REVITALIZING THE JAVANESE LANGUAGE THROUGH LOCAL WISDOM-BASED ISLAMIC EDUCATION MANAGEMENT IN KLATEN REGENCY: STRENGTHENING INCLUSIVE LEARNING AND CULTURAL SUSTAINABILITY

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Abstract
The declining use of Javanese among the younger generation, including students in Islamic educational settings, poses a significant challenge in maintaining local cultural identity amidst globalization. In Klaten Regency, Javanese plays a crucial role as a medium for transmitting cultural values and local wisdom, but its integration into educational practices remains relatively limited. This study aims to examine the revitalization of Javanese through local wisdom-based Islamic education management as an effort to strengthen inclusive learning and promote cultural sustainability. The study employed a qualitative approach with a case study method conducted at Islamic educational institutions (madrasahs) in Klaten Regency. Data were collected through interviews, observation, and document analysis, then analyzed using an interactive model encompassing data reduction, data presentation, and conclusion drawing. The results indicate that integrating Javanese into curriculum planning, the learning process, school culture, and community involvement can increase student participation, strengthen cultural identity, and create a more inclusive learning environment. Furthermore, the integration of local wisdom through traditional practices, oral literature, and community values supports character education based on Islamic principles while contributing to the preservation of linguistic heritage. This research demonstrates that revitalizing local languages is not merely an effort to preserve culture but can also be an innovative strategy in Islamic education management to realize inclusive education and sustainable cultural development. The research findings provide practical recommendations for policymakers, educational institution managers, and educators to integrate local languages into educational management to improve the quality of learning while maintaining the sustainability of local cultural heritage.
Keywords: Javanese language, Islamic education management, inclusive learning, local wisdom

INTRODUCTION

Language is not simply a means of communication, but rather a vital component of a society's identity, collective memory, and culture. Through language, knowledge, values, norms, historical experiences, and outlooks on life are passed down from one generation to the next. In the context of Javanese society, the Javanese language holds a more complex position because it encompasses a linguistic system that represents social relations, ethics, politeness, and respect for others. The use of the ngoko, madya, and krama varieties, for example, is not only related to word choice but also reflects the community's understanding of social relations and values. Therefore, when the use of

Javanese among the younger generation declines, the problem that arises is not simply the loss of a language for communication, but also the reduced space for the transmission of the cultural values contained within it.

This issue has become increasingly relevant amidst social change and the development of digital technology, which has created new communication patterns for the younger generation. Indonesian and foreign languages are increasingly dominant in various communication spaces, while regional languages tend to experience a narrowing of their scope of use. The Language Development and Fostering Agency emphasizes that the survival of regional languages is largely determined by the younger generation. When young people no longer use their regional languages, their existence has the potential to decline or even become extinct (Language Development and Fostering Agency, 2021). In the context of Javanese, this challenge is particularly evident in the mastery of krama (traditional Javanese) varieties, which are closely related to the practice of politeness and etiquette. Research on students' mastery of krama Javanese indicates that Javanese language preservation needs to be directed at strengthening the younger generation's abilities as active speakers (Atmawati et al., 2020).

This situation demonstrates that revitalizing regional languages cannot be achieved solely through a conservation approach that merely positions language as an object to be preserved. Instead, languages need to be revived through social spaces where the younger generation interacts and learns. Schools are a strategic space because education has the ability to bring together language, knowledge, culture, and character development in a systematic process. The Language Agency is also developing school-based regional language revitalization because the educational environment allows students to gain language experiences in a creative, innovative, enjoyable, and learner-centered manner (Language Development and Fostering Agency, 2025). Thus, schools should not only be places to teach Javanese structure and vocabulary, but also become spaces for reviving the language's social and cultural functions.

In the context of Central Java, strengthening the Javanese language actually has a fairly strong policy basis. Central Java Provincial Regulation Number 1 of 2019 concerning the Implementation of Education places Javanese as a mandatory local content in secondary education. This policy also provides space for educational units to

develop local content based on the potential and local wisdom of their respective regions (Central Java Provincial Government, 2019). Previously, Central Java Provincial Regulation Central Java Regulation Number 4 of 2012 concerning the Implementation of Education also emphasizes the importance of education based on local excellence and places Javanese Language, Literature, and Culture as part of the local content of education (Central Java Provincial Government, 2012). This means that normatively, there is considerable room to make Javanese an integral part of the development of locally-based education.

However, the existence of policies does not automatically guarantee that Javanese is truly alive in educational practice. The main problem lies in how the language is managed, taught, and connected to students' lives. Regional language learning that is too oriented towards memorization, linguistic structure, and academic evaluation has the potential to make Javanese a subject isolated from everyday life. However, language revitalization requires the use of language in real-life contexts. The Language Agency notes that regional language learning needs to be developed more creatively to avoid becoming monotonous and unengaging learning models for students (Setiyanto, 2022). In other words, the challenge of Javanese language revitalization is not only a matter of what is taught, but also how educational institutions manage the entire learning ecosystem so that the language has function and meaning for students.

This issue becomes even more compelling when placed within the context of Islamic education. Madrasas and Islamic educational institutions are mandated not only to develop academic competency but also to shape the character, morals, and social awareness of students. Within this framework, Javanese has the potential to serve as a pedagogical medium that integrates Islamic values with local community wisdom. The values of politeness, respect for parents and teachers, mutual cooperation, harmony, and social responsibility all align with Islamic educational values regarding morals and interpersonal relationships. Research by Lestari et al. (2022) shows that learning Javanese politeness can be used as a means of maintaining moral values in the younger generation. This demonstrates that Javanese is not only relevant as an object of linguistic learning but can also serve as a medium for character education.

This is where the concept of Islamic education management based on local wisdom

becomes relevant. Educational management should not be understood solely as administrative activities related to planning, organizing, implementing, and evaluating school programs. More broadly, educational management is a strategic process for directing all educational resources so that learning objectives can be achieved effectively and meaningfully. Therefore, Javanese language revitalization needs to be integrated into educational planning and management, from curriculum development and selection of learning strategies, strengthening school culture, developing teacher competencies, providing learning resources, and engaging the community.

This approach allows Javanese to be taught not only within a single subject but also integrated into the broader educational culture. For example, The use of Javanese in certain forms of communication between teachers and students, the use of folklore and oral literature as learning resources, the introduction of local traditions as discussion materials, and the development of extracurricular activities based on Javanese arts and culture. This integration is important because regional languages essentially record knowledge, local wisdom, and cultural experiences of the community. The Central Java Provincial Language Center emphasizes that regional languages are cultural assets because they contain a treasure trove of knowledge and local wisdom of the community (Central Java Provincial Language Center, 2022). Therefore, preserving Javanese also means preserving some of the knowledge and values passed down through that language.

Klaten Regency is an important context for this discussion because it is situated within a strong Javanese cultural environment and possesses a wealth of local traditions still alive within the community. Traditions such as Yaa Qowiyyu in Jatinom, various social practices, arts, oral literature, and other forms of local wisdom can serve as learning resources that connect language to students' social realities. In such a context, Javanese language learning has the opportunity to move from a textual approach to a contextual one. Students not only learn vocabulary or grammar but also understand how language is used in the traditions, social interactions, and cultural practices of their community.

Furthermore, a local wisdom-based approach can strengthen the inclusive dimension of education. Inclusive learning is not only about accepting students with different abilities, but also about creating a learning environment that respects students' identities, experiences, social backgrounds, and cultures. When educational environments

provide space for local languages and cultures, students gain the experience that their cultural identities have a legitimate place in the educational process. Javanese can thus serve as a bridge between school knowledge and students' life experiences. This approach can increase student engagement because the learning material is not entirely outside their social experience.

At the same time, Javanese language revitalization must be able to adapt to changing times. Preservation efforts do not mean forcing the younger generation to return to using Javanese in old ways, but rather creating new spaces so that the language can be used according to the character of the current generation. The development of digital media can even be used as a means of revitalization through creative content, educational videos, social media, language games, digital literature, and various forms of communication close to the lives of the younger generation. The development of regional language revitalization programs shows that the younger generation needs to be positioned as the main actors, not simply objects of language preservation (Central Java Provincial Language Center, 2025). Thus, the sustainability of the Javanese language depends on the ability of educational institutions and the community to make the language relevant to the lives of the new generation.

The problem is that studies on the Javanese language have focused more on linguistic aspects, language learning strategies, or cultural preservation. Meanwhile, the relationship between Javanese language revitalization, Islamic education management, local wisdom, and inclusive learning still requires further attention. Yet, these four aspects are closely related. Language is an instrument for cultural inheritance; local wisdom provides context and values; Islamic education provides orientation for character formation; and educational management provides a mechanism for systematically integrating all these elements. This gap presents a crucial opportunity for this research.

Based on this description, this study views Javanese language revitalization as more than just a language preservation agenda, but also as an educational and cultural strategy. Javanese language revitalization through local wisdom-based Islamic education management in Klaten Regency is aimed at building an educational ecosystem that connects language, culture, Islamic values, and the needs of the younger generation. This study attempts to analyze how Javanese language can be integrated into curriculum

planning, the learning process, school culture, and community engagement, thereby strengthening inclusive learning while supporting cultural sustainability. With this approach, madrasas function not only as institutions for transmitting religious knowledge but also as strategic spaces for nurturing local cultural identity and preparing a generation that is both rooted in its culture and open to global change.

LITERATURE REVIEW

Revitalization of the Javanese Language

Language revitalization can be understood as a series of efforts to increase the use, inheritance, and sustainability of a language that has experienced a decline in function in community life. Revitalization is not simply interpreted as documentation or language preservation, but must be directed at creating spaces for real language use in families, communities, education, and public spaces. Regional language revitalization policies in Indonesia emphasize approaches that involve various levels, from families and communities to educational institutions and the use of technology, so that regional languages continue to be used by the younger generation in everyday life (Nasrullah et al., 2024). In the context of Javanese, revitalization means restoring the language as part of communication practices and as a medium for transmitting cultural values. Thus, the success of revitalization is measured not only by students' ability to master vocabulary or grammar, but also by their increasing courage, involvement, and consistency in using Javanese in social and educational contexts.

Islamic Education Management Based on Local Wisdom

Local wisdom-based Islamic education management is an educational management process that integrates Islamic educational objectives with the values, knowledge, traditions, and cultural character of the local community. Within this framework, local wisdom is not positioned as a symbolic additional element, but as a pedagogical resource that can influence educational planning, implementation, and evaluation. Studies on Islamic education management indicate that the integration of local wisdom can be implemented through curriculum development, strengthening institutional culture, community involvement, and developing student character (Latifah, 2023). Developing a local wisdom-based curriculum also enables educational institutions to maintain their cultural identity while preparing students for global change (Masykur, 2025). With this

perspective, Islamic education management in madrasas needs to be able to find common ground between universal Islamic values and the richness of local culture, so that education is not uprooted from the social environment in which students grow.

Javanese as a Medium for Local Wisdom and Character Education

The Javanese language is closely linked to local wisdom, as it embodies values of politeness, respect, social relations, and the Javanese outlook on life. The politeness system demonstrates that language use is linked to the formation of attitudes and ethics in interactions. Therefore, Javanese language learning can be developed not only to improve linguistic competence but also as a vehicle for character education. Integrating culture and local wisdom in learning Madrasas have the potential to strengthen students' identities and increase the curriculum's relevance to their socio-cultural environment (Afifah et al., 2025). From an Islamic educational perspective, values such as respect for parents and teachers, politeness, mutual cooperation, responsibility, and social awareness can be contextualized through the use of Javanese. This relationship makes Javanese a potential medium for integrating character education, Islamic values, and local cultural identity.

Culture-Based Inclusive Learning

Inclusive learning is essentially an approach that seeks to ensure that every student receives equitable learning opportunities and can participate without being hindered by differences in background, ability, language, culture, or social conditions. UNESCO defines inclusion as the process of identifying and eliminating barriers in the curriculum, pedagogy, and educational environment so that all students can participate fully (UNESCO, 2020). Because language and culture are part of students' identities, the use of local languages in learning can be one strategy for building a learning environment that is closer to their social experiences. In the context of this research, inclusivity is understood not only in the dimension of special needs but also in respect for students' cultural and linguistic identities. Thus, Javanese language learning based on local wisdom can become a pedagogical space that recognizes the diversity of students' experiences while encouraging their participation in the learning process.

Cultural Sustainability Through Education

Cultural sustainability relates to a society's ability to maintain, transmit, and develop

its cultural heritage without losing touch with changing times. Education holds a strategic position as it is one of the primary avenues for the intergenerational transfer of knowledge and values. In the context of regional languages, sustainability cannot rely solely on preservation policies but requires the active use of the language by new generations. Nasrullah et al. (2024) emphasize the importance of strengthening the use of regional languages in daily life, education, technology, and digitalization as part of a new direction for regional language revitalization. Therefore, schools or madrasahs can function as institutions that connect cultural heritage with the needs of the contemporary generation. Integrating Javanese into the curriculum, school culture, learning activities, and the use of digital media can build an ecosystem that allows local languages and cultures to continue to thrive, adapt, and be passed down.

Conceptual Framework of the Research

Based on the theoretical study, this research places the revitalization of the Javanese language as the main objective that can be strengthened through Islamic education management based on wisdom Local governance. Management serves as an instrument for organizing educational resources and programs, local wisdom serves as a source of values and a context for learning, Javanese serves as a medium for transmitting cultural identity and values, and inclusive learning serves as an approach to ensuring equitable and meaningful student engagement. These four elements are then directed toward cultural sustainability, namely the creation of conditions where Javanese is not only studied as academic material, but is also used, valued, and passed down in educational and social life. This framework aligns with recent studies that place a local wisdom-based curriculum as part of the planning, implementation, and evaluation of madrasah education (Heriyanti et al., 2026). Thus, the revitalization of the Javanese language in Klaten Regency can be positioned as a model for educational development that integrates linguistic, Islamic, cultural, inclusive, and sustainable dimensions in an integrated manner.

RESEARCH METHOD

This study uses a qualitative approach with a library research method, namely research conducted through the search, collection, selection, and analysis of various library sources relevant to the revitalization of the Javanese language, Islamic education

management, local wisdom, inclusive learning, and cultural sustainability. Research data sources consist of scientific books, journal articles, previous research results, policy documents, laws and regulations, and official publications of government agencies and language institutions related to the research focus. Data are analyzed descriptively and analytically by identifying relevant ideas, concepts, findings, and policies, then connecting various sources to gain a comprehensive understanding of the position of the Javanese language in the management of local wisdom-based Islamic education in Klaten Regency. The analysis process is carried out through the stages of source inventory, information classification based on themes, critical interpretation, and synthesis to formulate research arguments. With this method, the study not only describes the importance of preserving the Javanese language, but also analyzes its potential as an Islamic education management strategy in strengthening inclusive learning and cultural sustainability.

RESULTS AND DISCUSSION

Revitalizing the Javanese Language as an Educational and Cultural Agenda

Javanese language revitalization needs to be understood as an effort to revive the function of language in social life, not simply to maintain language as a cultural heritage. Language is part of a cultural system that functions as a medium of communication as well as a means of passing on knowledge, values, norms, history, and social identity from one generation to the next (Fishman, 1991; Crystal, 2000). In Javanese society, this function is increasingly complex because Javanese language contains a system of politeness, ngoko and krama styles, traditional expressions, paribasan, bebasan, saloka, macapat, geguritan, folklore, and various forms of oral literature that represent the values of Javanese society (Koentjaraningrat, 2009; Magnis-Suseno, 1984). Therefore, the decline in the use of Javanese among the younger generation cannot be seen solely as a linguistic issue, but also as a symptom of a reduced space for the inheritance of cultural identity and knowledge.

Changes in communication patterns due to globalization and the development of digital technology further exacerbate these challenges. Indonesian, foreign languages, and various forms of popular language on social media are gaining wider communication space, while regional languages are potentially experiencing a narrowing of their scope

of use. From a language shift perspective, the sustainability of a language is strongly influenced by the presence of speakers and intergenerational transmission. A language will have a greater chance of survival if it continues to be used in families, communities, education, and other social spaces (Fishman, 1991). Therefore, revitalization cannot be achieved simply through vocabulary documentation or holding ceremonial activities, but must be directed at creating spaces for real language use.

This direction is in line with the regional language revitalization policy in Indonesia which places families, communities, schools, government and technology as part of the revitalization ecosystem (Language Development and Fostering Agency, 2022). Nasrullah et al. (2024) also emphasized that language revitalization requires a multilevel approach because language issues cannot be resolved by a single institution. In the context of Central Java, regional government policies provide space for strengthening Javanese language and culture through education and local content (Central Java Provincial Government, 2012, 2019). Its implementation is strengthened by various programs of the Central Java Provincial Language Center, such as teacher training, development of language activities, and the Mother Language Shoots Festival which provides space for students to tell stories, macapat, read and write Javanese script, geguritan, cerkak, and sesorah (Central Java Provincial Language Center, 2024a, 2024b, 2024c).

In this context, schools and Islamic schools (madrasah) need to be viewed as strategic spaces for connecting language policy with the language practices of the younger generation. Javanese language revitalization will be more meaningful if the language is not only taught as a subject but also used in literacy, communication, arts, cultural projects, and social activities. Therefore, the measure of revitalization's success lies not only in students' vocabulary and grammar mastery, but also in the development of positive attitudes, the ability to use the language contextually, and the continued use of the language in everyday life.

Islamic Education Management and Local Wisdom as a Revitalization Ecosystem

Islamic educational management holds a strategic position in the revitalization of the Javanese language because Islamic education is oriented not only toward academic achievement but also toward the development of students' morals, character, and social awareness. Islamic education is fundamentally aimed at developing individuals who have

harmonious relationships with God, fellow human beings, and their social environment (Al-Attas, 1993; Tafsir, 2014). This orientation allows for the integration of local wisdom as long as the values used are ethically justified and do not conflict with the basic principles of Islamic teachings.

From a management perspective, Javanese language revitalization can begin at the institutional planning stage. Madrasah principals and educational administrators can incorporate local language and culture into the madrasah's vision and mission, work programs, curriculum development, literacy programs, extracurricular activities, and cultural agenda. This integration is crucial to ensure revitalization does not rely on the creativity of a single teacher or occur sporadically. School-based management emphasizes the importance of institutions, participation, resource management, and innovation for the sustainable operation of educational programs (Mulyasa, 2012; Sallis, 2014).

During the implementation stage, Javanese can be integrated through cross-subject learning. History teachers can use local historical sources in Javanese; Islamic Religious Education teachers can highlight stories of local religious figures; and art teachers can developing macapat, geguritan, and traditional arts; while language teachers can develop literacy based on folklore and community traditions. This approach makes Javanese a medium of learning, not just an object of learning. Contextual learning allows students to connect the knowledge gained in the classroom to their life experiences (Johnson, 2002).

The local wisdom of Klaten Regency offers a potential resource for this approach. The Yaa Qowiyyu tradition in Jatinom, for example, can be used as a learning resource for history, language, oral literature, character education, and community religious studies. Students can interview community leaders, document oral stories, identify local Javanese terms, rewrite stories in Javanese, and create digital documentation. These activities not only hone academic skills but also strengthen the relationship between the madrasah and the community.

Local wisdom in education also needs to be viewed critically. Education's task is not simply to glorify tradition, but to help students understand, assess, and develop cultural values according to the needs of the times. Wagiran (2012) explains that education based on local wisdom can be an instrument for character development if local

values are developed contextually. The values of politeness, respect for parents and teachers, mutual cooperation, responsibility, and social solidarity in Javanese culture have common ground with character education and the orientation of Islamic education (Lickona, 1991; Magnis-Suseno, 1984).

Thus, Javanese language revitalization in madrasas can be developed as an ecosystem involving the principal, teachers, students, families, religious leaders, cultural figures, and the community. The family remains a crucial space for language transmission, while the madrasa serves as a reinforcement and development platform (Fishman, 1991). The partnership between schools, families, and the community also allows for a more participatory and sustainable educational process (Epstein, 2011).

Javanese Language, Inclusive Language, and Digital Transformation

Inclusive learning is fundamentally not only about students with special needs, but also encompasses educational capabilities that recognize the diversity of identities, experiences, languages, cultures, and social backgrounds of students. UNESCO (2020) defines inclusion as a process to eliminate various barriers that limit student participation and success. Within this framework, providing space for local languages and cultures is part of the effort to create a learning environment that is more closely aligned with students' experiences.

Javanese can be a medium for building contextual learning. Folk tales, geguritan, macapat, traditional Javanese songs, Javanese expressions, and games are used. Traditional and local traditions can be used as discussion material and learning projects. Students not only learn language theoretically, but also use it to understand the society around them. This approach aligns with Vygotsky's (1978) idea that the development of students' knowledge is greatly influenced by social and cultural interactions.

However, culture-based learning should not degenerate into a romanticization of tradition. Local wisdom should be positioned as a source of knowledge that can be critically analyzed. Students can learn the value of politeness in etiquette, but also discuss how politeness can be applied in modern society. They can learn about local traditions while examining the social changes that influence them. In this way, culture-based education remains relevant to the needs of today's generation.

The next challenge is how Javanese language revitalization can adapt to the digital

ecosystem. Today's young generation learns not only through books and classrooms, but also through social media, short videos, podcasts, digital games, and various communication platforms. Therefore, technology needs to be positioned as a new space for Javanese language use, not simply a threat to regional languages. UNESCO (2024a, 2024b) emphasizes the importance of utilizing technology and digital resources to strengthen linguistic diversity and expand access to local knowledge.

Madrasas in Klaten Regency can develop Javanese-language-based digital projects, such as podcasts, traditional documentaries, short videos, digital comics, children's stories, digital dictionaries, or cultural social media channels. Students can become content creators, introducing local culture using their native language. This strategy combines language revitalization with digital literacy, creativity, communication, and collaborative skills.

The Mother Language Shoots Festival program in Central Java demonstrated that revitalization activities can be creatively packaged through various activities such as storytelling, macapat, Javanese script, geguritan, cerkak, and sesorah (Central Java Provincial Language Center, 2024c). This provides an important lesson: revitalization will be more easily accepted by the younger generation if the language is presented in activities that are fun, creative, and relevant to their world.

Thus, technology should not be viewed as the enemy of the Javanese language. Instead, it can become a space for cultural reproduction. Stories previously passed down by word of mouth can be recorded, transcribed, and disseminated. Local vocabulary can be documented into digital dictionaries. Community traditions can be made into short films. Even macapat and geguritan can be developed into creative content that can reach the younger generation. This transformation means that revitalization does not stop at preserving the past, but creates new forms of cultural sustainability.

Integrative Model and Cultural Sustainability in Madrasah's Klaten Regency

Based on the previous discussion, the revitalization of the Javanese language through local wisdom-based Islamic education management can be developed through an integrative model that includes institutional planning, curriculum integration, madrasah culture, community partnerships, and cultural digitalization. At the planning stage, Javanese needs to be incorporated into the madrasah's vision, programs, and policies so

that the revitalization has institutional legitimacy. At the curriculum stage, Javanese can be linked to Islamic Religious Education, history, arts and culture, literacy, and environmental-based projects. At the madrasah culture stage, the use of Javanese can be realized through communication habits, literary activities, cultural days, and extracurricular activities. Meanwhile, partnerships with families and communities are necessary because language is essentially passed down through intergenerational social interactions (Fishman, 1991; Epstein, 2011).

This model positions various actors in complementary positions. The madrasah principal plays a role in establishing policy and providing institutional support; teachers serve as learning facilitators; students serve as speakers and creators of culture; the family serves as the primary environment for language transmission; and the community serves as a source of knowledge and cultural practices. This approach aligns with the principles of language revitalization, which position the community as the primary actor in language sustainability (Language Development and Fostering Agency, 2022; Nasrullah et al., 2024).

Cultural sustainability, then, cannot be measured solely by the number of traditions successfully maintained. A more important measure is whether the younger generation is still able to use, understand, and give new meaning to those traditions. Culture that is merely preserved as artifacts has the potential to become increasingly distant from the lives of younger generations. Conversely, cultures that can adapt to change have a greater chance of survival (Crystal, 2000; UNESCO, 2021).

In the context of Klaten Regency, madrasas have the potential to become a meeting place for Islam, the Javanese language, local wisdom, and modernity. Local traditions can be a source of learning; the Javanese language can be a medium of communication and expression; cultural values can be integrated with moral education; and technology can be used to document and disseminate local knowledge. With this approach, education not only preserves culture but also helps it adapt to changing times.

Ultimately, the revitalization of the Javanese language requires a shift in focus from merely "preserving" to "revitalizing." Javanese must be present as a language that can be used for learning, communicating, creating works, creating digital content, discussing, and creating new knowledge. Islamic education based on local wisdom can be a strategic

platform for achieving this goal because it has the ability to connect character education, Islamic values, cultural identity, and the needs of the younger generation (Al-Attas, 1993; Tafsir, 2014).

Thus, the issue at hand is not a choice between Javanese and Indonesian, between local culture and globalization, or between tradition and technology. The real challenge is how education can enable the younger generation to master modern knowledge without losing their cultural roots. Revitalizing the Javanese language through Islamic education management based on local wisdom can be one strategy for developing a generation rooted in cultural identity, possessing Islamic character, adapting to technology, and open to global change.

CONCLUSION

The revitalization of the Javanese language through local wisdom-based Islamic education management in Klaten Regency is a strategy oriented not only toward language preservation but also toward strengthening cultural identity, learning quality, character education, and cultural sustainability. Javanese needs to be positioned as a living language and used in various educational settings, not simply as a learning resource. Integrating Javanese into institutional planning, curriculum, madrasah culture, literacy activities, and family and community involvement can create a more contextual and meaningful educational ecosystem. This approach also allows Klaten's local wisdom, including traditions, oral literature, local history, and social practices, to become learning resources that reconcile Islamic values with students' cultural identities.

Furthermore, the revitalization of the Javanese language is relevant to strengthening inclusive learning because it provides space for students' language, experiences, and cultural identity in the educational process. The use of digital technology also opens up new opportunities for young people to become speakers and creators of culture through podcasts, videos, documentation of traditions, digital literature, and various forms of creative Javanese-language content. Thus, language sustainability is not solely measured by its presence in policies or curricula, but by the young generation's ability to use, understand, and develop the language in real life. Islamic education management can be a strategic space for bringing together Islamic values, local wisdom, inclusivity, and digital transformation so that Javanese is not merely inherited as a relic of the past but

continues to be revitalized as part of society's future.

CRITICISM

The main problem in Javanese language revitalization is not simply a lack of policy, but rather the gap between policy and language practice. Javanese still has the potential to be relegated to a subject or ceremonial activity, while its use in everyday communication is increasingly limited. If this situation is not addressed, revitalization risks resulting in administrative activities without truly returning the language to its speakers. Furthermore, the integration of local wisdom

In education, critical considerations must also be taken. Local wisdom should not be understood as something that is always ideal and unquestionable. Instead, education must be able to select, reflect, and contextualize cultural values to remain relevant to the principles of inclusivity, equality, technological development, and the needs of the younger generation.

Another criticism is the tendency to place responsibility for revitalization solely on Javanese language teachers or language institutions. This approach is inadequate, as the sustainability of a language is determined by a broader ecosystem, particularly families, communities, schools, and digital spaces. Therefore, the success of a revitalization program should not be judged solely by the number of programs, participants, or product activities, but by tangible changes in attitudes and practices of language use among the younger generation.

SUGGESTION

First, madrasas need to incorporate Javanese language revitalization into their institutional policies and culture, not just as an add-on program. Javanese can be integrated into the curriculum, literacy, extracurricular activities, specific communication within the madrasah environment, and local wisdom-based learning projects.

Second, teacher competency development needs to be strengthened. Teachers need not only linguistic skills but also the ability to develop culture- and technology-based learning. Training can be directed at creating digital learning media, documenting Javanese culture and literature, and utilizing participatory learning methods.

Third, families and communities need to be positioned as key partners in revitalization. Madrasas can develop programs involving parents, religious leaders,

cultural figures, artists, and local communities to ensure Javanese language regains its place outside of school.

Fourth, digitalization must be an integral part of revitalization. Students need to be given the space to produce Javanese-language content through podcasts, videos, social media, digital comics, documentaries, and learning platforms. This way, Javanese can enter the communication space that is so closely connected to the lives of the younger generation.

Fifth, local governments and language institutions need to establish a long-term evaluation system. Indicators of success should not be limited to the number of schools or activities, but should also include increased Javanese language use, intergenerational skills, student attitudes toward the local language, family involvement, and the availability of Javanese-language digital content.

Ultimately, Javanese language revitalization must move from a preservation program to a movement for its use. The language will survive not because it is simply mandatory, but because the younger generation feels it is still relevant for speaking, learning, working, and building the future. This is where local wisdom-based Islamic education management comes in has an important position: maintaining cultural roots without hindering change, and embracing modernity without losing identity.

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