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Boso Rexmax: Characteristics, Social Functions, and Identity of the Kauman Village Community, Ponorogo (A Sociolinguistic Study)

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Abstract

This study examines boso rexmax, a unique reversed language from Kelurahan Kauman, Ponorogo, which developed as a secret language during the colonial era. The research analyzes the linguistic characteristics, social functions, and contemporary dynamics of boso rexmax usage. Using a qualitative descriptive method with an ethnographic approach, this study involved participatory observation, in-depth interviews, and analysis of linguistic artifacts over four months. The results reveal that boso rexmax possesses a complex linguistic structure, incorporating Javanese script and specific reversal rules that vary based on word types. This language is a secret communication tool, a strong identity marker, and a medium for non-formal education. Its active use across various age groups demonstrates its vitality and role in strengthening social cohesion. Boso Rexmax has transformed from a secret language into an integral component of local cultural identity, showcasing the ability of regional languages to adapt and survive in the modern era. This research contributes to a deeper understanding of local language dynamics and their role in preserving cultural identity while providing a foundation for comparative studies and future language preservation efforts.

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INTRODUCTION

The communication system in a language society has a characteristic that becomes the identity of each group. As in Javanese, the Surabaya dialect differs significantly from the Javanese Madiun dialect. Even though they are both in East Java Province, they are different. According to Jackson and Rahmat (2013), in their research on Javanese dialects and Javanese sub-dialects, there are significant differences in the standard form of the Javanese language due to the influence of the sociocultural diversity of its speakers. On the other hand, Lin-Chen (2023) said that the dialect of the speaker's region of origin greatly influences the language, for example, in Chinese living in New Zealand with Mandarin.

This is motivated by the reality of different subcultures. Surabaya is known to be a member of the Arek subculture, while Madiun is Mataraman. Anggraeni (2017) explained that the Arek community's character is more challenging and outspoken, and they tend to resist or not want to be confined by complicated regulations. Meanwhile, according to Basuki (2010), the people of Mataraman have a subtle character and are similar to the palace environment because, in terms of culture and language, they are indeed similar or adopt the subtle languages of the palace; in Javanese culture, this is called the language or culture of *the family*.

These various subcultures greatly influence the variety of dialects in society. Even though the parent is both Javanese, the region's uniqueness will still be present through the dialect presented. Of course, this is influenced by local cultural factors. According to Fishman (1977), verbal communication is influenced by the sociocultural situation, environment, and the background of events in social interaction.

In addition to the variation in dialects, the Javanese language in East Java also recognizes modifications, for example, in the walikan language, which has been known to be present in the Malang area. The language of the Malang walikan is very well known by the general public because of its uniqueness and ease of use. The pattern of using the language of the Malang guardian is quite simple, namely completely flipping the letters contained in the word to be used. Maulana (2023) said that the walikan language is the local identity of the community, which is marked by its use as the speaker's identity, as well as in the mass media, and as a symbol that unites the community.

Yannuar (2022) states that the word walikan in Javanese means 'reversed', which refers to how the variety of languages reverses the pronunciation of letters in words. Especially those

derived from Javanese Malangan, Indonesian Malangan, Arabic, English, and other languages, which are part of the structure of the Javanese Malangan language. So, this language reversal model can be applied to many languages simultaneously and is accepted.

However, it turns out that the language of *guardianship* does not only exist in Malang, but there is also a language of guardianship in the Ponorogo Regency. According to Green (2015), in addition to regional languages, variations of other languages appear in society and become the community's identity. One of the emerging language variations is the emergence of *slang*; the guardian's language is included in *slang*. Uniquely, the language of *the Ponorogo walikan*, better known as the rexmax language, is quite different from *the Malang walikan*. Although both appeared in the colonial era and were used as a secret code language, the language pattern of *the Ponorogo walikan* is relatively small because it involves the use of Javanese script.

In addition, the construction pattern also experiences phoneme removal with specific formulas. This is difficult for people who need help understanding the Javanese script and *the rexmax* language formula. Therefore, *the language of rexmax* can be unique and requires intense understanding if it is being listened to in a spoken situation. That made the language a famous code in its time, considering that the colonizers would have difficulty understanding *the rexmax* language. Blake (2010) explained that *teenagers or specific social groups usually use slang* to symbolize internal communication. The goal is to ensure that those not group members do not understand; therefore, initially, slang is internal and secret.

Furthermore, studies on language variation, particularly the language of local guardians and slang in Indonesia, have attracted the attention of researchers in recent years. Yannuar (2020) conducted in-depth research on the structure and development of the Malangan walikan language; he revealed the linguistic complexity and its social function in Malang society. Meanwhile, Hoogervorst (2014) expanded the scope of the study by examining the use of slang in various regions of East Java, revealing the diversity and dynamics of the slang language used by young people. Yannuar et al. (2017) examined the practice of using the language of the Malang guardian in the context of greetings, showing how this language variation is integrated into daily social interactions. Although these studies have provided valuable insights into language variation in East Java, there must be a significant gap in the study of boso rexmax in Ponorogo. In contrast to the language of

the Malang guardian, which has been widely researched, boso rexmax still needs to be improved in academic literature. Furthermore, the rexmax language is exclusive because it is only used in certain areas in Ponorogo. This means that not all Ponorogo people understand the rexmax language. Based on field studies, the rexmax language only lives in the Kauman Village area, Ponorogo City, and does not live in other Ponorogo areas. The uniqueness and exclusivity of boso rexmax, in terms of linguistic structure and socio-cultural context, have yet to be comprehensively explored.

This exclusivity is an additional point that makes the *language of the rexmax guardian* even more attractive to research. The reason does not stop at its exclusivity but also in the use of language as a form of identity for the local community. Thus, it can be concluded that language and its variety have an essential relationship with the existence of a group. This is because language can be a door to tracing entities and identities in certain cultures. Wardaugh and Fuller (2015) assert that language has a diverse function in society, including as a tool of identity expression and group solidarity. That is because the three, when in the process of social interaction, will influence each other. Moreover, language is one of the most critical and consistent cultural elements that reflect the social changes that occur in society. Chun-Lin (2023), in his research entitled *An Exploration of Taiwanese Multilingual Students*, emphasized that language is a crucial tool in expressing the identity of speakers to the world. According to him, everyone's identity can be dynamic or impermanent, with various sides.

This study aims to fill a significant gap in local language variations in Indonesia, especially regarding boso rexmax in Ponorogo. The urgency of this research lies in several key factors: First. However, studies on the language of guardians have been carried out in other areas, such as Malang and boso rexmax in Ponorogo, but have yet to receive adequate academic attention. Second, the exclusive nature of boso rexmax, only used in Kauman Village, makes it a unique case in local language preservation. Third, in the era of globalization that tends to erode local languages, documentation and analysis of boso rexmax are crucial to understanding the survival strategy of minority languages. The research gaps that this study will fill include (1) An in-depth analysis of the linguistic structure of boso rexmax, which is different from other walikan languages because it involves the use of Javanese script and the deletion of phonemes; (2) Exploration of the social function of boso rexmax in shaping community identity, which has not been studied before; and (3) Investigation of language

preservation strategies in the context of highly localized communities, providing new insights in the field of sociolinguistics and language preservation. By focusing on the unique characteristics, social functions, and preservation strategies of boso rexmax, this research fills in the gaps in the academic literature and contributes to a broader understanding of the dynamics of local languages in Indonesia. The results of this study are expected to be the basis for future comparative studies and provide valuable information for efforts to preserve linguistic diversity in Indonesia.

METHOD

This study uses a qualitative descriptive method with an ethnographic approach to study boso rexmax in Kauman Village. The research procedure includes the preparation stage, data collection, analysis, validation, and reporting. The preparation stage includes literature study, preparation of research instruments, and determination of informant criteria. Data was collected through 4 months of participatory observation, in-depth interviews with key informants, spontaneous conversation recordings, and collection of linguistic artifacts.

Data analysis follows the interactive model of Miles and Huberman (2014), involving data collection, reduction, data presentation, and concluding cyclically. The analysis stage includes transcription, open coding, category grouping, category filtering, and data interpretation in the context of sociolinguistic theory and language preservation. Data is validated through method triangulation, member checking, and peer debriefing.

The critical ethnographic approach of Heller et al. (2018) is adapted to understand the social, historical, and political contexts in analyzing linguistic practices. This allows the exploration of the linguistic structure of boso rexmax, its social function, and the power dynamics associated with its use. Research ethics are maintained by obtaining written consent from participants, guaranteeing confidentiality of identity, and providing the option to withdraw from research.

Through this method, the researcher aims to describe the structure and use of boso rexmax, understand its socio-cultural context, function in society, and conservation challenges and strategies. This approach makes it possible to answer research questions about the unique characteristics of boso rexmax, its social function, and the dynamics of its preservation in a contemporary sociolinguistic context. The research process is carried out iteratively until data saturation is achieved, with

the validity of the data guaranteed through triangulation of sources and methods.

DISCUSSION

The rexmax *language* is exclusive and has characteristics other guardian languages do not have. As a language present in the colonial era, the people of Kauman Village, Ponorogo Regency, have succeeded in making unique language innovations. Krauss (in Brenzinger, 2007) divides the three typologies of languages in the world, namely, extinct languages, endangered languages, and the languages that still exist. *This rexmax language* is included in category three, namely languages that still exist and are preserved. This discussion will be described in three subchapters: the first is about the characteristics of the rexmax language, the second is about the function, and the third is about the use of the rexmax language by the people of the village's past and now.

Characteristics and Formulas of the Rexmax Language

The Ponoragan guardian language, or *boso rexmax*, is a guardian language different from other guardian languages. In addition to using a letter reversal system in vocabulary, the *rexmax* language uses three other methods: first, using Javanese script writing; second, separating syllables (this is specific to regional names); and third, removing phonemes. In addition, *the rexmax language* only flips the words in the Javanese Ponoragan vocabulary. Not only that, pronunciation with a Ponoragan accent, such as in the thickening of phoneme sounds, and typical changes also occurred. Here is an example:

Table 1. Example

No.	Javanese Vocabulary	Javanese Script Writing	Transkripsi	Rexmax
1.	səgɔ	ꦱꦒꦺ	səgɔ	gəs
2.	ŋərti	ꦲꦂꦠꦶ	ŋərti	trəŋ
3.	mətər	ꦩꦠꦺꦂ	mətər	təm

Table 1 presents the reversal method in the rexmax language. If you look at it, the restoration process differs from other guardian languages. The language of the Malangan guardian makes a complete reversal of the vocabulary, while the Jogja guardian flips the Javanese script's location according to the specified pattern.

The rexmax *language* also recognizes the existence of the phoneme /ŋ/. So, as explained in

Table 1, the vocabulary that uses the phoneme /ŋ/ is reversed, as described in Table 1. In addition, it can be identified that the reversal of vocabulary in *the rexmax* language will be easier on vocabulary consisting of only four letters. This can be seen in Table 1, number 1. However, according to informant S, several vocabulary words undergo phoneme changes when reversed. For example, in the following table:

Table 2. Example

No.	Javanese Vocabulary	Javanese Script Writing	Transkripsi	Rexmax
4.	enak	ꦲꦤꦏ꧀	hinak	nih
5.	aku	ꦲꦏ꧀	haku	kah
6.	w(h)edək	ꦮꦲꦺꦢꦏ꧀	hedək	deh

Table 2 describes the forms of phoneme changes that occur in *the rexmax language*. If you look at Table 2, numbers 4 and 5, vocabulary that begins with a vowel phoneme will be written in Javanese script with the letters *ha* (ꦲ). In addition, the phoneme /w/ in the word [wedok] is also substituted for [hedok]. This is because the pronunciation is bolder; this is a typical vocabulary of Ponoragan. Furthermore, based on the results of field studies, not all typical Ponorogo vocabulary can be reversed. Vocabulary that is not reversed, like a type of pronoun that refers to a position or position. An example is the word *Mbah, Lurah, Camat, Bupati*, and the like. This provision is motivated by the Ponorogo culture that respects a person's position because he is considered a leader or role model. In addition, this refers to the condition that *the rexmax* language used to be used as a cipher language or code. So, the terms used are related to the situation at that time.

Furthermore, in the names of regions, districts, or cities, the reversal pattern differs from the reversal in vocabulary, such as in Tables 1 and 2. The pattern of reversal of regional names, especially those consisting of more than two syllables, is treated differently. Examples are as follows:

Table 3. Example

No.	Javanese Vocabulary	Javanese Script Writing	Transkripsi	Rexmax
7.	pənɔrɔgɔ	ꦥꦤꦺꦴꦫꦺꦒꦺ	pənɔ rɔgɔ	nɔp gɔr
8.	surəbɔyɔ	ꦱꦸꦫꦧꦺꦪꦺ	surə bɔyɔ	rus yɔb
9.	tuluŋaguŋ	ꦠꦸꦭꦸꦁꦒꦸꦁꦁ	tuluŋ agəŋ	lut gaŋ

Table 3 shows that the reversal of the name of this area goes through different stages. The reversal can be done after transcription and phoneme removal if it is in a common vocabulary. However, in regional names, if the name consists of more than two syllables, it is separated first into two syllables each, then phonemes are cut by leaving only three phonemes each, and finally reversed. As in Ponorogo, the transcription is separated into pono and rogo after being written into Javanese script. Next, the phoneme is removed in the fourth order, so it becomes *pon gor*, and then the reversal becomes *nop gor*. This method also applies to the names of cities or regions with similar characteristics. This method is designed to make it easier to identify the meaning of *the rexmax* language.

The patterns in *the rexmax* language were independently constructed by freedom fighters in Kauman Village. The birth of this language is also proof of how creative and intelligent they are. This also proves that Kauman Village became a central and vital location for welcoming independence in the Ponorogo area. So, the fighters then took the initiative and agreed to make this secret language.

So, the main characteristic of *the rexmax* language is its restorative method. In addition, one of the requirements for reversal construction, such as removing phonemes and replacing vowel or consonant sounds, is also a hallmark. *The rexmax* language comes as a cipher or secret language. The language of *rexmax* contains a relationship that includes society and language; besides that, social factors are also something that cannot be forgotten. The relationship between language and society can be studied with sociolinguistics to see society's formal structure and structure (Wardaugh & Fuller, 2015).

Rexmax Language Function

The *rexmax language* is a secret language or code that functions as a secret communication tool. This is because it is exclusive and only known by the internal community of Kauman Village. In addition, *the rexmax* language can also be the absolute identity of the people of Kauman Village in the public space. Of course, this is a warning if there is a moment of infiltration, then it can be easily identified with the secret language. Hoogervost (2014) says that *boso walikan* is a secret language, especially if the speaker is in a public space. On the other hand, Ariefandi (2023) said that the use of Japanese internet slang is for antics and a form of creativity of its users so that it is concise, concrete, different, confidential, and familiar.

Bucholtz and Hall (2021) stated that cultural or ethnic identity can be understood as a

dynamic and multidimensional phenomenon. They argue that identity is a fixed attribute and a constantly evolving process through social interaction and linguistic practices. Meanwhile, Sierra (2024) said that language has a crucial role in forming individual identities, including the identity of place, ethnicity, and social groups. In this context, the *rexmax* language can be seen as an essential component in forming and maintaining the identity of the Kauman Village community. The language serves as a means of communication and a powerful identity marker, reflecting the community's history, values, and unique characteristics. The use of the *rexmax* language in daily life affirms and strengthens the identity of the people of Kauman Village and plays a role in the sustainable process of forming their collective identity.

Fishman (2012) classifies languages into several functions. These functions include a) the speaker's point of view, then the language functions personally; b) the listener or the interlocutor, then the language is directive; c) the aspect of contact between the speaker and the listener, then the language functions as a *fatik*, d) in terms of the topic of speech, the language functions as a reference, e) in terms of the code used, then the language functions metally, f) in terms of the mandate or message to be conveyed, then the language functions imaginatively.

1. Personal Function: To express the feelings or emotions of the speaker
Example: *kah well lop – aku luwe pol* – I was so hungry
The text above has a personal function because the speaker expresses his feelings of hunger.
2. Directive Functions: To regulate the behavior of listeners, speakers usually use sentences of commands, appeals, prohibitions, and so on.
Example: *ngap en ges wuk – panganen sego kuwi* – Eat that rice
The text above has a directive function because the speech is intended to instruct.
3. Fatik Function: To establish friendship and solidarity and show familiarity.
Example: *gal ket? Wus dhoh reh – lagi teko? Suwi hodhak eruh* – Just arrived? Long unseen.
The text above has a *fatik* function because it is a small talk.
4. Referential Function: To talk about an object or event
Example: *lurah mu kut bom deg – lurahmu tuku mobil gede* – Your village head buys a big car
The text above has a reference function because it talks about the event of buying a car carried out by the village head.

5. Imaginative Function: To convey thoughts or ideas

Example: *kah ngep kut moh nang nop gor – aku pengen tuku omah nang Ponorogo* – I want to buy a house in Ponorogo

The text above has an imaginative function because it conveys his thoughts on buying a house in Ponorogo.

So, if viewed using the linguistic function criterion proposed by Fishman, the *rexmax* language perfectly meets this criterion. From a sociolinguistic point of view, a *rexmax language* is a form of linguistic variation deliberately created by the user community. This is similar to what happened in China, according to Yang (2020); amid its efforts to maintain it, the language used by the Hui ethnic group in China has shifted and developed, giving birth to new linguistic variations that are slightly different from other Chinese languages. So, based on this, the emergence of language variants indeed refers to the social situation at that time, which requires a particular language, namely a secret language or an identity. So, the language of *guardians* in the style of Kauman Village was born, which in the end was called *boso rexmax*, which is still maintained today.

Further, as explained in the previous discussion, the reversal pattern or formula in *boso rexmax* has several formulas. More precisely, depending on the type of word, such as the reversal of verbs, it will be different from the reversal of regional names; besides that, it will also be different from the reversal of conjunctions and phonemes in the abduction process. This is why *the boso rexmax* can be said to be very difficult and different. The reason is none other than because the character is distinctive and unique. Moreover, the users of this guardian language are not evenly distributed throughout Ponorogo but exclusively in the Kauman Village area.

Use of Rexmax Language

Until now, *the rexmax language* has been sustainable and actively used by the people of Kauman Village. This is because the community knows it is necessary to inherit *the rexmax language*. Ma'alip (2016) stated that the role of the previous generation is vital in preserving and inheriting languages, especially exclusive languages.

Teaching or inheriting *the rexmax language* starts within the scope of the surrounding environment and family. Although until now, *the rexmax language* is still preserved, it is necessary to carry out an inventory, especially in the typical words of Ponorogo. This step is a documentation effort for language protection. Setiawan (2019), in

his research on slang in Ponorogo, found that the Perpek community uses diverse slang in angkringan to express their identity and ideas and convey ridicule or satire in their group.

As explained earlier, the *rexmax* language, although exclusive, is still sustainable. This is because the people of Kauman Village still actively use it, especially in speaking situations, whether individually or in groups; they often use *the rexmax* language. In addition, *the rexmax language* has the advantage of being a secret communication tool if it is in the public space because this language will be very unfamiliar to people outside Kauman Village.

Speakers of the *rexmax* language can be identified at all levels of productive age to the elderly. According to SM informants, junior high school children have begun to be good at communicating with *the rexmax* language; in addition, in speech situations such as *grafs*, the local community uses *the rexmax* language if all the participants are residents of Kauman Village.

Furthermore, the community is well aware that this *rexmax* language is a *privilege* which is a privilege. How could it not? Not all Ponorogo people know this language and only the people of Kauman Village understand. In addition, this *rexmax* language is native to the people of Kauman Village, a form of monumental consensus work. Moreover, *the rexmax* language is the *most unique and challenging guardian language because it requires more complicated steps than other guardian languages*.

However, these difficulties are not an obstacle to the community and the younger generation of Kauman Village to learn and inherit *the rexmax* language. In fact, according to SW informant, *rexmax* language has been considered the slang language of Kauman Village children, primarily through various spaces such as schools. Students from Kauman Village are also slowly introducing this language to their peers. This is also an effort to defend the language amid the rapid current of modernity that has shifted many local values. For example, as happened with Navajo slang, which used to be the secret language of the American army, according to Huang (2024), the Navajo language is currently at a critical point. In fact, during the war, this language became a marker of the identity of American soldiers from the Navajo. On the other hand, local languages can be preserved by cultivating noble and cultural values from an early age. This is reflected in the lexicon of languages with high spiritual value, as seen in the Khazakh language (Mussa-Akhunov, 2023). Efforts to defend the language can be carried out through proverbs and expressions of advice by parents to their children from an early age, both in the context

of Khazak and Bangka Malay. Language education from an early age is also essential to foster a sense of pride in using the local language before being influenced by a foreign language (Hariyanto et al., 2023). Fajrie (2022) said that Indonesia's socio-cultural conditions must be maintained as a national identity. The first step in maintaining it is to filter the culture that enters Indonesia and promote cultural preservation. Rexmax's language teaching and inheritance efforts are included in the preservation category.

Moreover, the rexmax language also contributes to local education and cultural preservation. This is evident from its role in the people's daily life of Kauman Village. Hoogervost (2014) emphasized that distinctive language is one of the ways young people in East Java identify themselves, applicable from childhood to adulthood since the postcolonial era. In this context, Boso Rexmax is a communication tool and a non-formal educational medium for teaching ethics, culture, and solidarity. The preservation of Boso Rexmax is a strategic step in grounding and introducing the distinctive identity of Kauman Village. The language has become an icon and pride of the local community, reinforcing social ties and community identity. Its use in various contexts, including in associations and alongside the art of reog, shows the integration of this language with other cultural elements.

Alhabuaobi (2021) explains that language use between men and women usually differs between certain situations and generations. However, boso rexmax is unique because its use is not differentiated by gender or age but refers to a predetermined pattern or formula. This makes it easier for people to understand each other's expressions more comprehensively, strengthening their function as a tool to unify the community. A comparison can be made with *the Shona Back Slang* language in Cindebhe, Vengere, Zimbabwe. Nyambo (2023) found that the Cindebhe language, which uses a word reversal pattern like in Malang, was initially used as a secret language in the colonial era. Today, the language has developed into a marker of local identity and a non-formal educational medium in the community. The historical similarities and evolution of socio-cultural functions between Boso Rexmax and the Cindebhe language show how local languages can transform from a defense tool to an instrument of cultural preservation and strengthening community identity. Further studies of this comparison can provide valuable insights into the role of unique languages in broader sociocultural contexts and their potential to support local education and cultural heritage preservation.

Examples of sentences in Rexmax

- Rexmax : *Lum gor nop ngam ges cep nih lop kih sam*
 Jawa : *Muleh Ponorogo mangan sego pecel enak pol iki mas*
 Indonesia : pulang ke Ponorogo makan nasi pecel enak banget ini mas
 English : go back to Ponorogo and eat pecel rice is really good, Mas.
- Rexmax : *kah dhoh treng*
 Jawa : *aku hodhak ngerti*
 Indonesia : aku tidak mengerti
 English : I don't understand
- Rexmax : *kah dhoh sih poh-poh sam, yip kih*
 Jawa : *aku hodhak iso opo-opo mas, piye iki*
 Indonesia : ak tidak bisa apa-apa mas, gimana ini
 English : I can't do anything mas, how is this
- Rexmax : *cob deh nop gor yah ne lop*
 Jawa : *bocah w(h)edok ponorogo ayune pol*
 Indonesia : anak perempuan ponorogo cantik banget
 English : Ponorogo girls are very beautiful
- Rexmax : *Bar ngam gek rut nih lop*
 Jawa : *Bar mangan gek turu enak pol*
 Indonesia : setelah mangan terus tidur enak banget
 English : After eat, I continued to sleep very well
- Rexmax : *Kih pos kih*
 Jawa : *Iki sopo iki*
 Indonesia : Ini siapa ini
 English : This is who it is
- Rexmax : *bom wuk deg lop*
 Jawa : *mobil kuwi gedi pol*
 Indonesia : mobil itu besar banget
 English : The car is really big
- Rexmax : *pok jis, kor let, nih lop*
 Jawa : *kopi siji, rokok telu, enak pol*
 Indonesia : kopi satu, rokok tiga, enak banget
 English : One coffee, three cigarettes, very tasty
- Rexmax : *kah dub rek ngeb-ngeb*
 Jawa : *aku budal kerjo bengi-bengi*
 Indonesia : saya malam-malam berangkat kerja
 English : I go to work every night

Angka 1-10 dalam bahasa rexmax

jis, rol, let, tap, mil, neh, tip, low, ngos, se lup siji, loro, telu, papat, limo, (h)enem, pitu, wolu, songo, sepuluh

satu, dua, tiga, empat, lima, enam, tujuh, delapan, sembilan, sepuluh
one, two, three, four, five, six, seven, eight, nine, ten

CONCLUSION

This study reveals the unique characteristics of boso rexmax, the walikan language of Kauman Village, Ponorogo, which has a complex linguistic structure involving Javanese script and special reversal rules. Its main characteristic lies in the method of reversal, which varies depending on the type of word, including the removal of phonemes and changes in vowel or consonant sounds. Boso rexmax functions as a secret communication tool and a strong identity marker for the people of Kauman Village. It fulfills various language functions according to Fishman's classification, including personal, directive, fanatic, referential, and imaginative functions. Its use is still active in various age groups, from children to the elderly, showing its vitality in contemporary society. Boso rexmax has transformed from a secret language of the colonial era to an integral component of local cultural identity, playing a role in non-formal education and preserving local values. The uniqueness of boso rexmax lies in its use. It is not differentiated by gender or age but refers to a pattern or formula set, making it easier to understand across generations. This study also identifies efforts to preserve and inherit languages carried out by communities, including teaching in the family and its use in various social contexts. These findings demonstrate the ability of local languages to adapt and survive in the modern era, as well as their significant role in strengthening social cohesion and community identity. To ensure the sustainability of boso rexmax, further documentation and research efforts are needed to provide a deeper understanding of local language dynamics in a broader context.

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