

## Revitalizing the Lampung language through illustrated conversation books: A sociolinguistic approach

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### Abstract

The Lampung language is currently facing a decline in daily use among younger generations, raising concerns about its potential endangerment. This study investigates the role of illustrated conversation books as a pedagogical tool to support the revitalisation of the Lampung language, using a sociolinguistic approach that considers learners' perceptions, motivation, and attitudes toward language preservation. Data were collected through a questionnaire distributed to 102 respondents, with items grouped into three aspects: perceptions of book design, motivation to learn Lampung, and attitudes toward language preservation. The findings indicate that 82.4%–84.3% of respondents agreed that illustrations and attractive visual design improved comprehension, engagement, and enjoyment in learning. Motivation-related responses were moderately positive (67.6%–70.6%), with students expressing pride in learning Lampung but showing a need for broader reinforcement from cultural and social contexts. Attitudes toward preservation were strongly positive, with 91.1% agreeing that illustrated books can be an effective strategy for safeguarding the language, although only 55.9% expressed willingness to teach it to others. These results align with multimedia learning theories and sociolinguistic perspectives on language revitalisation, highlighting the importance of visual pedagogical resources while underscoring the need for community and institutional support. The study concludes that illustrated conversation books can serve as effective entry points for revitalising the Lampung language. The illustrated conversation books serve as a new pedagogical tool for teaching and preserving the Lampung language. This book can also provide a fresh assessment of students' perceptions, motivation, and attitudes toward learning in Lampung.

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## Introduction

Language serves not only as a means of communication but also as a carrier of culture, identity, and collective memory (Shohamy, 2013). It is a living entity that evolves with time, shaped by historical, social, and political forces (Holmes, 2013). Across the globe, indigenous and regional languages are facing a rapid decline in intergenerational transmission. According to UNESCO (2021), nearly 40% of the approximately 7,000 languages spoken today are endangered. In Indonesia, a country rich in linguistic diversity, this phenomenon is particularly evident among minority-language communities, including Bahasa Lampung speakers. Despite its cultural richness and historical significance, Bahasa Lampung is now categorised as endangered (UNESCO, 2010). Previous research by Putri (2018) indicates that multiple field studies and surveys report an intergenerational language shift: young people increasingly prefer Indonesian (or other regional/foreign languages) and use Lampung only in restricted contexts (e.g., ceremonies with elders). Several qualitative and mixed-method studies in Bandar Lampung and other districts explicitly document this decline in everyday use among adolescents and youth. The decline in its use among the younger generation is a clear indication that revitalisation efforts are urgently needed.

This study is driven by the risk of extinction facing the Lampung language. Various efforts can be made to prevent the extinction of the Lampung language, including emphasising it in the school environment through materials embedded in the learning process. The Lampung language is declining in urban areas but remains relatively well-preserved in rural areas. However, this does not mean that the Lampung language is free from the threat of extinction; every effort must be made to revitalise it (Purwani et al., 2024).

Globalisation and the growing dominance of Indonesian (*Bahasa Indonesia*) have led to a shift in language preferences among Lampung people. Language shift often begins in informal domains such as the household, then expands into education, media, and religious practices. Globalisation introduces wider communication networks, mass media, and economic mobility, which privilege more widely used languages (Bianco, 2005; Matos, 2012). At the same time, the dominance of Bahasa Indonesia is reinforced by national policy, education, and the media, creating institutional pressure that favours Indonesian over local languages. Lampung speakers perceive Indonesian as more useful or prestigious for education, work, and social advancement. This sets the stage for language shift.

This phenomenon, widely discussed in sociolinguistics, reflects changes in language loyalty and attitude, ultimately affecting language maintenance (Wardhaugh & Fuller, 2014). From the pre-research conducted through interviews with some senior high school students, it was found that, because they rarely used Lampung as their daily language, they became monolingual in Indonesian, and the intergenerational transmission of their ancestral language weakened, threatening the continuity of a unique linguistic and cultural identity.

In Indonesia, especially in Lampung Province, some initiatives have attempted to document and teach Bahasa Lampung using textbooks and academic modules. However, these materials often lack visual appeal and contextual relevance for younger audiences. Based on pre-research results conducted at one of the senior high schools in Lampung in June 2025, students struggle with vocabulary and lack practice using it, so Lampung is used only for assignments in the school environment. To support learning, media such as conversation books can aid language learning. This Lampung Language Conversation Book presents various conversational situations in the school environment and is complemented by illustrations that convey a strong sense of Lampung local wisdom.

One sociolinguistic approach to revitalising the Lampung language is to embed it in classroom learning. Sociolinguistic theories emphasise the importance of language attitude and ideology in revitalisation (Garrett, 2010). If learners and community members perceive the language as obsolete, irrelevant, or inferior, even the best-designed educational materials may

have minimal impact. One key strategy lies in educational interventions that are both engaging and accessible. Studies have demonstrated that integrating visual media into language education can enhance learners' motivation, comprehension, and retention (Mayer, 2009; Paivio, 1986).

In the context of language revitalisation, illustrated materials, such as comic strips, picture books, and conversation books, have proven powerful tools for bridging generational gaps and introducing the language in a friendly, modernised way (Hinton & Hale, 2001). Since pictorial materials have been proven effective in the West (Hinton & Hale, 2001), this research aims to implement and adapt their effectiveness in the Lampung context. Students in school, who are also considered part of the younger generation, have several advantages in their role in preserving regional languages. They can actively use Lampung in their daily lives and disseminate it through social media content, indirectly teaching it to younger generations and peers.

Illustrated conversation books serve as a hybrid medium that combines textual information with culturally relevant visuals. This approach is particularly beneficial for young learners who are native speakers of dominant languages but have minimal exposure to the endangered language. Visual storytelling can help learners associate meaning with context, thereby reinforcing language acquisition through dual coding (Paivio, 1986). It is also supported by research showing that using pictures and illustrations works well across all levels of language proficiency and, as such, has yielded very useful results (Hoecherl-Alden & Fegely, 2019; Olshansky, 2018). Moreover, it allows for the inclusion of sociocultural elements that reflect the everyday life and traditions of the language community, which is essential for language reclamation (Benor, 2025; Henne-Ochoa et al., 2020; Purba, 2025). The urgency of this research is to contribute to the preservation of regional languages by providing visual illustrations in each conversation presented in the Lampung language conversation book to be developed. This research will be a concrete step in efforts to promote and prevent the extinction of the Lampung language.

### **The Lampung Language**

Language is a system of sound symbols used by members of a community to interact, collaborate, and identify themselves. Regional languages, including Lampung, serve not only as means of communication but also as markers of cultural identity and as media for transmitting social values (Fishman, 1991; Walker, 1976). Lampung is one of the regional languages in Indonesia that belongs to the Austronesian family, the Malayo-Polynesian branch (Walker, 1976). In general, Lampung has two main dialects: the *Api* (*Pesisir/Coastal*) and *Nyo* (*Abung*) dialects (Aliana, 2013). The differences between the two are apparent in aspects of phonology, morphology, and vocabulary. For example, differences in the pronunciation of certain vowels and consonants, as well as variations in everyday vocabulary. The existence of these variations demonstrates linguistic diversity while strengthening the cultural identity of the Lampung people. Lampung currently faces a serious challenge: a decline in the number of active speakers. UNESCO (2010) categorised Lampung as an endangered language. Factors influencing this include (1) the dominance of Indonesian as the national language, (2) mixed marriages that cause language shift within families, and (3) urbanisation and modernisation that reduce the use of regional languages in the public sphere (Rochayah, 2016).

### **Language Endangerment and Revitalisation**

Language revitalisation is the process of reversing language shift by implementing methods to strengthen the language (Fitzgerald, 2021; Hinton, 2001). Hinton et al. (2022) observe that this is the most common term for all efforts to maintain or reverse declining language use. Language endangerment has become a global concern, with thousands of indigenous and minority languages at risk of extinction due to globalisation, urbanisation, and the dominance of major languages (UNESCO, 2021). Further, Hinton and Hale (2001) proposed

practical strategies for revitalisation, such as language immersion programs, documentation projects, and the development of culturally relevant teaching materials. It is in line with this research, which aims to develop. In the Indonesian context, Musgrave (2014) and Florey (2009) emphasised that, despite national policy support for local languages through *muatan lokal* (local content curriculum), many regional languages have declined rapidly due to inconsistent implementation, a lack of qualified teachers, and societal preference for Indonesian and English.

### **Sociolinguistic Perspectives on Language Revitalisation**

Sociolinguistics provides a lens through which language use is understood in its social context. According to Holmes (2013), language shift and maintenance are influenced by domains of use (home, school, religion), societal attitudes, economic factors, and the perceived prestige of the language. The domain theory suggests that when a language is no longer used in significant life domains, it becomes vulnerable to loss.

Wardhaugh and Fuller (2014) argue that revitalisation must also address language ideology—the beliefs and values people hold about language. Negative attitudes toward minority languages often lead to voluntary language abandonment, especially among youth. This is particularly relevant in the Lampung context, where many young speakers associate the Lampung language with rurality and backwardness, leading them to opt for Bahasa Indonesia in daily life.

Language attitude studies, Garrett (2010), have shown that positive attitudes toward a language strongly correlate with willingness to learn and maintain it. Therefore, materials aimed at revitalisation must not only be linguistically accurate but also socially appealing and identity-affirming.

### **Illustrated Materials in Language Learning**

An illustrated conversation book is a learning resource that presents common dialogue scenarios through pictures and simplified text. These books are particularly effective in informal and beginner-level language learning because they reflect practical usage and encourage visual association (Sadiku, 2015). In endangered language contexts, illustrated materials can serve dual purposes: (1) as pedagogical tools, and (2) as cultural artefacts that preserve traditional practices, expressions, and settings

The use of visual aids in language learning has been widely recognised to improve comprehension, memory retention, and learner engagement. Paivio (1986) explains, within dual coding theory, that learners process information through two cognitive channels—verbal and visual. When both channels are engaged, learning becomes more effective. This theory is particularly relevant in the design of illustrated conversation books, which combine images and text to convey meaning. Mayer (2009), in his theory of multimedia learning, emphasises that instructional materials should be designed to reduce cognitive load and enhance meaningful learning by integrating words and pictures. This is particularly important for beginner learners of an endangered language who may lack exposure to the language in other contexts.

Research in indigenous language learning has supported this approach. For example, Hermes and King (2013) found that illustrated books and comic-based storytelling helped Ojibwe children understand traditional stories and learn vocabulary in context. Similarly, Kohen et al. (2021) found that visual learning materials significantly enhanced engagement and language retention among Yakut children in Russia.

In Southeast Asia, Zakiah et al. (2025) examined illustrated storybooks for Sundanese and found they were effective in promoting early literacy and positive attitudes toward local culture. However, similar studies on Lampung language materials remain scarce, indicating a research gap that this study aims to address. The integration of sociocultural elements into language learning resources is therefore not merely pedagogically beneficial but also politically

significant, as it positions the learner as an active participant in the preservation of their linguistic heritage (García & Kleyn, 2016).

## Method

This study employs a quantitative design within the framework of sociolinguistic inquiry. The purpose is to investigate how illustrated conversation books contribute to the revitalisation of the Lampung language by examining students' motivation, interest, and comprehension in learning it. A sociolinguistic approach enables analysis of language behaviour in its social context, focusing on language use and speaker (Holmes, 2013; Wardhaugh & Fuller, 2014).

There were 102 participants in this study, drawn from selected schools in Bandar Lampung, Lampung Province. The data were collected through a survey distributed to participants. The collected data were analysed using thematic analysis. Patterns were identified in participant responses and categorised according to themes such as language attitude, awareness, and sociocultural representation in the material. The analysis followed the steps of coding, categorising, and interpreting based on sociolinguistic principles (Miles et al., 2014).

The use of illustrated conversation books as a language-learning medium is grounded in the understanding that visual and contextual materials can enhance both comprehension and affective engagement among learners. Research has consistently demonstrated that learner motivation is a central predictor of success in second-language or heritage language acquisition, particularly in contexts where the target language is rarely used in daily life (Dörnyei & Ushioda, 2013). In the case of endangered regional languages such as Lampung, instructional materials that incorporate culturally familiar visual representations may serve a dual function: promoting linguistic competence while simultaneously reinforcing learners' sense of cultural identity and belonging (Cummins & Education, 1997).

10 question items were distributed to all respondents to assess students' comprehension, interest, and motivation in learning Lampung. The question items were divided into three categories: students' perceptions, motivation, and attitude toward learning the Lampung language. The items are as follows.

### Perceptions of the Illustrative Conversation Book's Design

1. The illustrations in Lampung language conversation books help me understand the material more easily.
2. The attractive visual design makes me more interested in reading Lampung language books.
3. Lampung language books with attractive pictures and colours make learning enjoyable.
4. I feel more motivated to learn the Lampung language when the material is presented visually through illustrations.

### Motivation to Learn the Lampung Language

1. I feel it is important to learn the Lampung language as part of my cultural identity.
2. Visually appealing Lampung language books increase my desire to study independently at home.
3. I feel proud when I can understand and use the Lampung language in my daily life.

### Attitudes Toward Language Preservation

1. I believe that illustrative books can be an effective way to preserve the Lampung language among younger generations.
2. I am willing to teach the Lampung language to others if the material is provided in picture book format.

3. I believe that the use of illustrations in Lampung language books can help prevent the extinction of this regional language.

The following are the validity and reliability test results for your questionnaire, consisting of 10 statement items and completed by 102 respondents.

### Validity Test (Pearson Correlation)

An item is considered valid if  $r \text{ count} > r \text{ table}$ . With  $N = 102$ ,  $df = 100 \rightarrow r \text{ table} \approx 0.195$  at  $\alpha = 0.05$ . The validation test is presented in Table 1 below. From Table 1, it can be concluded that all items are valid because  $r \text{ count} > r \text{ table}$  (0.195).

**Table 1.**

*Pearson Correlation of The Research Question Items*

| No | Statement   | r count | Remarks |
|----|---|---------|---------|
| 1  | Illustrations in the Lampung language book help me understand the material more easily.                                 | 0.662   | Valid   |
| 2  | Attractive visual design makes me more interested in reading the Lampung language book.                                 | 0.610   | Valid   |
| 3  | The book with appealing images and colours makes learning more enjoyable.   | 0.635   | Valid   |
| 4  | I feel more motivated to learn Lampung when the material is visually presented through illustrations.                   | 0.701   | Valid   |
| 5  | I feel it is important to learn the Lampung language as part of my cultural identity.                                   | 0.498   | Valid   |
| 6  | A visually attractive Lampung book increases my desire to study independently at home.                                  | 0.582   | Valid   |
| 7  | I feel proud when I understand and use the Lampung language in daily life.  | 0.544   | Valid   |
| 8  | I believe illustrated books can be an effective way to preserve the Lampung language among young generations.           | 0.671   | Valid   |
| 9  | I am willing to teach Lampung to others if the material is provided in an illustrated format.                           | 0.555   | Valid   |
| 10 | I believe the use of illustrations in Lampung language books can help prevent the extinction of this regional language. | 0.645   | Valid   |

*Source: Research Result, 2025.*

### Reliability Test (Cronbach's Alpha)

This research used Cronbach's alpha to assess the questionnaire's internal consistency. From the analysis, it can be concluded that the Cronbach's Alpha Value is 0.874. The questionnaire demonstrates good reliability and can be used to measure respondents' attitudes toward preserving the Lampung language through illustrated conversation books.

### Results and Discussion

As mentioned in the method section, 102 respondents participated in this research, contributing to answering 10 question items. The result of the responses is presented in Table 2.

**Table 2.**  
*Percentages of the Question Items*

| Responses         | Percentages of the Question Items |        |        |        |        |        |        |        |        |         |
|-------------------|-----------------------------------|--------|--------|--------|--------|--------|--------|--------|--------|---------|
|                   | Item 1                            | Item 2 | Item 3 | Item 4 | Item 5 | Item 6 | Item 7 | Item 8 | Item 9 | Item 10 |
| Strongly Disagree | 4.9%                              | 2.9%   | 4.9%   | 2.0%   | 2.0%   | 1.0%   | 2.0%   | 1.0%   | 2.9%   | 3.9%    |
| Disagree          | 2.9%                              | 2.9%   | 1.0%   | 3.9%   | 3.9%   | 3.9%   | 4.9%   | 2.9%   | 10.8%  | 2.9%    |
| Neutral           | 9.8%                              | 9.8%   | 10.8%  | 15.7%  | 23.5%  | 27.5%  | 22.5%  | 4.9%   | 30.4%  | 6.9%    |
| Agree             | 35.3%                             | 28.4%  | 25.5%  | 28.4%  | 31.4%  | 33.3%  | 34.3%  | 33.3%  | 25.5%  | 34.3%   |
| Strongly Agree    | 47.1%                             | 55.9%  | 57.8%  | 50.0%  | 39.2%  | 34.3%  | 36.3%  | 57.8%  | 30.4%  | 52.0%   |
| Total             | 100%                              | 100%   | 100%   | 100%   | 100%   | 100%   | 100%   | 100%   | 100%   | 100%    |

*Source: Research Result, 2025.*

Based on Table 2, the “strongly disagree” and “disagree” statements are considered as “disagree”, while the “strongly agree” and “agree” statements are categorised as “agree”. The first aspect investigated in this research is students’ perceptions of the illustrative conversation book’s design (items 1, 2, 3, and 4). From the findings, it can be concluded that 82,4% of respondents agree that illustrations in the Lampung language book help them understand the material more easily, and 84,3% agree that an attractive visual design makes them more interested in reading the Lampung language book. 83,3% respondents agree that the book with appealing images and colours makes learning more enjoyable. 78,4% of respondents agree that they feel more motivated to learn the Lampung language when the material is presented visually through illustrations.

These high results from the perceptions of the illustrative conversation book’s design items of questions show that respondents found it positive to learn about Lampung with the aid of illustrations. These results demonstrate the potential of illustration-based learning media to bridge cultural familiarity and educational interest. Visual representations can depict daily life, traditions, and social interactions relevant to the Lampung community, helping learners not only acquire linguistic competence but also develop cultural awareness.

These results resonate with Paivio’s (1991) dual coding theory, which posits that combining verbal and visual information enhances memory retention and comprehension. Similarly, Mayer (2009) argues that well-designed visual elements reduce cognitive load and improve learners’ ability to process and internalise information. In the context of Lampung language learning, the illustrations provided a meaningful context that supported learners’ understanding, thus validating the pedagogical importance of visual aids in language education.

Beyond their cognitive function, the illustrations embedded within the Lampung language conversation books appear to serve as culturally anchored mediators that connect learners to their linguistic heritage in an affectively meaningful way. The finding that 83.3% of respondents found illustrated materials more enjoyable suggests that visual design does not merely support information processing—it actively shapes the emotional quality of the learning experience. This is consistent with the concept of aesthetic engagement in educational materials, wherein visually stimulating and culturally resonant imagery fosters a sense of belonging and investment in the subject matter (Norton, 2013). When illustrations authentically represent the daily life, customs, and social environments of the Lampung community, they function as “identity texts”—artefacts through which learners see themselves reflected and affirmed within the learning process (Cummins & Education, 1997). In this sense, the high positive responses toward the book’s design may not only reflect satisfaction with its instructional utility but also signal a deeper recognition of cultural representation, which is particularly vital in the context of endangered regional language education.

The relatively lower yet still substantial agreement rate of 78.4% for visual motivation—compared to 82–84% for comprehension and interest—warrants further interpretive consideration. This slight variation may indicate that while illustrations effectively support cognitive engagement and aesthetic interest, their capacity to independently generate motivational drive toward language learning is moderated by additional variables such as learners' prior attitudes toward the Lampung language, perceived social utility of regional language proficiency, and the frequency of Lampung language use in learners' immediate environments (Garrett, 2010). This observation is pedagogically significant, as it implies that the design of illustrated conversation books, however visually compelling, must be complemented by instructional strategies that activate learners' intrinsic motivation and connect language use to personally relevant goals. As argued by (Tomlinson, 2012), effective language-learning materials must not only present content accessibly but also stimulate the affective and experiential dimensions of learning that sustain long-term engagement. The implications for curriculum developers and educators in Lampung Province are therefore clear: investment in high-quality, culturally representative visual design is a necessary but insufficient condition for revitalising learner motivation, and must be situated within a broader pedagogical framework that values both linguistic and cultural competence.

The second aspect investigated in this research is students' motivation to learn Lampung Language (items number 5,6, and 7). From the findings, it can be concluded that 70,6% of respondents agree that learning the Lampung language is important to their cultural identity. 67,6% respondents agree that such a visually attractive Lampung book increases their desire to study independently at home. 70,6 respondents agree that they feel proud when they can understand and use Lampung in their daily lives. In this regard, the results do not show the high percentages observed in the first aspect mentioned earlier, motivating students to learn Lampung.

The finding that 70.6% of respondents associate learning the Lampung language with their cultural identity indicates a significant intersection between language motivation and heritage-language ideology. In sociolinguistic research, heritage language learners often exhibit what Valdés (2014) terms "affective motivation", an emotional and identity-driven orientation toward the language rooted in familial and communal belonging rather than purely instrumental goals. The moderate yet meaningful agreement rate observed in this study suggests that illustrated conversation books can serve as a catalyst for activating this latent sense of cultural connection, particularly among students who may have had limited formal exposure to the Lampung language in previous educational settings. This is further supported by He (2010) work, which argues that heritage language learning is fundamentally tied to the negotiation of cultural membership and self-definition, processes that are facilitated when instructional materials authentically represent the learner's sociocultural world. Consequently, the motivational outcomes observed in this study should not be interpreted as deficiencies but rather as indicators of an emerging, identity-anchored orientation toward Lampung language learning that holds significant promise when appropriately nurtured through culturally responsive pedagogy.

The 67.6% response rate for independent study motivation at home, the lowest among the three motivation items, merits particular attention, as it reflects the limits of material-driven motivation in the absence of structured learning environments and social encouragement. Research in self-regulated language learning suggests that autonomous study behaviour is not merely a product of engaging materials but is also shaped by learners' self-efficacy beliefs, goal-setting capacities, and the availability of supportive learning conditions outside the classroom (Zimmerman, 2000). In contexts where regional languages occupy a subordinate status relative to the national language in both public discourse and educational policy, students may lack the environmental scaffolding needed to sustain independent engagement with heritage-language materials, regardless of their visual appeal (Cots et al., 2014; Kuteeva, 2014). This observation underscores a structural challenge in Lampung

language revitalisation efforts: while illustrated books can effectively spark motivational impulses within institutional settings, their impact on home-based, autonomous learning depends on the presence of reinforcing factors, including parental language use, peer engagement, and access to supplementary resources. Addressing this gap may therefore require the development of complementary strategies, such as family literacy programmes and community-based language activities, that extend the motivational momentum generated by classroom materials into the broader lived context of learners.

The third aspect explored in this research is students' attitudes toward language preservation (items number 8,9, and 10). From the findings, it can be concluded that 91,1% of respondents agree that illustrated books can be an effective way to preserve the Lampung language among young generations. However, a not-so-high result comes from item 9, where only 55.9% of respondents agree that they are willing to teach Lampung to others if the material is provided in an illustrated format. 86,3% of respondents agree that the use of illustrations in Lampung-language books can help prevent the extinction of this regional language.

From a sociocultural perspective, this gap may reflect how language preservation is often perceived as a collective cultural responsibility rather than an individual obligation. From a psychological standpoint, this gap can also be interpreted through the lens of self-efficacy (Bandura, 1977, 2001). While learners believe in the potential of illustrated materials to facilitate learning, they may doubt their own competence to effectively teach others—even with accessible resources.

Regarding students' attitudes toward language preservation, the results show strong agreement on the effectiveness of illustrated books in preserving Lampung. Over 90% of respondents supported the idea that such materials can safeguard the language among younger generations, echoing Hinton & Hale (2001) framework on language revitalisation, which highlights the role of innovative pedagogical tools in maintaining endangered languages. However, only 55.9% expressed willingness to teach Lampung to others, even if illustrated materials are provided. This gap indicates that while learners may value preservation at a conceptual level, translating this belief into action is more challenging. This aligns with Baker's (2011) attitude theory in bilingualism, which suggests that positive attitudes toward a language do not always lead to active use or transmission unless reinforced by social and institutional support.

The findings from the language preservation dimension ultimately foreground a fundamental tension in language revitalisation efforts between top-down institutional initiatives and bottom-up community agency. While the strong endorsement of illustrated books as preservation tools reflects openness to formally mediated language learning, the comparatively modest willingness to personally engage in language teaching suggests that students do not yet perceive themselves as active agents of linguistic continuity. This is consistent with Hornberger (2005) elaboration of the ecology of language revitalisation, which emphasises that the sustainability of endangered language programmes depends on creating enabling conditions—social, institutional, and ideological—that empower ordinary speakers to assume ownership over language maintenance practices. The role of schools in this process extends beyond the delivery of curriculum content; as argued by May (2012) educational institutions carry the responsibility of legitimising minority languages within the public sphere, thereby signalling to learners that their heritage language has social value worthy of active cultivation. For Lampung language revitalisation to move beyond material production toward meaningful intergenerational transmission, a coordinated effort involving curriculum policy, teacher training, community engagement, and family language planning is therefore essential, one in which illustrated conversation books serve not as endpoints but as accessible entry points into a wider ecology of language maintenance.

Taken together, the findings suggest that illustrative conversation books are an effective pedagogical intervention to support Lampung language learning. They align with multimedia

learning and motivation theories, and they have implications for cultural identity reinforcement and language preservation efforts. However, the mixed results in students' motivation and willingness to teach others indicate that language revitalisation requires a holistic approach that combines innovative materials with active participation from families, schools, and communities.

## Conclusion

This study demonstrates that using an illustrative conversation book can significantly enhance students' learning experiences, motivation, and attitudes toward preserving the Lampung language. From an experience perspective, respondents found it positive to learn about Lampung through illustrations. From a motivation perspective, where the percentage was lower than in the first aspect, these results remain noteworthy, as they indicate that visually attractive materials can influence learners' motivation. The students' attitude in learning the Lampung languages is also reflected in how strongly they agree on the effectiveness of illustrated books in preserving the Lampung. The findings reveal that illustrations and attractive visual designs strongly support comprehension, engagement, and enjoyment. While the design aspect received the highest level of positive responses, motivation-related findings were slightly lower, suggesting that while visually appealing resources can encourage learners, long-term motivation requires deeper reinforcement.

The illustrative conversation book has proven to be a valuable tool for supporting Lampung language learning, motivation, and awareness of preservation. Nonetheless, effective revitalisation cannot rely solely on instructional materials. It requires a comprehensive approach that combines innovative teaching resources with active involvement from families, schools, and the wider community. By integrating pedagogical innovation with cultural and social reinforcement, efforts to prevent the decline of the Lampung language can become more sustainable and impactful.

Despite its meaningful findings, this study has several limitations that should be acknowledged. The sample size and demographic scope were limited to a particular group of students, which constrains the generalizability of the results to broader Lampung-speaking or non-Lampung populations. Future studies should involve diverse participants across age groups, educational levels, and geographical areas to gain a more comprehensive understanding of how illustrated materials influence language revitalisation.

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## Ethics Approval

This research confirms that no ethical approval is required.

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