

Preserving the Acehnes Language Through Qanun and Educational Synergy

Cut Santika

Program Studi Pendidikan Bahasa dan Sastra Aceh,
Universitas Islam Kebangsaan Indonesia

Novita Hidayani

Program Studi Pendidikan Seni Pertunjukan,
Universitas Islam Kebangsaan Indonesia

General Background: The Acehnes language, as a crucial symbol of cultural identity, faces the threat of extinction due to globalization, modernization, and linguistic dominance. **Specific Background:** Despite Aceh's legal efforts through Qanun No. 10 of 2022 and Qanun No. 11 of 2014 mandating the inclusion of the Acehnes language in education, implementation challenges persist in Bireuen City. **Knowledge Gap:** Previous studies rarely assess how effectively these qanun-based policies interact with educational practices to sustain language vitality. **Aims:** This study analyzes the effectiveness of qanun and educational policies in preventing the extinction of the Acehnes language as a form of local wisdom in Bireuen City. **Results:** Using mixed methods, findings reveal strong student awareness and positive attitudes toward language preservation, yet implementation remains weak due to a shortage of qualified teachers, limited instructional materials, minimal teaching hours, and low curricular innovation. Family and community support play a key role in maintaining linguistic continuity. **Novelty:** This study highlights the disjunction between normative regulation and practical implementation, emphasizing students' and teachers' cultural commitment as assets for language revitalization. **Implications:** Strengthening teacher certification, curriculum development, and digital integration is essential to transform qanun from symbolic policy into an effective instrument for preserving Acehnes linguistic heritage.

Highlights:

- Qanun implementation remains weak despite strong cultural awareness
- Teachers and families act as key agents of language preservation
- Digital innovation is vital for sustaining Acehnes language vitality

Keywords: Qanun, Education Policy, Acehnes Language, Local Wisdom, Language Preservation

Introduction

Language is one of the main aspects of culture that reflects the identity of a community. The importance of a language can be seen from three criteria, namely the number of speakers, the extent of its distribution, and its use in science, literature, and culture [1]. Language is a fundamental aspect of human life that functions as the main means of communication for conveying thoughts, feelings, and information between individuals and groups. In addition to being a means of communication, language also reflects the culture, identity, and history of a community. Every language contains a complex system of signs and symbols, both spoken and written, which are governed by certain rules so that they can be understood by its speakers [2].

Language plays a central role in the formation of social group identity because through language, cultural values, norms, and traditions are passed down from generation to generation. Language can also strengthen social cohesion and create a sense of unity and togetherness within a community. On the other hand, language can highlight cultural differences between communities and serve as a medium for maintaining cultural diversity and pluralism in the world [3]. In addition to its communicative function,

language has a cognitive function, namely helping individuals to think, organize experiences, and understand the world around them. In language psychology, language is considered a tool that enables humans to categorize objects, ideas, and phenomena, as well as develop knowledge [4].

Language also continues to change over time due to social, cultural, political, and technological influences. These changes can take the form of new vocabulary development, grammatical changes, and language adaptation to modern communication needs, for example through the use of language in digital media. However, amid global change, many regional and minority languages face the threat of extinction due to the dominance of global languages such as English, Mandarin, and Spanish [5]. The extinction of a language does not only mean the loss of a means of communication but also the loss of the cultural wealth and local knowledge stored within it.

The Acehese language, as one of the regional languages in Indonesia, has a very high historical and cultural value, especially in the Aceh region, including Bireuen City. Acehese is not only a means of communication, but also a symbol of the identity and character of the Acehese people, carrying deep cultural values and philosophies of life [6]. However, in the era of globalization and modernization, Acehese is experiencing various pressures that lead to the risk of extinction, especially among the younger generation who prefer the national language and foreign languages [7]. Recently, the use of Acehese has declined significantly, especially among the younger generation. The phenomenon of school children not being able to speak the Acehese language is caused by many factors, such as the influence of Indonesian, lack of use in the family, social stigma and modern lifestyles, lack of formal learning, and multicultural environments and the influence of social media. The Acehese language is often considered “old-fashioned” or impractical. This crisis threatens not only the survival of the Acehese language, but also the cultural identity of the Acehese people [8].

According to UNESCO data, the Acehese language is classified as “vulnerable” or “endangered” [9]. Research conducted by the National Research and Innovation Agency (BRIN) in 2024 shows that the vitality status of the Acehese language is at level 3 on the 5-0 scale used by UNESCO, which means that this language is “definitely endangered” or definitely threatened with extinction [10]. In addition, UNESCO data shows that less than 10% of Acehese language speakers are literate in the language, and its use in the digital world is less than 10% [11]. The decline in the use of the Acehese language threatens the loss of the cultural identity and local wisdom contained within it.

Qanun Number 11 of 2014 concerning education in Aceh regulates various aspects of education, including the preservation of the Acehese language in schools [12]. Through this qanun, the Aceh government requires schools to include Acehese as a local content subject at the elementary to high school levels. Although the qanun was passed more than 10 years ago, its implementation has not been effective to date. Some schools allocate sufficient time, but others only teach it perfunctorily. This is due to a lack of teachers who are competent in the Acehese language, low student interest in Acehese, and a lack of facilities and infrastructure (textbooks, storybooks, media) [13].

Qanun Aceh Number 10 of 2022 emphasizes the importance of preserving the Acehese language through education [14]. In particular, it highlights how the Acehese language should be incorporated into the elementary school curriculum. The goal of this qanun's implementation is to guarantee that Acehese youngsters are familiar with, comprehend, and utilize the language from a young age in order to prevent its extinction. The preservation of language and culture is strategically aided by education. Students who learn Acehese in elementary school have a deeper comprehension of their native tongue [15].

Bireuen City, as one of the districts with a significant population of Acehese speakers, faces complex challenges in preserving the language. The influence of mass media, information technology, and the dominance of Indonesian and foreign languages have led to a decline in the use of the Acehese language in everyday communities. Therefore, it is very important to have synergy between qanun policies and their implementation in the education curriculum in Bireuen in order to slow down the rate of extinction of the Acehese language, which is a priceless local cultural asset [16].

Previous studies have shown that the effectiveness of qanun in preserving the Acehese language is highly dependent on public awareness and the support of educational institutions to consistently integrate the Acehese language into learning [17]. In addition, innovative and adaptive teaching methods are determining factors in the success of Acehese language education in facing the challenges of the modern era [18]. Each policy step in qanun and education must complement each other so that

efforts to preserve the Acehese language can be effective and have a broad impact, especially in the Bireuen City area.

Against this background, this study aims to analyze the effectiveness of the implementation of qanun and education in preventing the extinction of the Acehese language as a reflection of local wisdom in Bireuen City. This study is expected to provide an empirical overview and policy recommendations that can strengthen the preservation of regional languages in order to reinforce the cultural identity of Aceh in the future.

Method

This study uses a mixed methods approach, which is understood as a systematic combination of qualitative and quantitative approaches within a single research framework. The choice of mixed methods is based on the research objective, which is to understand the effectiveness of qanun and education in preventing the extinction of the Acehese language, both from a contextual and empirical perspective. This approach is considered relevant because it bridges the strengths of each method: qualitative data provides an in-depth understanding of social meanings and experiences, while quantitative data presents findings that can be generalized [19]. By combining both approaches, this study is expected to produce a more valid, reliable, and comprehensive picture.

In practice, this study uses a convergent parallel mixed methods design, in which qualitative and being integrated at the interpretation stage [20]. The convergent design was chosen because it is able to test the consistency of findings from two types of data while enriching the researcher's understanding of the phenomenon. Qualitative data was obtained first through in-depth interviews to explore the experiences and perceptions of key informants. Next, the results of this exploration were used to develop a quantitative instrument in the form of a questionnaire, which was then distributed to a wider sample. This triangulation procedure was a strategy to increase data validity while strengthening the interpretation of the research [21].

The research population included various stakeholders related to the issue of Acehese language preservation, including local government, cultural researchers, traditional leaders, academics, teachers, and students in Bireuen City. The researchers employed purposive sampling, which is the selection of samples based on certain considerations in line with the research needs, because of the population's wide range. This method guarantees that the chosen participants are actually pertinent and actively engaged in the issue under investigation. There were 70 participants in all, including teachers and students for quantitative data gathering and key informants (local government, cultural researchers, traditional leaders, and academics) for qualitative data collecting. This consideration is in line with Creswell's (2007) view that purposive sample selection in mixed methods should be directed at the meaningfulness of information, not just statistical size [22].

Qualitative data collection techniques were conducted through unstructured interviews, which were chosen because they provide flexibility for respondents to explain their views and experiences more broadly. The interviews focused on issues of qanun implementation, obstacles in learning the Acehese language, and the role of families and communities in language preservation. On the other hand, quantitative data was collected using a Guttman scale-based questionnaire, which only provided two definite answer alternatives (yes/no). This scale was considered appropriate for measuring the respondents' level of knowledge, attitudes, and experiences related to the Acehese language in a clear and objective manner. The combination of these two instruments is expected to provide complementary data, in accordance with the basic principles of mixed methods research that prioritize the integration of qualitative narratives and quantitative figures [23].

Data analysis was conducted according to the characteristics of each approach. Qualitative data were analyzed using the Miles and Huberman (1994) model, which consists of four stages: (1) data collection or field data collection, (2) data reduction to select and summarize important information, (3) data display in the form of narratives and tables, and (4) conclusion drawing/verification to draw valid conclusions [24]. Meanwhile, quantitative data were analyzed using descriptive statistics, displaying frequency distributions, percentages, and general patterns of respondents' answers. The results of these two analyses are then integrated to provide a comprehensive interpretation, so that this study not only produces an in-depth description but also accountable empirical evidence. This integration is in line with the framework offered by Johnson & Onwuegbuzie (2004), that the main strength of mixed

methods lies in the ability to combine “words and numbers” into a single, comprehensive understanding.

Results and Discussion

A. Results

1. Student Questionnaire Results

Quantitative data was obtained from 30 students in several schools in Bireuen City. The results of the analysis show that 99.2% of students have good knowledge and attitudes towards the Acehese language. This reflects a strong awareness among the younger generation of the importance of regional languages as a cultural identity and local heritage. In addition, 99.13% of students claimed to have participated in Acehese language lessons at school. These findings show that the Aceh regional government's policy of requiring the teaching of the Acehese language through the local content curriculum has been relatively successful in creating exposure to regional languages among students.

Another striking finding is the high level of use of the Acehese language in everyday life. A total of 100% of students stated that they still use Acehese in communication within their families, schools, and communities. This shows that Acehese has not been completely abandoned and still plays an important role in social interactions. Support from the family environment is also a crucial factor, as 99.03% of students confirmed the positive influence of parents and the community in encouraging the use of regional languages at home. Thus, the family can be seen as the main agent of natural language inheritance, in line with the psycholinguistic view that family interaction is a vital foundation for maintaining the mother tongue.

Students' attitudes toward the preservation of the Acehese language are also very positive. Data shows that 60% of students strongly agree, 33% agree, 3% somewhat agree, and 3% somewhat disagree about the importance of language preservation efforts, while no students disagree. In addition, 99.10% of students expressed strong support and hope that the Acehese language will continue to thrive in the future. This optimistic attitude illustrates that the young generation of Aceh is committed to participating in the preservation of their regional language. In fact, some students have begun to utilize digital media such as Instagram, TikTok, and YouTube as creative means to promote the use of the Acehese language. This shows that language preservation strategies can be strengthened through collaboration between formal education, family support, and digital technology innovation.

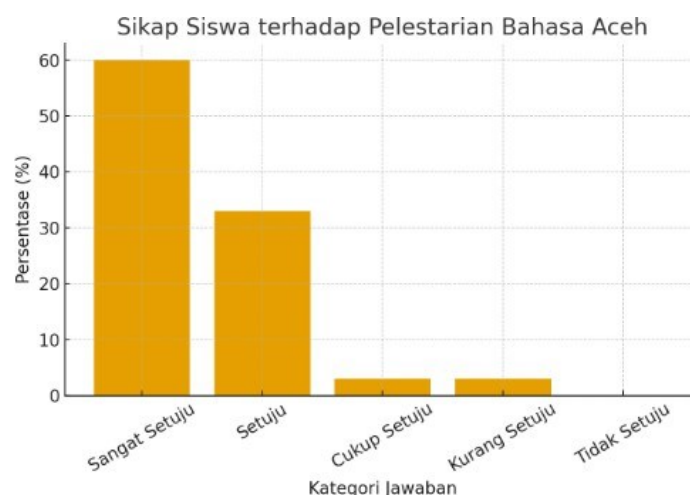


Figure 1. Student Questionnaire Results

2. Teacher Questionnaire Results

A total of 15 teachers from various schools in Bireuen City participated as respondents in this study. The questionnaire results show that, in general, teachers have a high awareness of the importance of preserving the Acehese language. Most teachers are aware of the existence of qanun related to the Acehese language and understand the objectives of this policy. However, only a small number have participated in official outreach activities, so their understanding of the implementation of the qanun is still limited. The most striking fact is that 100% of schools in Bireuen City do not have teachers with qualifications in Acehese language education. Until now, Acehese language teaching has been

handled by classroom teachers or Indonesian language teachers, which has resulted in suboptimal learning quality.

In terms of implementation, there are significant differences between schools. Fifty percent of teachers reported that Acehese is taught in their schools, while the other 50% stated the opposite. The main obstacle they face is the lack of formal teaching materials, such as textbooks and lesson plans specifically for Acehese, which are not available in all schools (100% of respondents). As a result, some teachers took the initiative to create their own teaching materials or integrate the Acehese language into cross-curricular learning and extracurricular activities. Although these efforts demonstrate a high level of commitment, limited resources and a lack of training mean that Acehese language learning has not yet been able to run in a standardized and sustainable manner.

From an attitudinal perspective, the majority of teachers showed pride and strong support for the preservation of the Acehese language. They not only supported the use of Acehese in the classroom, but also in school ceremonies, everyday communication, and even in family and social media environments. Some teachers also actively played a role as community leaders in language preservation, for example through speech and storytelling competitions in Acehese. This innovation shows that despite structural limitations, teachers remain important agents in preserving regional languages. However, in order for teachers to play a more strategic role, more concrete policy support is needed, including special training, certification for Acehese language teachers, and the provision of adequate teaching tools. In this way, teachers can function optimally as the spearhead of language preservation policy implementation in schools and communities.

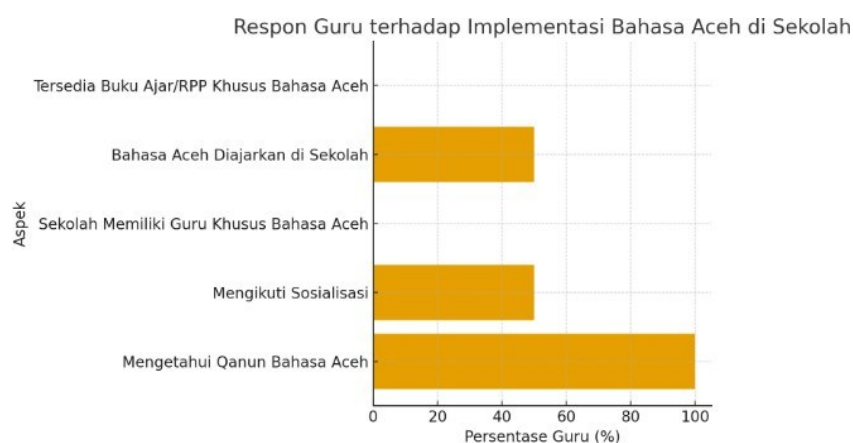


Figure 2. Teacher Questionnaire Results

3. Implementation of qanun and Education Policy

Interviews with the Education Office revealed that the implementation of Qanun Aceh No. 10 of 2022, which mandates Acehese as a local content subject, still faces serious obstacles in the field. Although the qanun has been disseminated and several teacher training sessions have been conducted, its coverage has not been comprehensive, resulting in many educators still lacking a thorough understanding of the policy's substance. The evaluation of policy implementation is also considered to be merely administrative in nature, consisting only of written reports, without touching on the dimension of learning quality in the classroom. As a result, the implementation of the Acehese language as a local content is not consistent in all schools, and has become only a formal obligation that has not had a significant impact on students.

Another obstacle identified is the limited learning time. Only one hour a week is allotted for teaching Acehese, which is seen to be insufficient to foster pupils' passion of and proficiency in the language. Additionally, students find the learning process to be inflexible and uninteresting due to the dearth of instructors with special education training in Acehese, the lack of learning materials like textbooks, and the lack of creativity in teaching strategies. Other initiatives, like enhancing thematic content and planning extracurricular events, are still infrequent and haven't made much of an impression.

These findings confirm that the implementation of the qanun has not been able to address the strategic needs of preserving the Acehese language. Regulations without effective implementation support only serve as normative documents, not as instruments of social change. Therefore, more structured planning is needed in curriculum development, intensive training for teachers, and evaluation based on

learning quality, not just administration. The role of local government as the main driver is very important so that the qanun does not remain a ceremonial regulation, but truly becomes a transformative policy in the effort to preserve the Acehese language.

4. Challenges and Urgency of Preserving the Acehese Language

Academics emphasize that preserving the Acehese language is crucial to maintaining the sustainability of local cultural identity amid the dominance of Indonesian and foreign languages. However, they highlight a fundamental challenge in the form of low student motivation to learn Acehese. Most students view these lessons as meaningless formalities, which does not foster pride in their regional language. The lack of family support and limited creativity in teaching at school further exacerbates this situation. As a result, the Acehese language has lost its appeal among the younger generation, who are more exposed to modern lifestyles.

In addition, academics assess that the implementation of the qanun is still normative without being accompanied by substantial curriculum innovation. The existing curriculum has not been able to integrate the Acehese language with aspects of culture, literature, and local wisdom, so that students do not gain authentic experiences in understanding their regional identity. The Acehese language has been devalued as a result of this circumstance, particularly in light of globalization, which pushes youth to select national or foreign languages. This lack of integration has consequences for the low degree of internalization of local cultural values in formal education, according to educational policy.

Given that language serves as a medium for transmitting a community's values, customs, and collective history in addition to being a method of communication, the need to preserve the Acehese language is becoming more pressing. If the younger generation continues to lose interest, the survival of Acehese cultural identity will be increasingly threatened. Therefore, breakthroughs are needed in learning strategies that are more creative and adaptive, such as the development of digital technology-based methods, the use of popular media that are familiar to the younger generation, and the involvement of families and communities in the process of language inheritance. Thus, the preservation of the Acehese language can be more meaningful, not only as an additional subject, but as an integral part of the social life of the younger generation.

5. The Role of Community, Culture, and Learning Innovation

The views of traditional leaders and cultural figures reveal an increasingly alarming situation regarding the use of the Acehese language in everyday life. They highlight that modernization, urbanization, and the influence of Indonesian in public spaces have accelerated the decline in the use of regional languages. The negative stigma that has developed in society, namely that the Acehese language is considered old-fashioned and impractical, has further weakened the motivation of the community, especially the younger generation, to use the regional language. As a result, Acehese is becoming less and less used as the primary language in everyday interactions among urban groups and families.

However, cultural leaders stress that traditional arts like oral literature, hikayat, and pantun still have a lot of potential to be used as a vehicle for Acehese language revitalization. The younger generation's sense of pride in their local identity can be reinforced by the arts and culture that are practiced in schools and communities. They do admit, though, that there are significant barriers, such as a lack of funding from local governments, a lack of social capital, and a poor synergy between traditional and educational institutions. Language preservation initiatives risk becoming purely ceremonial and unsustainable in the absence of cross-sector cooperation.

Thus, more cooperative strategic programs like language festivals, literacy contests, cultural workshops, and creative training involving students, young people, and local communities are suggested by traditional leaders and cultural figures. These programs are believed to increase youth participation while integrating the Acehese language into broader public spaces. With the support of the government, schools, and communities, culture-based activities can be an effective means of building a sustainable ecosystem for the preservation of the Acehese language.

6. Aspirations and Hopes of Cultural Researchers

The cultural researchers interviewed highlighted their deep concern about the increasingly marginalized position of the Acehese language in society. They emphasized that oral traditions, unique vocabulary, and classical Acehese literature contain local wisdom that is very important to pass on. However, the tide of modernization has changed the preferences of the younger generation, so that the natural

transmission of language from parents to children no longer takes place as it once did. Language preservation is becoming a more difficult task due to social disintegration in society and waning interest in classical traditions.

They stress in their research that participant observation and ethnographic approaches are useful for comprehending the dynamics of language and cultural preservation in the field. Their biggest challenges, meanwhile, are the younger generations' unwillingness to participate in classical traditions and their restricted access to increasingly divided societies. This condition shows that although the Acehese language still has a strong cultural base, the biggest challenge lies in how to modernize the form of inheritance to suit the preferences of the younger generation who are more familiar with digital media.

As a solution, the researchers emphasize the importance of integrating research results into formal education and utilizing digital literacy in the preservation of the Acehese language. The Acehese language can be effectively promoted in ways that are more relevant to young people through the use of social media, online creative content, and other digital platforms. With this strategy, the Acehese language is revitalized in contemporary communication spaces in addition to being conserved through conventional means. In the age of globalization, this also creates chances for technological innovation and cultural heritage to work together to preserve the Acehese language.

B. Discussion

The results of the study show that the implementation of Aceh Qanun No. 10 of 2022 has not been fully effective in preserving the Acehese language in Bireuen City. Although the policy normatively requires the teaching of Acehese as a local content, its implementation still faces real obstacles in the field. Incomplete dissemination has resulted in many teachers not fully understanding the substance of the qanun. The evaluation of policy implementation is also limited to administrative reports, without touching on the quality of learning in the classroom. Under these conditions, the qanun tends to function as a symbolic regulation that has not been able to bring about substantial changes in the practice of Acehese language education.

The duration of Acehese language learning, which is only allocated one hour per week, is also a factor that hinders the improvement of students' linguistic competence. Limited time means that learning is only introductory in nature and does not encourage students to actively master the language. Coupled with the absence of teachers with a background in Acehese language education, the quality of learning is far from optimal. Classroom teachers or Indonesian language teachers who teach Acehese often do not have specific methods to make learning more interesting. This reinforces previous research findings that the success of language policies is highly dependent on the availability of competent teaching staff [25].

From a sociocultural standpoint, modernization, urbanization, and the predominance of Indonesian and other languages pose significant obstacles to the Acehese language's preservation. Acehese's use in daily life is further undermined by the perception that it is an archaic and unusable language. Traditional arts like pantun, hikayat, and oral literature still have a lot of potential to be used as a regeneration medium, according to the results of interviews with cultural specialists. However, significant barriers include a lack of funding, a lack of social capital, and a poor synergy between traditional institutions and schools. This highlights the necessity of cross-sectoral initiatives to ensure that language preservation becomes a sustainable movement rather than a halt at ceremonial events.

The results of the student survey, however, present a more positive image. With 100% of students acknowledging that they still use Acehese in their daily life, particularly in their families, 99.2% of students demonstrated a positive attitude toward the language. This data shows that the younger generation in Aceh still has a strong sense of identity and has not completely abandoned their regional language. This contrasts with the phenomenon in many other regions in Indonesia, where the younger generation tends to abandon local languages due to the influence of globalization [26]. Thus, students can be seen as a key asset in maintaining the vitality of the Acehese language, provided they are supported with more engaging and contextual learning.

The family factor has also been proven to play an important role in preserving language inheritance. As many as 99.03% of students admitted that they were encouraged to use the Acehese language because of the support of their families and social environment. This finding is in line with the theory of mother tongue acquisition, which emphasizes that family interaction is a vital foundation for language

continuity [27]. This means that the preservation of the Acehese language cannot rely solely on schools, but must begin in the family as the smallest sphere of natural language inheritance. Strengthening the Acehese language's standing in the face of attack from other languages is mostly dependent on the integration of formal education and family support.

The preservation of the Acehese language is also greatly aided by teachers. The majority of teachers in Bireuen City exhibit a high degree of dedication even if all of the schools lack instructors with specialized training in Acehese. They take pride in teaching Acehese and even encourage its use outside of the classroom in social media, during school events, and in regular conversations. Some teachers have taken the initiative to hold speech and storytelling competitions in the Acehese language, even without the support of formal teaching tools. This shows that teachers act as cultural agents who drive language preservation in schools and communities. However, without policy support in the form of training and the provision of teaching tools, it will be difficult for teachers to develop this role systematically.

A synthesis of qualitative and quantitative data shows a clear gap: on the one hand, formal regulations and implementation are still weak; on the other hand, the awareness of the younger generation and the commitment of teachers are relatively high. This condition shows that the problem of preserving the Acehese language is not due to low public interest, but rather to weaknesses in the education system and regional policies. These findings reinforce the argument that language preservation requires a holistic approach that combines government regulations, the role of schools, family support, and the creativity of cultural communities [28]. Thus, policy interventions need to be directed at strengthening human resources, improving the curriculum, and utilizing digital media to bridge the gap with the younger generation.

The study's conclusion is that a more creative and long-term approach to Acehese language preservation is required. To raise the standard of instruction, the local government must first create certification and training programs for Acehese language instructors. Second, more Acehese language classes must be offered in schools, and the language must be incorporated into extracurricular activities that focus on the arts and culture. Third, it is necessary to promote the regular use of Acehese in daily communication among families and communities. Last but not least, using digital tools like social media, venues for creative content, and educational apps might be a useful way to get younger people interested. The Acehese language can thrive as a significant component of the Acehese people's cultural identity in the age of globalization with an integrated approach.

The preservation of the Acehese language in Bireuen City will be significantly impacted by this study. The findings indicate that although the younger generation's attitudes and the role of teachers are generally positive, they are nonetheless hindered by a lack of resources and teaching staff that lack Acehese language proficiency. Thus, it is necessary to increase the field's practical competence through the provision of textbooks, specific lesson plans (RPP), and additional hours of Acehese language instruction in schools. Through everyday activities and cultural gatherings, families and communities must also reinforce the use of the Acehese language outside of the classroom. This is important because familiarization in a practical setting is the key to ensuring that the Acehese language remains alive and actively used.

Theoretically, this study reinforces the argument in sociolinguistic studies that the vitality of regional languages is largely determined by a combination of structural, social, and individual factors [29]. The findings of this study indicate that although formal regulations have not been effective, the Acehese language has remained relatively stable thanks to the positive attitudes of students and teachers and the support of families. This is in line with the theory of language maintenance, which emphasizes that the language attitudes of the younger generation are an important indicator of language sustainability. Thus, this study contributes to the literature on regional language preservation, particularly by emphasizing the role of the positive attitudes of the younger generation as a key variable capable of slowing the rate of language extinction amid the tide of globalization.

This study highlights the necessity for coordination between community support, educational methods, and government restrictions from a policy standpoint. Although Qanun Aceh No. 10 of 2022 is a positive move, its execution has not been ideal. Starting with hiring and certifying Acehese language instructors, creating a curriculum that is rooted in the community, and allocating a specific budget for language preservation initiatives, local governments must devise a more methodical implementation plan. In addition, the use of digital media needs to be part of the policy, for example by encouraging the

production of creative content in the Acehese language on social media. Thus, the policy is not only normative, but also adaptive to the times and the needs of the younger generation.

Conclusion

This study shows that the preservation of the Acehese language in Bireuen City still faces major challenges in terms of policy, education, and socio-culture. The implementation of Qanun Aceh Number 10 of 2022 has not been optimal due to a shortage of competent teachers, a lack of teaching materials, and minimal learning time. The dominance of Indonesian and the stigma that the Acehese language is considered outdated also further weaken its use in public spaces. One encouraging aspect of this study, however, is the younger generation's strong support for the preservation of the Acehese language, as evidenced by the fact that 100% of students still use Acehese in their daily lives and that 99.2% of students have a positive attitude. Additionally, teachers who do not possess any special qualifications still demonstrate dedication and pride in teaching Acehese.

These results suggest that although the societal basis for Acehese language preservation is substantial, proper policy frameworks and educational systems have not yet been established to support it. Despite being constrained by formal means and competences, teachers demonstrate enormous devotion, families play a significant role in language heritage, and students, as the next generation, nonetheless have a strong feeling of identity. The preservation of the Acehese language necessitates a more thorough and integrated approach involving schools, families, communities, and local governments, as this situation highlights a disconnect between normative regulations and practical implementation.

To that end, this study recommends several strategic steps. Local governments need to strengthen the implementation of qanun through the recruitment and certification of Acehese language teachers, the provision of teaching materials, and an increase in the budget for language preservation. Schools need to increase teaching hours, integrate the Acehese language into extracurricular activities, and encourage learning based on local culture. Families and communities must continue to use the Acehese language in their daily lives and strengthen it through arts and cultural activities. In addition, the use of digital media such as creative content on Instagram, TikTok, or YouTube must be an important part of the preservation strategy so that the Acehese language remains relevant to the younger generation and is able to survive in the tide of globalization.

Acknowledgements

The author expresses his highest respect and appreciation to the Ministry of Education, Culture, Research, and Technology of the Republic of Indonesia, particularly through the 2025 BIMA Grant program, for the funding support provided in the implementation of this research. This grant assistance has been instrumental in supporting the smooth running of the research process and the successful implementation of the study, which examines the effectiveness of qanun and education in preventing the extinction of the Acehese language as local wisdom in Bireuen City. It is hoped that the results of this research will make a positive contribution to the preservation of the Acehese language and culture in the future.

References

- [1] C. Santika, R. Zahra, M. Kasir, E. Elfina, M. Darwis, and M. Agustisa, "Bahasa Indonesia," Yayasan Drestanta Pelita Indonesia, Jan. 2025. [Online]. Available: <https://publisher.yayasandpi.or.id/index.php/dpipress/article/view/1664>
- [2] M. Mujiburrahman, R. Meliza, A. Riski, F. Alawi, and D. K. Sari, "Acehese Women as Guardians of Cultural Heritage: An Analysis of Their Role in the Conservation of Arts and Traditions," *Malikussaleh Social and Political Review*, vol. 5, no. 1, pp. 51–56, May 2024, doi: 10.29103/MSPR.V5I1.12242.
- [3] F. H. Tondo, "Kepunahan Bahasa-Bahasa Daerah: Faktor Penyebab dan Implikasi Etnolinguistik," *Jurnal Masyarakat dan Budaya*, vol. 11, no. 2, pp. 277–296, 2009, doi: 10.14203/JMB.V11I2.245.
- [4] M. Mahsa, T. Trisfayani, S. Syahriandi, M. Zahara, and A. Amna, "Pelestarian Cerita Rakyat di Kabupaten Bireuen dan Aceh Utara Sebagai Sarana Pembentukan Karakter Berbasis Kearifan Lokal," *Jurnal Pendidikan Bahasa dan Sastra Indonesia Metalingua*, vol. 7, no. 2, pp. 105–122, Oct. 2022, doi: 10.21107/METALINGUA.V7I2.16694.

- [5] J. Nasution and F. Parlindungan, "Pengenalan BIPA Melalui Materi, Strategi, dan Teknik dalam Pengajaran di Kabupaten Aceh Barat, Provinsi Aceh," *Jurnal Pengabdian Masyarakat Darma Bakti Teuku Umar*, vol. 4, no. 2, pp. 165–182, Jan. 2023, doi: 10.35308/BAKTIKU.V4I2.5840.
- [6] B. R. P. Aoulia, "Peran Bahasa Aceh dalam Mempertahankan Identitas Budaya di Era Globalisasi," *Jurnal Sosial Pengamat Perubahan Sosial*, vol. 4, no. 2, pp. 85–96, Sep. 2024, doi: 10.35308/JSPPS.V4I2.10903.
- [7] N. Fajria, S. M. Sari, L. Kasmini, and S. Syarfuni, "Peran Generasi Muda dalam Melestarikan Tradisi dan Bahasa Aceh," *Seminar Nasional Pendidikan, Teknologi dan Kesehatan*, vol. 2, no. 1, Dec. 2024. [Online]. Available: <https://eproceeding.bbg.ac.id/tekad/article/view/290>
- [8] C. Santika, "Peran Generasi Z Membawa Bahasa Aceh ke Dunia Digital," *Serambi News*, Feb. 2025. [Online]. Available: <https://aceh.tribunnews.com/2025/02/04/peran-generasi-z-membawa-bahasa-aceh-ke-dunia-digital>
- [9] N. Kamaly, N. Fuddailah, P. Z. N. Firsia, A. Afrijal, and W. Alqarni, "Peran Balai Bahasa Aceh dalam Meningkatkan Literasi Bahasa Daerah di Kalangan Generasi Muda," *SOSIETAS*, vol. 15, no. 1, pp. 101–110, Jul. 2025, doi: 10.17509/SOSIETAS.V15I1.83694.
- [10] Khalis and Nurul, "Peneliti BRIN Sebut Bahasa Aceh dalam Status Terancam Punah," *ANTARA News Indonesia*, Feb. 2025. [Online]. Available: <https://www.antaranews.com/berita/4675397/peneliti-brin-sebut-bahasa-aceh-dalam-status-terancam-punah>
- [11] Z. Akhyar, "Jangan Biarkan Bahasa Aceh Lenyap!," *The Aceh Post*, Mar. 2025. [Online]. Available: <https://theacehpost.com/news/jangan-biarkan-bahasa-aceh-lenyap/index.html>
- [12] Government of Aceh, "Qanun Aceh Nomor 11 Tahun 2014 tentang Penyelenggaraan Pendidikan," *Indonesia Regulation Database*, 2014. [Online]. Available: <https://www.regulasip.id/book/8969/read>
- [13] Mursyidin, D. M. Putra, M. Apreza, and Adetia, "Tinjauan Penggunaan Bahasa Aceh dalam Komunikasi bagi Mahasiswa Universitas Malikussaleh yang Berasal dari Luar Wilayah Aceh," *Jurnal Metrum*, vol. 1, no. 1, pp. 1–8, 2023. [Online]. Available: <http://jurnal.mkmandiri.com/index.php/jmkm/article/view/19>
- [14] Government of Aceh, "Qanun Aceh Nomor 10 Tahun 2022 tentang Bahasa Aceh," *Dinas Komunikasi, Informatika dan Persandian Aceh*, 2022. [Online]. Available: <https://jdih.acehprov.go.id/dih/detail/bb2427df-39e1-4986-be26-932f25cda170>
- [15] S. Bania, Chairuddin, N. Faridy, Nuraini, and B. Akob, "Pemanfaatan Aplikasi Terjemahan Bahasa Aceh Berteknologi Pemotretan Berbasis Artificial Intelligence dalam Rangka Kontinuitas Budaya Bahasa Lokal," *DedikasiMU: Jurnal Community Service*, vol. 7, no. 3, pp. 233–240, Sep. 2025, doi: 10.30587/DEDIKASIMU.V7I3.10523.
- [16] Santika, E. Elfina, M. Kasir, R. Zahara, and M. Muhammad, "Peran Qanun Bahasa Aceh dalam Pembentukan Wacana Identitas Kolektif: Kajian Etnolinguistik," *Journal of Innovation and Creativity*, vol. 5, no. 2, pp. 16942–16948, Jul. 2025, doi: 10.31004/JOECY.V5I2.2781.
- [17] R. Nurdin and M. Ridwansyah, "Aceh, Qanun and National Law: Study on Legal Development Orientation," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam*, vol. 4, no. 1, pp. 107–131, Jun. 2020, doi: 10.22373/SJHK.V4I1.6416.
- [18] R. Helmi, "Analisis Kategori, Fungsi, dan Peran dalam Kalimat Tunggal Bahasa Aceh Dialek Peusangan," *Jurnal Pendidikan dan Pengajaran*, vol. 1, no. 1, pp. 1–7, Jun. 2023, doi: 10.69820/JUPEJA.V1I1.6.
- [19] V. L. P. Clark and J. W. Creswell, *The Mixed Methods Reader*. Thousand Oaks, CA: Sage Publications, 2008.
- [20] R. B. Johnson and A. J. Onwuegbuzie, "Mixed Methods Research: A Research Paradigm Whose Time Has Come," *Educational Researcher*, vol. 33, no. 7, pp. 14–26, 2004, doi: 10.3102/0013189X033007014.
- [21] Sugiyono, *Metode Penelitian Pendidikan: Metode Kuantitatif, Kualitatif, dan R & D*. Bandung: Alfabeta, 2010.
- [22] J. W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 3rd ed. Yogyakarta: Pustaka Belajar, 2010.
- [23] M. Q. Patton, "Two Decades of Developments in Qualitative Inquiry," *Qualitative Social Work*, vol. 1, no. 3, pp. 261–283, 2002, doi: 10.1177/1473325002001003636.
- [24] M. B. Miles and A. M. Huberman, *Qualitative Data Analysis: An Expanded Sourcebook*, 2nd ed. Thousand Oaks, CA: Sage Publications, 1994.

- [25] W. Budiarta, "Eksistensi Bahasa Lokal Terkait Pemindahan Ibu Kota Negara ke Kalimantan Timur: Ancaman dan Strategi Pemertahanannya," *Ganaya: Jurnal Ilmu Sosial dan Humaniora*, vol. 2, no. 2–2, pp. 1–9, Dec. 2019. [Online]. Available: <https://jayapanguspress.penerbit.org/index.php/ganaya/article/view/365>
- [26] M. Muklis, T. Emsa, and Z. Zulfikar, "Strategi Pelestarian Kebudayaan Aceh di Masyarakat Kota Banda Aceh," *Jurnal Sosial Humaniora Sigli*, vol. 7, no. 1, pp. 548–557, Apr. 2024, doi: 10.47647/JSH.V7I1.2365.
- [27] N. Kadek and S. Widiari, "Teknologi Sebagai Sarana Penguatan Identitas Budaya Lokal untuk Mewujudkan Indonesia Emas," *Prosiding Pekan Ilmiah Pelajar*, vol. 4, pp. 78–87, Mar. 2024. [Online]. Available: <https://e-journal.unmas.ac.id/index.php/pilar/article/view/8683>
- [28] Muzakkir, "Pendekatan Etnopedagogi Sebagai Media Pelestarian Kearifan Lokal," *Jurnal Hurriah: Jurnal Evaluasi Pendidikan dan Penelitian*, vol. 2, no. 2, pp. 28–39, Jun. 2021, doi: 10.56806/JH.V2I2.16.
- [29] A. Fishman, *Reversing Language Shift: Theoretical and Empirical Foundations of Assistance to Threatened Languages*, vol. 76. Clevedon, UK: Multilingual Matters, 1991.