic capital (Huang, 2019; Smart, 2022) refers to the value ascribed to certain languages within a society, influencing individuals' social positioning and access to resources. In Indonesia, Bahasa Indonesia holds significant linguistic capital, being the medium of instruction in schools, the language of governance, and a prerequisite for many employment opportunities. Proficiency in Bahasa Indonesia is often associated with higher social status and economic mobility, encouraging communities to adopt it over their native languages.

This prioritization has profound implications for local languages like Lampung. As families recognize the socioeconomic advantages linked to Bahasa Indonesia, they may choose to raise their children exclusively in the national language, perceiving it as a means to secure better educational and career prospects. Over time, this shift leads to a decline in the use of regional languages, as they are deemed less valuable in the socioeconomic hierarchy (Putri, 2018). Bourdieu's framework suggests that this process is not merely a linguistic transition but a reflection



of deeper power dynamics, where the dominant language reinforces existing social structures and access to capital. The educational system plays a pivotal role in this dynamic. By emphasizing Bahasa Indonesia, schools inadvertently contribute to the perception of local languages as inferior or less useful (Khalizah et al., 2024). This institutional bias perpetuates the cycle of linguistic marginalization, as students internalize the notion that mastery of the national language is essential for success, while their native tongues are relegated to informal or domestic spheres.

The intersection of Gramsci's and Bourdieu's theories provides a comprehensive understanding of language dynamics within Indonesian education. The state's promotion of Bahasa Indonesia establishes a cultural hegemony that standardizes national identity and unity. Simultaneously, the societal valuation of Bahasa Indonesia as linguistic capital incentivizes individuals to adopt it, often at the expense of their native languages. This dual mechanism ensures the perpetuation of the dominant language, as both institutional structures and individual aspirations align to reinforce its supremacy. A summary of this dual mechanism is presented in Table 1.

Table 1. Sociology of Language and Education – Impact on the Lampung Language

Concept	Definition	Impact on Lampung Language	Proposed Interventions
<b>Cultural Hegemony (Gramsci)</b>	Dominant language and cultural norms shape education, marginalizing local languages.	Bahasa Indonesia dominates education, reducing the presence of the Lampung language (Aidi & Yechouti, 2017).	Incorporate the Lampung language in history curricula, promote bilingual education.
<b>Linguistic Capital (Bourdieu)</b>	Certain languages hold higher social and economic value, influencing language adoption.	Bahasa Indonesia is associated with better job opportunities, leading to a decline in Lampung language use (Hossain & Fatema, 2022).	Raise awareness of linguistic diversity, create policies encouraging local language use.

Source: Desktop Analysis (2025)

For the Lampungese community, this interplay results in the gradual erosion of their linguistic heritage. As educational institutions prioritize the national language, and as society associates it with upward mobility, the use of the Lampung language diminishes across generations. This decline is not merely a loss of a communication tool but signifies the fading of cultural practices, oral traditions, and collective memory inherent in the language (Orianne & Eustache, 2023). Addressing this issue requires a critical examination of the educational policies and societal attitudes that perpetuate linguistic hierarchies. Integrating local languages into the curriculum, promoting bilingual education, and recognizing the intrinsic value of linguistic diversity are essential steps toward preserving regional languages (Muir et al., 2020). Such measures would challenge the existing cultural hegemony and redistribute linguistic capital, fostering an environment where multiple languages can coexist and thrive. From the desktop search, a chart illustrating the impact of cultural hegemony and linguistic capital on the Lampung Language is presented in Figure 1 below.

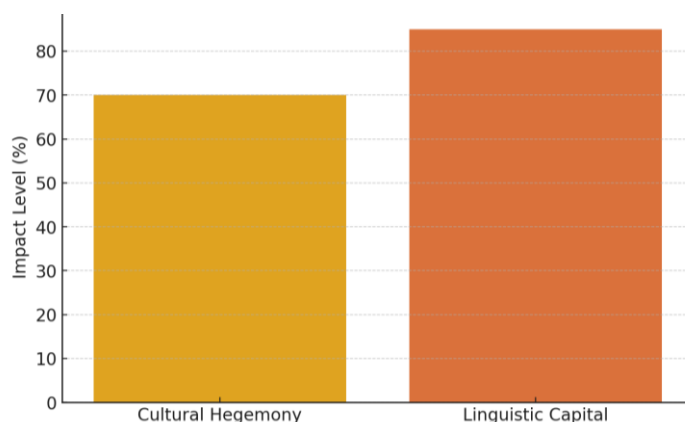


Figure 1. Impact of cultural hegemony and linguistic capital on the Lampung Language.

Understanding the sociological underpinnings of language use in education has significant implications for policy and practice. Policymakers must recognize that language policies are not neutral but are imbued with power relations that can either perpetuate or challenge existing social inequalities. Incorporating local languages into the educational system is not merely a cultural preservation effort but a move toward greater social equity (Khalizah et al., 2024). Educators play a crucial role in this transformative process. By valuing and incorporating students' linguistic backgrounds into the classroom, teachers can foster a more inclusive and affirming learning environment. This approach not only enhances educational outcomes but also empowers students by validating their cultural identities. Furthermore, community involvement is essential in sustaining local languages. Community-based programs that encourage the use of native languages in various domains of life can reinforce their value and utility. Such initiatives can counteract the dominance of the national language by creating spaces where local languages are celebrated and utilized.

### Policy and Institutional Challenges

One of the major challenges in integrating the Lampung language into history education is the standardization of the national curriculum, which prioritizes a monolithic national identity over regional diversity. The Indonesian education system follows a centralized curriculum, where Bahasa Indonesia is the primary language of instruction and history is taught with a nationalist framework. This approach emphasizes nation-building narratives that focus on Indonesia as a unified entity while minimizing the unique contributions of regional cultures and languages (Badan Bahasa Kemendikbud, 2024). As a result, local histories and indigenous languages, including Lampung, receive limited recognition in formal education.

Data from previous studies indicate that only a small portion of school curricula includes indigenous language content. Even when Muatan Lokal (local content) subjects are introduced, they are often elective rather than mandatory, leading to low student enrollment and lack of institutional support (Hartono et al., 2016; Khalizah et al., 2024). This creates a self-perpetuating cycle, where local languages are perceived as less important in educational and professional settings, further discouraging their use among younger generations. Additionally, national policies such as the 2013 Curriculum (K-13) emphasize Bahasa Indonesia as a unifying tool, reinforcing the dominance of the national language over regional dialects. Schools are required to align with national standards, often leaving little room for indigenous language integration in core subjects like history (Rusminto et al., 2021). This lack of institutional encouragement means that students rarely encounter their own local history and linguistic heritage in textbooks, leading to a gradual erosion of cultural identity.

A survey conducted in Lampung schools (Ariyani et al., 2021; Kunang, 2023) showed that only 15% of students reported learning about local history in their curriculum, while over 80% said their history lessons were exclusively focused on national and international events. This stark



disparity underscores the limited space available for regional narratives within the existing educational framework. Another key issue hindering the inclusion of Lampung language in history education is the lack of teacher training programs focused on bilingual education (Astriyani, 2022). Most history teachers are not trained in incorporating local languages into their teaching methods, making it difficult to implement multilingual instructional strategies. This gap exists because teacher education programs prioritize Bahasa Indonesia as the medium of instruction, rarely offering specialized training in regional language instruction. Data shows that less than 20% of educators in Lampung have received formal training in teaching history using the Lampung language (Astriyani, 2022; Naibaho et al., 2023). The lack of bilingual teaching materials further compounds this issue. Few textbooks, lesson plans, or digital resources exist that allow teachers to effectively integrate the Lampung language into history education, leaving them ill-equipped to teach in a bilingual format.

A 2020 study on local language education in Indonesia found that schools in rural and urban Lampung alike lack adequate support to teach history in both Bahasa Indonesia and Lampung. The research highlighted several key barriers (Pramazuly & Faisal, 2020): (1) Curriculum rigidity: Teachers have little flexibility to incorporate local linguistic content due to strict national curriculum guidelines; (2) Resource constraints: Schools lack books, teaching materials, and digital resources in Lampung; (3) Lack of community engagement: Elders and cultural figures, who hold valuable historical knowledge, are rarely involved in educational programs.

These findings align with Bourdieu's concept of linguistic capital (Bourdieu, 1986b; Smart, 2022), which explains why schools prioritize the dominant language (Bahasa Indonesia) as it is associated with higher social mobility. Teachers and students alike see less economic value in learning regional languages, further discouraging their integration into the curriculum. To better understand the scale of these challenges, the following table summarizes the policy and institutional barriers affecting the inclusion of the Lampung language in history education:

Table2. Policy and Institutional Challenges in Lampung Language Education

Challenges	Impact on Education
<b>National Curriculum Standardization</b>	Focuses on national identity, reducing space for regional histories and languages.
<b>Limited Teacher Training</b>	Few educators are trained to teach history using bilingual or local language methods.
<b>Lack of Bilingual Teaching Materials</b>	Absence of textbooks, lesson plans, and digital resources in the Lampung language.
<b>Declining Student Interest</b>	Students prioritize Bahasa Indonesia for economic and social mobility.

Source: Descktop analysis (2025)

Addressing these challenges requires institutional reform and targeted policy interventions. Several strategies can help overcome the barriers to integrating the Lampung language into history education (Bukri et al., 1998; Pramazuly & Faisal, 2020): (1) Policy Revision: Modify the national curriculum to allow greater flexibility for regional history and language instruction; (2) Teacher Training Programs: Implement bilingual education training for history teachers to enhance their ability to teach using both Bahasa Indonesia and Lampung; (3) Development of Teaching Resources: Invest in bilingual textbooks, digital media, and interactive learning platforms that incorporate Lampung history and language; and (4) Community Involvement: Engage local historians, cultural figures, and native speakers in school-based history programs to enhance language learning in historical contexts. Without these interventions, the Lampung language will continue to decline in educational settings, further eroding local identity and cultural heritage.



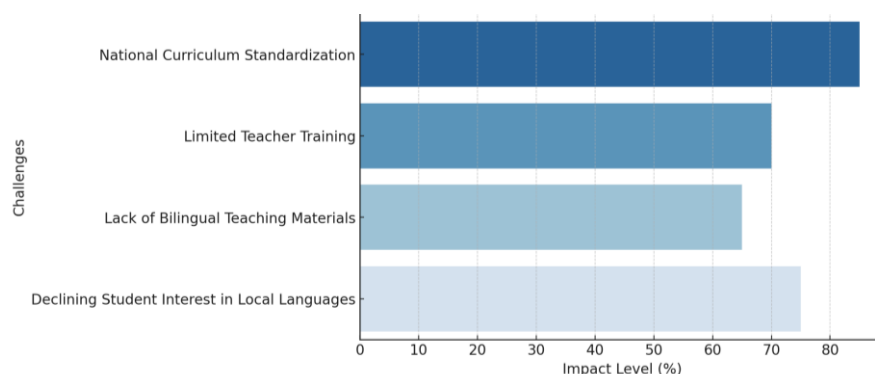


Figure 2. Impact of Policy and Institutional Challenges on Local Language Education.

### Future Directions: Bridging Sociology, History, and Language Revitalization

One of the most critical steps toward revitalizing the Lampung language in history education is decolonizing the curriculum. The current educational system in Indonesia follows a standardized national narrative, which largely prioritizes Bahasa Indonesia and national history, often at the expense of regional histories and indigenous languages. This approach aligns with Gramsci's theory of cultural hegemony, where dominant groups control education to maintain ideological power (Zandra, 2024). The monolingual historical discourse limits the representation of local perspectives and linguistic diversity, reinforcing a national identity that often marginalizes indigenous knowledge systems.

To address this, history education must adopt an inclusive, multilingual approach that acknowledges the linguistic and cultural diversity of Indonesia. This means incorporating regional histories, oral traditions, and indigenous languages into history curricula to give students a more comprehensive understanding of the past. Multilingual education has been shown to enhance cultural pride, linguistic retention, and student engagement, particularly among communities where indigenous languages are at risk.

A case study in Yogyakarta (2020) demonstrated that students who learned local history in both Bahasa Indonesia and Javanese had higher retention rates and a stronger sense of identity than those who were only taught in Bahasa Indonesia (binti Abdullah & Abdul Aziz, 2020). Similar strategies could be applied in Lampung, ensuring that students study history through the lens of their own linguistic and cultural heritage. To effectively decolonize history education, the following interventions are necessary: (1) Curriculum Reform – Integrating Lampung language and history into the national syllabus as part of mandatory learning materials; (2) Bilingual History Textbooks – Developing resources that present local and national history side by side in both Bahasa Indonesia and Lampung; (3) Oral History Integration – Incorporating traditional storytelling, folklore, and community narratives into classroom instruction; (4) Incorporating Local Heroes – Highlighting Lampung figures and resistance movements in history lessons, ensuring their stories are given prominence alongside national heroes; (5) Sociological Interventions in Education: Recognizing Linguistic Diversity as a Key Part of National Identity Formation.



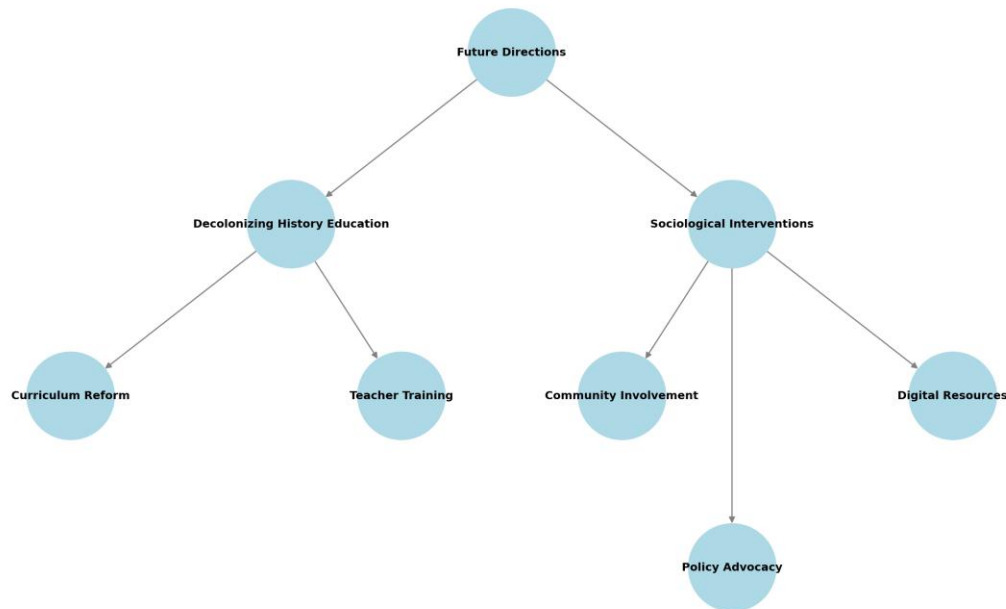


Figure 3. Future Directions: Strategies for Bridging sociology, History, and Language Revitalization.

One of the most effective approaches to revitalizing the Lampung language in history education is teacher training in bilingual history education (Nuryani et al., 2014). Many educators in Indonesia are not equipped with the skills to teach history using both Bahasa Indonesia and regional languages. The dominance of monolingual pedagogy has created a gap in how teachers approach language diversity in the classroom. To address this issue, structured training programs focused on multilingual education and culturally responsive teaching methods are necessary. Teachers must be provided with resources and methodologies that allow them to incorporate local languages into history lessons, enabling students to engage with historical narratives in a way that reflects their linguistic and cultural backgrounds. Schools and educational institutions must collaborate with linguists, cultural experts, and policymakers to create a sustainable framework for bilingual history education (Rosmawaty, 2022).

Another critical strategy is community involvement in education. Language is deeply tied to cultural memory, and the decline of the Lampung language in education is not just an institutional issue but also a sociocultural concern (Agustina, 2015; Nasution et al., 2008; Wulandari, 2018). To strengthen the connection between language, history, and identity, community members—particularly local historians, elders, and cultural figures—should play a more active role in schools. Schools can introduce guest lectures, heritage workshops, and storytelling sessions where native speakers share Lampung oral traditions, folklore, and historical narratives (Nuryani et al., 2014). By integrating these local knowledge holders into formal education, students will develop a deeper appreciation for their linguistic heritage, while the intergenerational transmission of historical knowledge will be reinforced.

The advancement of digital platforms for Lampung history education is another essential strategy in the modern era. Many young learners engage with history and language through social media, online platforms, and multimedia content, making digital resources a crucial tool for revitalization. Schools, universities, and independent cultural organizations should develop interactive learning applications, educational YouTube videos, and history-focused podcasts that promote the use of Lampung language and historical content. These platforms should be designed to appeal to younger audiences, ensuring that learning materials are accessible, engaging, and relevant to contemporary digital consumption habits (Abu-Irmies & Al-Khanji, 2019). Digitalization provides an opportunity to document and preserve Lampung historical narratives, making them available beyond the classroom and reaching a wider audience.



Lastly, policy advocacy for linguistic diversity is necessary to ensure that these strategies have long-term sustainability. Policymakers must recognize that linguistic diversity is a key component of national identity formation and take proactive steps to protect and promote regional languages within formal education settings. Legislative reforms should be introduced to mandate bilingual education policies, particularly in regions where local languages have a strong cultural presence (Badan Bahasa Kemendikbud, 2024; Riswara, 2020). These reforms should also include funding allocations for the development of Lampung language teaching materials, specialized teacher training, and cultural exchange programs that encourage the continued use of indigenous languages in education. National education policies should move away from a one-size-fits-all approach and instead embrace a more inclusive, multilingual framework that recognizes the value of linguistic heritage in shaping historical consciousness.

By implementing these sociological strategies, Indonesia can create a more inclusive and linguistically diverse education system that respects and preserves the histories of its indigenous communities. These interventions not only address the marginalization of the Lampung language but also contribute to a broader effort of ensuring that regional languages remain a living part of the nation's historical narrative.

## CONCLUSION

The decline of the Lampung language in history education is deeply rooted in structural, sociopolitical, and institutional barriers that prioritize monolingual national narratives over regional linguistic diversity. Through Gramsci's theory of cultural hegemony, we see how educational policies reinforce the dominance of Bahasa Indonesia, while Bourdieu's concept of linguistic capital explains the societal preference for the national language as a means of social mobility. The lack of bilingual teacher training, standardized curricula, and community engagement further exacerbates the marginalization of indigenous historical narratives. To address these challenges, a sociological intervention is necessary, emphasizing curriculum reform, teacher training, digital innovation, and policy advocacy to ensure that local languages are integrated into history education. By decolonizing historical narratives and fostering inclusive linguistic policies, Indonesia can preserve its cultural heritage while strengthening its national identity through multilingualism. Implementing these strategies will not only revitalize the Lampung language but also promote a more inclusive, equitable education system that values regional histories and languages as integral to the nation's collective memory.

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