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## The Role of Women in the Preservation of the Acehese Language: Ecolinguistics and Gender Perspectives

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### ABSTRACT ENGLISH:

This study aims to analyse the role of women in the preservation of the Acehese language with an ecolinguistics and gender approach. The background of this research is the threat to the continuity of the Acehese language which is marginalized by the dominance of the Indonesian language, both in the education and media sectors. Acehese women, as the main agents in the transmission of language to the younger generation, play an important role in maintaining the sustainability of the Acehese language in the domestic and community spheres. This research uses a qualitative approach with a case study method, which involves in-depth interviews with Acehese women in various community groups, as well as observations on the use of the Acehese language in daily life. The data analysis technique was carried out with a thematic analysis approach to identify the role of women, the challenges faced, and the conservation strategies applied. The results show that although Acehese women play a central role in the preservation of the Acehese language, their role is often not institutionally recognized. Also, social and economic pressures that encourage the switch to Indonesian are obstacles in the preservation of the language. This research suggests the need for more inclusive policies that actively involve women in the revitalization of the Acehese language, as well as structural support that can strengthen their role in the preservation of the language.

**Keywords:** Acehese Women, Gender, Ecolinguistics, Preservation.

### ABSTRACT INDONESIAN:

Penelitian ini bertujuan untuk menganalisis peran perempuan dalam pelestarian bahasa Aceh dengan pendekatan ekolinguistik dan gender. Latar belakang penelitian ini adalah adanya ancaman terhadap kelangsungan bahasa Aceh yang terpinggirkan oleh dominasi bahasa Indonesia, baik dalam sektor pendidikan maupun media. Perempuan Aceh, sebagai agen utama dalam transmisi bahasa kepada generasi muda, memainkan peran penting dalam menjaga keberlanjutan bahasa Aceh di ranah domestik dan komunitas. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kasus, yang melibatkan wawancara mendalam dengan perempuan Aceh di berbagai kelompok masyarakat, serta observasi terhadap penggunaan bahasa Aceh dalam kehidupan sehari-hari. Teknik analisis data dilakukan dengan pendekatan analisis tematik untuk mengidentifikasi peran perempuan, tantangan yang dihadapi, serta strategi pelestarian yang diterapkan. Hasil penelitian menunjukkan bahwa meskipun perempuan Aceh memainkan peran sentral dalam pelestarian bahasa Aceh, peran mereka sering kali tidak diakui secara institusional. Selain itu, tekanan sosial dan ekonomi yang mendorong peralihan ke bahasa Indonesia menjadi kendala dalam pelestarian bahasa Aceh. Penelitian ini menyarankan perlunya kebijakan yang lebih inklusif yang melibatkan perempuan secara aktif dalam revitalisasi bahasa Aceh, serta dukungan struktural yang dapat memperkuat peran mereka dalam pelestarian bahasa tersebut.

**Kata Kunci:** Wanita Aceh, Ekolinguistik, Perspektif Gender, Revitalisasi Bahasa.

## Introduction

Language is not only a means of communication, but also a reflection of the cultural identity and local wisdom of a society (Selasih & Sudarsana, 2018). In the context of globalization, many regional languages in the world are facing the threat of extinction, including in Indonesia. Acehnese language, as one of the regional languages with significant speakers in Sumatra, has also experienced a decline in vitality due to Indonesian dominance, migration, and social change (Firdaus, 2011; Muhammad & Hendrokumoro, 2022; Tim Badan Bahasa, 2023). UNESCO notes that about 40% of the world's languages are endangered, and regional languages in Indonesia are among the most vulnerable. Language preservation is not only the responsibility of formal institutions, but also the active role of native speakers, including women's groups (Ulfa et al., 2018). Women are often the last line in language transmission to the younger generation through parenting practices and daily interactions. However, the strategic role of women in the preservation of the Acehnese language has not received much attention in linguistic studies. This research seeks to fill this gap by exploring the contribution of women in maintaining the sustainability of the Acehnese language through ecolinguistics and gender approaches.

Although the Acehnese language is still spoken by about 3.5 million speakers, the trend of declining usage, especially among the younger generation, is a serious challenge. Previous research has focused more on linguistic structure or revitalization efforts through formal education, but has little emphasis on the role of women as key actors in language preservation. In fact, in Acehnese society which still strongly holds family values, women have a central role in the socialization of language to children (Alwi & Iqbal, 2022). In addition, migration, intermarriage, and the influence of digital media have also accelerated the language shift (Iqbal et al., 2023). This research is about how Acehnese women contribute to maintaining the Acehnese language in the domestic and public spheres? This focus is important to understand the bottom-up strategy in language revitalization, beyond the top-down policies of governments or indigenous institutions. This study also examines whether there are differences in gender roles in the use of the Acehnese language, as well as the challenges faced by women in the context of modernization.

This research is crucial because the Acehnese language not only functions as a means of communication, but also contains cultural, historical, and local wisdom values of the Acehnese people. If this language becomes extinct, the traditional knowledge attached to it will also be lost (Dialect, 2013). Women, as those who are often responsible for childcare, have a great influence in determining whether the Acehnese language will continue to be used by the next generation (Iqbal, Mukhlis, et al., 2024; Lim & Kessler, 2023; Schächinger Tenés et al., 2023). In addition, from an ecolinguistic perspective, language is part of a cultural ecosystem that must be balanced (Jones & Themistocleous, 2021; L. & MacWhinney, 2023). This study provides a new perspective by combining gender and ecolinguistic approaches, which have been rarely done so far. The research findings can serve as a reference for governments and cultural activists in designing revitalization programs that involve women more effectively. At the global level, this research also contributes to discussions about language sustainability and the role of gender in linguistics, especially in communities under

the pressure of globalization (Ordin & Polyanskaya, 2014; Patterson, 2015; Widodo et al., 2023; Rahman et al., 2024).

## Literature review

Most of the research on the Acehese language has focused on aspects of phonology, morphosyntax, or revitalization efforts through the educational curriculum (Aziz et al., 2020; Iqbal, 2017; Ulfa et al., 2018). However, not many have explored the role of women as active speakers in the domestic and community spheres. Some studies on language and gender have more discussed the inequality of women's representation in media discourse, but less touched on how women actually become agents of regional language preservation. In addition, the ecolinguistic approach—which views language as part of the cultural environment—is rarely applied in the context of Aceh. In fact, ecolinguistics can explain how social changes (such as migration or technology) affect language transmission at the family level. Thus, this research will fill the academic gap by (1) analyzing the role of women in the transmission of the Acehese language; (2) using an ecolinguistic perspective to understand the challenges of language preservation; and (3) provide gender-based recommendations for regional language revitalization.

This research offers both theoretical and practical contributions. Theoretically, this study enriches sociolinguistic and ecolinguistics studies by including the gender dimension (James Gee, 1990), especially in the context of patriarchal societies such as Aceh. Practically, this research can be a guide for the government and customary institutions in designing Acehese language revitalization programs that actively involve women. The results can be used to develop family-based learning modules, training for mothers, or public campaigns that encourage the use of the Acehese language in the domestic and community spheres.

This research is based on three main theories, namely ecolinguistic theory, gender sociolinguistic theory, and language revitalization theory. Ecolinguistics, as put forward by (Oswald & Plonsky, 2010), view language as part of an ecosystem that interacts with social, cultural, political, and natural environments. In this context, language is seen not only as a means of communication, but also as a living and evolving element in a social context (Aldiansyah, 2024; Suwito, 1983). Therefore, in analyzing the preservation of the Acehese language, it is important to look at external factors such as the dominance of the Indonesian language that affect the sustainability of the Acehese language among the community. Ecolinguistics also provides an understanding that the sustainability of language does not only depend on government policies, but also on preservation efforts carried out by society, especially women as agents of change (Brown, 2012; Azmy et al., 2024; Dotzel et al., 2021; Muntasir & Akbar, 2023; Surip & Widayati, 2019).

Furthermore, the sociolinguistic theory of gender put forward by (Pereltsvaig, 2020) emphasizing that women often play the role of guardians and transmitters of language in the family. As informal educators and housewives, women play a central role in teaching languages to their children (Haryanti et al., 2019; Nasir, 2013; Qur'ani, 2018; Alwi, 2021). This is also relevant in the context of Aceh, where women not only maintain the Acehese language in the domestic sphere, but also involve themselves in the preservation of local

culture and identity. However, this theory also identifies a contradiction, where women who are agents of language transmission are sometimes also affected by social and economic pressure to switch to Indonesian.

The theory of language revitalization, in particular the model developed by Badan Bahasa (2022), emphasizing the importance of language transmission from parents to children as the key to language sustainability. In this case, the mother as the main figure in the family plays a vital role in maintaining the continuity of the Acehese language. In addition, language revitalization theory also highlights the importance of a bottom-up approach in language preservation, where local communities have a large role to play in preserving and revitalizing their language. This is in line with the findings that although Acehese women play a role as language guardians, they still need more inclusive and systematic policy support so that their role can be maximized in the revitalization of the Acehese language.

## Method

This study uses a qualitative approach with critical ecolinguistics methods and gender analysis to examine the role of women in the preservation of the Acehese language (John W. Creswell, 2014; Todd et al., 2004). This approach was chosen because it can reveal the dynamics of language use in socio-cultural contexts and the role of gender in language transmission.

The research design was descriptive-analytical, involving field studies through participatory observation and in-depth interviews with 30 informants, consisting of women Acehese speakers, men as comparators, as well as traditional leaders and academics. The research locations include Banda Aceh, Aceh Besar, and Pidie, which were selected based on the high level of Acehese language use but threatened with shift.

Data collection techniques include interviews, observations, and analysis of documents and social media. The data were analyzed thematically by identifying themes related to the role of women, barriers to language preservation, and the influence of external factors such as migration and education policies. Data validity is maintained by triangulation, member checking, and peer-review.

## Result and Discussion

### *The Role of Women as the Main Transmitter of the Acehese Language*

The results of in-depth interviews with 20 women in three districts/cities—Banda Aceh, Aceh Besar, and Pidie—show that women play a central role in the transmission of the Acehese language to the younger generation. As the main actors in the domestic sphere, women have proven to be the main guardians of the sustainability of the Acehese language in the midst of pressure from dominant languages such as Indonesian. The informants stated that they actively use the Acehese language in their daily interactions at home, especially when doing activities such as cooking, parenting, and storytelling.

The Acehese language in this context is not only a means of communication, but also a means of inheriting cultural values inherent in daily activities. These mothers consciously use the moment of domestic togetherness as an informal but significant educational space.

Furthermore, the women interviewed stated that they still preserve Acehese oral traditions such as storytelling, singing folk songs, and playing Acehese puzzles to their children. This tradition is an effective medium to introduce local vocabulary and strengthen cultural identity. By performing folklore and classical poems, women also reproduce the values of local wisdom contained in the Acehese language. These findings support the sociolinguistic theory of gender that refers to women as guardians of language, while at the same time emphasizing that language transmission is not only done through formal learning, but also through sustainable cultural practices.

In terms of maintaining traditional vocabulary, women over the age of 40 show a high level of fluency, especially in terms related to traditional rituals, traditional culinary, and Acehese proverbs. For example, they still master the vocabulary for traditional ceremonies such as *peusijek* to typical culinary terms such as *kuah pliek u dan eungkot keumamah*. This shows that the adult generation of women has an irreplaceable role as archivists of oral culture. However, they expressed concern that the younger generation, especially children and adolescents, are starting to show a decline in interest and ability to use the Acehese language.

This decline is evident in the generation under the age of 25. Some mothers admitted that their children use Indonesian more often, especially when interacting with peers or in educational activities. A teenage girl in Banda Aceh explicitly stated, "*Saya bisa bahasa Aceh, tapi lebih sering pakai bahasa Indonesia karena lebih gampang dipahami teman-teman.*" This statement indicates that although passive ability towards the Acehese language still exists, Indonesian is increasingly dominating in the social realm of young people. This is in accordance with the concept *language shift* (Ulfa et al., 2018) and language ideology (Farisyah & Zamzani, 2018), where the dominant language takes over the function of the local language because it is considered more practical and prestigious (Rahman, 2020).

Thus, it can be concluded that although Acehese women continue to play an important role in maintaining the sustainability of the language, great challenges remain in transmitting this language sustainably to the next generation. Revitalization efforts involving communities and policy support are urgently needed to re-strengthen the position of the Acehese language in the midst of rapid social change.

### ***The Role and Challenges Faced by Women in Maintaining the Acehese Language***

In the context of regional language preservation, women are often seen as the main pillars that play a role in the inheritance of the language to the next generation. In Acehese society, this role has proven to be significant, especially in the domestic and cultural realms. However, while women's role as guardians of language remains important, they also face challenges stemming from social change, institutional pressures, and family dynamics. The ecolinguistics analysis in this study shows that Acehese women are in a strategic position as well as vulnerable in efforts to defend their regional languages.

One of the main challenges faced by women in maintaining the Acehese language is the dominance of the Indonesian language in the formal realm, such as schools and digital media. Data shows that as many as 68% of families in Aceh have switched to using Indonesian in their daily communication, especially because children are more familiar and required to use Indonesian in the school environment. This makes mothers, who are usually the primary caregivers, feel compelled to go with the flow so that their children do not fall behind academically. This pressure is further strengthened by the existence of digital media that mostly uses Indonesian or even foreign languages, thereby reducing the intensity of children's interaction with the Acehese language.

In addition to institutional pressure, the low perception of the economic value of the Acehese language is also a significant inhibiting factor. As many as 55% of adolescents, including young women, consider that the Acehese language does not provide practical benefits for their careers or futures. This perception also influences the attitude of mothers towards the use of the Acehese language at home. In many cases, young mothers choose to use Indonesian so that their children are considered better prepared to face the more competitive outside world. This view weakens internal motivation in maintaining the sustainability of regional languages.

Another challenge is the phenomenon of intermarriage. In households where one of the partners is from outside Aceh, the use of the Acehese language tends to decrease drastically. The findings show that the use of the Acehese language decreases by up to 60% in mixed families. In this situation, Acehese women often face a dilemma between maintaining their cultural identity and establishing harmonious communication with their spouses and children. The decision to communicate in Indonesian as a neutral language is often considered more practical, but it has a direct impact on the decline in Acehese language transmission.

Despite the complex challenges, it cannot be ignored that cultural pride is still alive and well among Acehese women. As many as 78% of women stated that they felt proud to use the Acehese language in traditional activities such as *kenduri* and *peusijek*. This shows that the Acehese language still has a high symbolic value, especially in the cultural and spiritual context. On the other hand, indigenous institutions such as *tuha peut* and local communities have an important role in supporting language preservation, especially through community activities such as *meuseuraya* (gotong royong), where 45% of language preservation is recorded to actively involve women.

### ***Women's Informal Strategies in Language Revitalization***

The informal strategies carried out by Acehese women in efforts to revitalize the language show strong dynamics of community-based preservation and daily life. The results of participatory observation show that women play a central role in maintaining the existence of the Acehese language through various informal but very effective means. One form of strategy found is the use of traditional games as a means of learning language for children. Games like *catoe rimba* which is passed down from generation to generation, used by mothers as an interactive communication medium that introduces children to vocabulary, sentence structure, and typical expressions in the Acehese language. This activity not only strengthens the

emotional connection between mother and child, but also creates a fun and contextual learning atmosphere, thus strengthening the child's natural language skills.

In addition, Acehnese women actively take advantage of important moments in the family life cycle to transmit language. Births, circumcision, or religious commemorations are a space rich in interaction in the Acehnese language. At these times, the use of local languages became more intense due to the presence of family members across generations, which encouraged dialogue in the Acehnese language. These traditions provide opportunities for children and adolescents to listen to and absorb language in a strong cultural context, including in the form of rhymes, prayers, or traditional expressions. Women, who usually play a role in preparing events and regulating the course of social activities in the family, deliberately maintain the use of the Acehnese language to ensure the sustainability of the cultural values inherent in the language.

Other informal strategies can be seen in women's involvement in social communities such as recitation and social gatherings. This community is not only a gathering place, but also an important arena for the exchange of languages and cultural knowledge. In this activity, women consciously use the Acehnese language as the language of instruction in lectures, religious discussions, and daily conversations. In some cases, this group has even developed efforts to preserve traditional vocabulary that is starting to be rarely used by the younger generation. This process takes place naturally and participatory, where group members remind each other and share terms or expressions in the Acehnese language that have begun to disappear from common use. One of the female figures in Pidie even emphasized the importance of using the Acehnese language in religious spaces so that young people who attend the recitation feel familiar and familiar with their ancestral language.

These findings show that the revitalization of the Acehnese language does not solely depend on formal policies or educational programs, but is strongly influenced by community initiatives and awareness, especially women as the main actors in social and domestic life. Through daily practices that are integrated into cultural and spiritual activities, Acehnese women show that language preservation can be effective through an informal but consistent approach (Yule, 2019). This strategy proves that language lives in social practices that are rooted in relationships, traditions, and togetherness.

### ***The Impact of Policy and Media on the Acehnese Language***

This research reveals that institutional policies and the development of digital media have a significant influence on the sustainability of the Acehnese language, especially in the realm of preservation and intergenerational transmission. One of the main findings shows that institutional support for the preservation of the Acehnese language is still marginal and has not involved elements of society as a whole. Language preservation activities initiated by institutions such as the Education Office tend to be symbolic and limited to ceremonial activities or brief training that are not integrated in a sustainable manner in the formal education system. Furthermore, women's involvement in these programs is very minimal, even though women play a key role as agents of language inheritance in the family and community environment. This lack of women's involvement reflects the weak institutional recognition of women's social role in the preservation of local languages, and is a serious obstacle in efforts to revitalize the

Acehnese language.

In terms of media, technological developments and digital media also affect the way the people of Aceh use and interpret their language. Platforms such as WhatsApp and TikTok, which are now part of daily life, actually display more content in Indonesian or foreign languages. This phenomenon creates a dominant space where the Acehnese language is marginalized, especially among the younger generation who are more familiar with digital media as a means of self-expression and social interaction. The presence of this digital media indirectly encourages a *language shift*, because Indonesian and foreign languages are more associated with modernity, social mobility, and global connectivity. In this context, the Acehnese language experiences symbolic subordination—perceived as less relevant and not "slang" to be used in social media interactions (Yuzar et al., 2023).

However, behind this dominance, there was also an initiative from a group of young Acehnese women who tried to balance the flow of information by creating content in the Acehnese language. This content, although limited, is evidence of a new awareness among the younger generation of the importance of preserving their linguistic heritage. This effort shows a form of agency that is born from the bottom up, not from formal institutions, but from individuals or small communities that care about cultural identity. Unfortunately, due to the lack of policy and infrastructure support, these efforts often run independently and have not been able to create a strong collective movement.

Government policies and the influence of digital media have contributed greatly to the marginal position of the Acehnese language in the public sphere. The absence of an inclusive and participatory long-term strategy in language preservation policies, as well as the flow of digital information dominated by the majority language, accelerates the process of language shift among the people of Aceh. If this condition continues without proper intervention, then the risk of extinction of the Acehnese language as an important part of the cultural identity of the local community will become more real. Therefore, there is a need for a holistic approach that combines community-based policies with creative and participatory use of digital media to support the revitalization of the Acehnese language in a sustainable manner (Fatmahwati A et al., 2023).

### ***Gender Differences in Language Preservation***

In the context of the preservation of the Acehnese language, this study reveals that there is a significant difference between the role of gender in efforts to maintain the existence of language in various realms of life. Women tend to be more active and consistent in transmitting the Acehnese language in the domestic environment, especially in the family context. Their role as mothers and primary caregivers makes women have an emotional and functional closeness to children, so that the use of the Acehnese language is more common in daily interactions at home. The Acehnese language is not only used as a means of communication, but also as a medium to pass on cultural values, social norms, and local identity to the next generation. The use of the Acehnese language in storytelling, advising, and daily interaction in the home shows that women are central actors in maintaining the continuity of this language.

In contrast, men are more dominant in the use of the Acehnese language in the public sphere, such as in traditional speeches, religious gatherings, local political discussions, and

various traditional ceremonies. In these spaces, men play the role of opinion leaders and symbolic guardians of traditional values articulated through the Acehese language. However, men's involvement in teaching languages to children or in the realm of informal education at home tends to be limited. Their interactions with children, especially in terms of language use, are not as intensive or meaningful as those carried out by women. This suggests a clear division of gender roles in language preservation: women focus on horizontal transmission within the family, while men play a greater role in maintaining language as a cultural symbol in public spaces.

These findings show that the preservation of the Acehese language cannot be separated from the social structure and division of roles in society. The role of women as "language guardians" in the household has a long-term impact on the vitality of the language, especially in ensuring the sustainability of the use of the Acehese language in the younger generation. On the other hand, the role of men in maintaining language in public spaces helps maintain the position of the Acehese language as part of the collective identity and cultural symbol of the community. Thus, language preservation requires a gender-sensitive approach, where each party's contribution is recognized and amplified according to the social and cultural context that surrounds it.

The results of this study reveal various aspects of Aceh's complex language and culture, with a focus on innovation, policy gaps, and challenges in the digital era. Through a hybrid approach that combines ecolinguistics and gender studies, this study not only highlights the central role of Acehese women as guardians of language, but also identifies the dilemmas they face as victims of language shifts. Unique findings related to language transmission through family rituals and traditional games show how local wisdom is still alive in everyday practice. In addition, the preservation of traditional vocabulary initiated by the women's community is clear evidence of efforts to preserve traditional lexicons in the midst of the onslaught of modernization.

Before going into the in-depth discussion, this brief overview provides a foundation for understanding the dynamics of the Acehese language that continues to develop, as well as emphasizing the urgency of the findings produced.



**Figure 1. Ecolinguistics and Gender Analysis in the Preservation of the Acehese Language**

The findings of this study make an important contribution to understanding the dynamics of Acehnese language preservation, especially through the lens of gender ecolinguistics and sociolinguistics. Ecolinguistically, the results of the study reinforce Haugen's ideas (1972) that the continuity of a language is greatly influenced by external factors such as education policies, urbanization, and the dominance of the national language in the mass media. In the context of Aceh, the Acehnese language is under strong pressure from Indonesian which has become the main language in the formal education system, media, and inter-institutional communication. This phenomenon shows that the Acehnese language is not only symbolically marginalized, but also structurally in the existing language ecosystem. These external pressures, if not balanced with preservation efforts from within the community, can accelerate the process of language shift (Astuti, 2020; Mahendra, 2014; Rickert, 2022; Veisi Hasar, 2023). The family is the last and most strategic arena in the effort to preserve language. However, if the domestic realm begins to be dominated by the Indonesian language, then the position of Acehnese as a heritage language will be increasingly threatened.

Furthermore, in a gender perspective, this study confirms that women have a central role in language inheritance, that women are the main transmitters of language in the context of childcare. In Aceh, women do seem to be at the forefront of maintaining the Acehnese language in the domestic environment. Women use the Acehnese language in daily interactions, teach local vocabulary to children, and maintain cultural practices that are full of linguistic elements (Iqbal, 2019). However, this important role has not been formally recognized in language preservation policies (Harun, 2015). Women's involvement in language revitalization is carried out institutionally through mother-tongue-based empowerment programs, in Aceh women still struggle in the informal realm and often without structural support.

Contradictions also arise from social and economic pressures that encourage women to switch to Indonesian. Indonesian is considered more prestigious and provides opportunities for social mobility, especially in the world of education and work. In this context, women are in a dilemma between maintaining their heritage language or following the trend of modernization for the future of their children. This phenomenon shows how women are not only agents of language preservation (Alwi et al., 2023), but also being vulnerable to structural pressures that drive language shifts.

The implications of these findings underscore the importance of a policy approach that is more sensitive to gender roles and social contexts. Community-based training programs for mothers can be the first step to strengthen their capacity in teaching the Acehnese language. In addition, social activities such as PKK (Empowerment of Family Welfare) meetings or youth organizations can be integrated with Acehnese language activities to expand the realm of language use at the local level. Finally, collaboration between schools and family's needs to be built consistently, so that the Acehnese language not only lives at home, but also gets space in the educational environment (Iqbal, Safitri, et al., 2024). By recognizing and supporting the role of women institutionally, the preservation of the Acehnese language can be carried out more comprehensively and sustainably.

## Conclusion

Acehnese women play a crucial role in preserving the Acehnese language through *bottom-up preservation strategies*, especially in the domestic realm as the main agent of language transmission to the younger generation. As mothers and community leaders, they maintain the sustainability of the Acehnese language despite being pressured by the dominance of the Indonesian language in education and media. The ecolinguistics perspective shows that language lives in interaction with social and cultural ecosystems, making women an important subject in language change and preservation. However, this role has not been fully recognized or supported by existing policies. The lack of local language-based empowerment programs shows that the revitalization of the Acehnese language is still sporadic. Therefore, a more inclusive and responsive policy to gender issues is needed, involving women as strategic partners. Without structured interventions, the Acehnese language is at risk of becoming increasingly marginalized and experiencing functional extinction. The synergy between ecolinguistics, gender, and policy is the key to the sustainability of the Acehnese language.

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