Ghancaran
Jurnal Pendidikan Bahasa dan Sastra Indonesia
P-ISSN 2714-8955 | E-ISSN 2715-9132
https://ejournal.uinmadura.ac.id/index.php/ghancaran/index
https://doi.org/10.19105/ghancaran.v20i2.26401

OPEN ACCESS

RESEARCH ARTICLE

Building a sustainable cultural identity through the vitality of the Madurese language in the digital age: A Sociolinguistic ecology perspective

Moh. Hafid Effendy[1]*, Saiful Hadi[1], Mochamad Arifin Alatas[1], Siti Azizah[1], Moh Ariel Fidausi Amrullah[1]

[1]Universitas Islam Negeri Madura, East Jawa, Indonesia
***Corresponding Author**
effendyhafid@uinmadura.ac.id

ABSTRACT
This study examined the vitality of the Madurese language in the digital era and its role in building a sustainable cultural identity, viewed from the perspective of sociolinguistic ecology. The research employed a qualitative design combining sociolinguistic ethnography and digital ethnography in four regencies of Madura, namely Bangkalan, Sampang, Pamekasan, and Sumenep. Data were collected through participant observation, in-depth interviews with 32 purposively selected informants across three generations, two focus group discussions, and systematic observation of 60 Madurese-language social media accounts and channels conducted from October 2025 to March 2026. Data were analyzed using the interactive model of condensation, display, and verification, and validated through source and method triangulation as well as member checking. The findings revealed three principal patterns. First, intergenerational transmission of Madurese remains strong in family and community domains but declines sharply among the younger generation, particularly in the mastery of speech levels. Second, digital media has emerged as a new ecological niche in which Madurese is creatively revitalized through comedy, religious, musical, and educational content, although it is dominated by the low speech level. Third, the sustainability of Madurese cultural identity requires an ecological synergy of family, school, community, and digital spaces. The study proposes a model of digitally mediated language revitalization as a strategy for sustainable cultural identity.

Keywords: Madurese language; language vitality; sociolinguistic ecology; digital era; cultural identity.

ARTICLE HISTORY

Received: September 30, 2026
Accepted: October 28, 2026
Published: November 10, 2026

LICENSE

Copyright © 2026 The Author(s). This article is an open access article distributed under the terms and conditions of the Creative Commons Attribution (CC BY 4.0) License.
https://creativecommons.org/licenses/by/4.0/.

How to Cite This Article

Effendy, M.H., et al. (2026). Building a sustainable cultural identity through the vitality of the Madurese language in the digital age: A Sociolinguistic Ecology perspective. *Ghancaran: Jurnal Pendidikan Bahasa dan Sastra Indonesia*, Special Edition Lalongét VII, 142-156. https://doi.org/10.19105/ghancaran.v20i2.26401

INTRODUCTION

Language is the most important marker of a community's collective identity. Through language,a community's values,worldview, ethics,and memories are preserved and passed down. In the context of regional languages in Indonesia,the Madurese language holds strategic importance due to its large number of speakers. The Madurese language is spoken by millions of people on the island of Madura, in the Tapal Kuda region of East Java, on several small surrounding islands, and among the Madurese diaspora in other parts of Indonesia. For the Madurese people, their language is a means of expressing many noble values, including showing respect for parents and teachers *(bhuppa' bhâbbhu' ghuru rato),* social norms or etiquette, which are systematized across various levels of language *(ondhâgghâ bhâsa),* as well as an appreciation for oral traditions and literature, such as mamaca, syà'ir, and Madurese pantun (Effendy et al., 2025). Current estimates indicate that the Madurese language has approximately 13.6 million speakers (Eberhard et al., 2024), placing it among the largest regional languages in the archipelago.

The Madurese language faces a critically interesting situation. At first glance, the existence of a large speaker base seems to ensure that this language will not become extinct. Conversely, however, there are surprising indicators pointing to a shift in language use. For example, there has been a marked decline in intergenerational transmission within urban families. Furthermore, the dominance of Indonesian in educational and governmental contexts, the loss of proficiency in the honorific register (èngghi bunten) among the younger generation, and the social stigma associated with regional languages—which are viewed as a sign of backwardness—all contribute to this trend. (Pauwels, 2016). The same pattern has also been thoroughly documented for the dominant regional languages in Indonesia (Cohn & Ravindranath, 2014; Musgrave, 2014) and is even evident in the shift in the Javanese language among urban youth (Errington, 1998; Smith-Hefner, 2009; Zentz, 2017). This also confirms the fact that a language's survival is not guaranteed by a large number of speakers if intergenerational transmission is interrupted (Fishman, 1991; Crystal, 2014). UNESCO (2003) It even states that the loss of intergenerational transmission is the most critical aspect of the threats facing a language.

Digital technology has transformed the communication landscape of Madurese society by expanding the use of Indonesian and foreign languages through mobile devices, social media, and various entertainment platforms, thereby potentially reducing the frequency of Madurese language use in daily life. However, conversely, digital technology has also created new niches within the ecosystem of local languages. For example, educational content,

sermons, local music, and comedy videos in the Madurese language are being consumed outside their region, making social media (Thurlow & Mroczek, 2011; Jones, 2015) as a new ecological opportunity site. (Jones et al., 2015) shows that the use of digital media is reviving the tradition of storytelling. The attention digital media gives to languages such as Sámi and Frisian is just one example of how the flexible and interactive nature of what Jones, Chik, & Hafner call "digital discourse practices" can revitalize less-used languages (Outakoski et al., 2018). Vitalitas bahasa Madura di era digital penting dan mendesak untuk dipelajari karena paradoks ini.

This study applies sociolinguistic ecology to its subject matter. As noted (Haugen, 1972), Language ecology studies the interaction between language and its environment, which includes the community of speakers, as well as psychological and sociological contexts. (Mufwene, 2001) added that languages behave like species within an ecosystem. Specifically, languages live, adapt, and compete for niches, but can become extinct as the number of ecological niches decreases. From this perspective,the vitality of a language is measured not only by the number of speakers,but also by the language's overall function across various fields,as well as the strength and consistency of intergenerational transmission,the positive attitudes of speakers,the existence of supportive language policies, and the use of the language in new media. (Lewis & Simons, 2010; Spolsky, 2009). The linguistic attitudes of young speakers, as noted (Sallabank, 2013), is a critical yet often overlooked factor in the development of language preservation initiatives. The Madurese language is viewed as a social organism that adapts to and interacts with both online and offline environments.

Several major trends have emerged in research on the Madurese language and culture. The first trend focuses on the analysis of linguistic structures, such as phonology, morphology, and the register system (Sofyan, 2017). The second trend examines cultural memory through Madurese literature and oral traditions, such as mamaca, macapat, and folktales (Effendy et al., 2025). The third trend highlights the preservation of the Carakan and Madurese Pegon scripts through education and digital media (Effendy & Alatas, 2026). Meanwhile, studies on the revitalization of regional languages through digital media in Indonesia still tend to focus primarily on major languages, such as Javanese and Sundanese, or on minority languages that are at high risk of extinction.

Although these studies have made significant contributions to the documentation of the Madurese language, literature, and the preservation of the Madurese script, most of them still examine linguistic, literary, or educational aspects separately. Previous research has

also tended to view offline and online spaces as two distinct realms, and thus has not yet been able to explain the relationship between changes in the digital communication ecosystem, language vitality, and the formation of cultural identity within a single, integrated analytical framework. Thus, there remains a research gap regarding how the vitality of the Madurese language is shaped through the interaction between offline and online domains from a sociolinguistic ecology perspective, as well as how such interactions can serve as the basis for developing sustainable language revitalization strategies. This gap is the focus of this study.

The novelty of this research lies in three aspects. First, from a theoretical perspective, this study seeks to integrate the framework of linguistic ecology (Haugen, 1972; Mufwene, 2001) and theories on ethnolinguistic vitality and language management (Spolsky, 2009), which has never been applied to analyze regional language phenomena in the digital realm, let alone for the Madurese language. Second, from a methodological perspective, this study aims to combine traditional sociolinguistic ethnography and digital ethnography to examine online discursive spaces that have previously been overlooked in studies of language vitality. Finally, this study practically provides a model for a digitally mediated language revitalization strategy that will be useful for policymakers, cultural communities, and local content creators. These three aspects of innovation position this study as an effort that not only expands the field of sociolinguistic ecology but also links the dynamics of language use in offline and online spaces within the context of the revitalization of the Madurese language.

Based on this background, this study aims to: (1) map the vitality of the Madurese language based on domains of use and generations of speakers in four regencies on Madura Island; (2) analyze the digital ecology of the Madurese language, particularly patterns of use and the typology of Madurese-language content on social media; and (3) formulate strategies for building a sustainable cultural identity through the strengthening of the vitality of the Madurese language in the digital age. The findings of this study are expected to make a theoretical contribution to the development of sociolinguistic ecology research in Indonesia and a practical contribution to efforts to preserve regional languages as a pillar of national identity. Thus, this study differs from previous research in that it not only describes the state of the Madurese language but also explains the relationship between language vitality, digital ecology, and the development of cultural identity through an integrated sociolinguistic ecology framework.

METHOD

This study employs a qualitative method using a sociolinguistic ethnographic design combined with digital ethnography (Creswell, 2018). While sociolinguistic ethnography aims to gain insights into teh language practices of the Madurese people,real-world digital ethnography aims to systematically observe language practices on online platforms.Thiis study was conducted in four regencies on the island of Madura: Bangkalan, Sampang, Pamekasan, and Sumenep taking into account dialectal diversity, sociocultural aspects, and the level of urbanization in each location.

This study involved 32 participant selected based on their representations of three generational groups.These group included the older generation (over 50 years old),the middle generation (30–50 years old),and the younger generation (under 30 years old). These participants included native speakers of the Madurese language,Teachers of Madurese and local content,community leaders and cultural figures,students and caregivers at Islamic boarding schools, as well as creators of digital content in the Madurese language. Furthermore,a digital analysis was conducted on 60 Madurese-language social media accounts and content channels on YouTube, TikTok, Instagram, and Facebook, based on criteria such as posting activity, number of followers, and the prevalence of the Madurese language in the content.

Four methods were used in data collection. First, from October 2025 to March 2026, participatory observations of language use were conducted, involving families, communities, markets, schools, and religious activities. Second, semi-structured in-depth interviews were conducted with all informants, using an interview guide validated by two sociolinguists. Third, two focus group discussions were held with teachers, cultural influencers, and content creators. Finally, a document review and digital observation were conducted on content, captions, comments, and netizen interactions on selected accounts..

The data analysis technique used is an interactive model Miles, Huberman, dan Saldaña (2014), which includes data extraction, data presentation, and the drawing and verification of conclusions. Online linguistic data was analyzed by categorizing content typology, register, code-switching, and linguistic attitudes found in netizens' comments. Data validity is also ensured through triangulation of sources and techniques, member checking with key informants, and peer review among researchers. A comprehensive explanation was provided to all informants who gave informed consent, and the informants' names (older

generation, younger generation, content creators) were replaced with codes (GT-01, GM-02, KK-03) to protect their privacy.

RESULTS AND DISCUSSION

The Vitality of the Madurese Language in the Family and Community Contexts

The research findings indicate that the Madurese language still retains strong vitality in traditional spheres but has experienced a significant decline in formal and new spheres. In this family sphere, the Madurese language remains the primary language of intergenerational communication,particularly in the rural areas of Sampang and Sumenep. However,among young families in the urban areas of Bangkalan and Pamekasan, a pattern of bilingual upbringing is beginning to emerge,in which Indonesian is used as the children's first language to prepare them for school. Field findings regarding the percentage of Madurese language use by sphere and generation are presented in Table 1.

Scope of Use	Older Generation (>50 years old)	Middle-Aged Generation (30–50 years old)	Young People (<30 years old)
Family	96%	87%	68%
Neighborhood/community	94%	85%	63%
Traditional market	92%	81%	57%
Religious activities	88%	74%	52%
School/campus	41%	33%	21%
Social media	12%	26%	38%

Table 1. Percentage of Madurese Language Use by Domain and Generation
(Source: Primary data, 2026)

Table 1 shows two opposing trends. In the spheres of family, community, the marketplace, and religion, the use of the Madurese language has been consistently declining as the generation of speakers gets younger. The sharpest decline iss among the urban youth,who have been intensively exposed to formal education in Indonesian and digital media. Conversely,in the realm of social media, the opposite pattern is observed:the younger generation is the most active user of the Madurese language in online spaces compared to the two generations above them.This inverse pattern is a key finding indicating that the digital space has the potential to become a new ecological niche for the Madurese language,as predicted by the language ecology framework. (Mufwene, 2001).

The most concerning aspec regarding vitalit is the erosi of proficiency in register.Nearly all informants from the younger generation admitted to being fluent in the informal register (enjâ' iyâ),but struggled to use the polite register (èngghi bunten) fully,

especially when speaking with religious leaders, teachers, or elders. An informant from the older generation in Pamekasan expressed his concern as follows.

> *"Na'-kana' satèya bannèya' sè ta' ngartè bhâsa alos. Mon acaca ka èbhuna, ka kèyaena, padâ ngângghuy bhâsa ènjâ' iyâ. Takò' kaulâ mon bhâsa alos èlang, tatèngkana orèng Madhârâ notòro' èlang." (Many children today don't understand polite language. When they speak to their mothers or their religious teachers, they all use informal language. I'm worried that if polite language disappears, Madurese manners will disappear along with it.)" (GT-04, interview, December 14, 2025)*

This quote emphasizes that, for the Madurese people, speech registers are not merely linguistic variations, but rather an embodiment of a social ethical system. The erosion of ondhâgghâ bhâsa is thus not merely a linguistic phenomenon, but a cultural phenomenon that touches the very core of Madurese identity—namely, the hierarchical respect embodied in the philosophy of bhuppa' bhâbbhu' ghuru rato. Within the framework of (Fishman, 1991), The status of the Madurese language can be considered secure in terms of the number of speakers, but it shows early signs of disruption in intergenerational transmission of its refined variant. Referring to the EGIDS scale (Lewis & Simons, 2010), The Madurese language is generally classified as "vigorous," but its spoken subsystem is under much greater pressure and is at risk of partial extinction sooner.

Digital Ecology: The Madurese Language on Social Media and in Online Spaces

A digital analysis of 60 Madurese-language accounts and channels shows that the digital space has evolved into an active and creative linguistic ecosystem. Content in the Madurese language can be found in situational comedies, religious sermons, local music and songs, daily vlogs, and language instruction. Some Madurese comedy channels have even garnered hundreds of thousands of subscribers, and their audiences come not only from the island of Madura but also from the Madurese diaspora in Kalimantan, Jakarta, Malaysia, and Saudi Arabia. Table 2 shows the types of digital content in the Madurese language identified in this study.

Content Categories	Platform Dominan	Linguistic Characteristics
Comedy and parody	*TikTok, YouTube*	Informal register, Madurese–Indonesian code-mixing, everyday vocabulary
Islamic preaching and religious study sessions	*YouTube, Facebook*	Polite and informal registers, Arabic loanwords, pesantren rhetoric
Folk music and songs	*YouTube, Instagram*	Poetic vocabulary, traditional rhymes, revitalization of archaic vocabulary
Vlogs and daily life	*TikTok, Instagram*	Informal register, strong local dialect, spoken spontaneity

Language and literacy education	*Instagram, YouTube*	Introduction to vocabulary, registers, and the Madurese Carakan script

Table 2. Typology of Madurese-Language Digital Content (Source: Digital observations, 2025–2026)

Table 2 shows that the digital ecology of the Madurese language is dominated by entertainment genres featuring a low register, while content that consciously preserves the polite register and traditional script remains limited to religious outreach channels and a handful of educational accounts. On the one hand, this dominanc of the informal register broaden the younger generation exposure to the Madurese language;on the other hand,it risks reproducing the disparities in register proficiency that already exist in the ofline realm. Nevertheless,the presence of Islamic boarding school (pesantren) content that consistently uses the formal register serves as an important ecological counterbalance, given that pesantren are the most influential cultural institutions in Madura.

Another interesting finding iss the emergence of metalinguistic awareness among content creator. Some creators deliberately use the Madurese language as a channel identity and a differentiation strategy amid the saturation of Indonesian-language content. A young content creator from Sumenep made the following statement.

> *"It's precisely because I use the Madurese language that my content stands out from the rest. Viewers from Kalimantan and Malaysia leave comments in Madurese, saying it feels like coming home. That's when I realized that the Madurese language isn't something to be ashamed of—it's something to be proud of and that helps put us on the map." (KK-07, interview, February 9, 2026)*

This statement indicates a shift in language attitudes—from stigma to pride—among some members of the younger generation. The digital space has given the Madurese language new economic and symbolic value:the regional language has become a creative asset that can be converted into popularity,income,and social recognition. In the terminology of language ecology,social media has created a new ecological niche where the Madurese language no longer competes head-on with Indonesian, but instead occupies a distinct functional niche—namely,the functions of intimacy, humor, religiosity, and communal identity.(Mufwene, 2001; Thurlow & Mroczek, 2011). These findings are consistent with studies on the revitalization of minority languages in various countries, which show that new media can serve as a tool for language preservation if managed strategically (Jones, 2015).

However,the digital ecology of the Madurese language also faces vulnerabilities.First, the sustainability of content is highly dependent on platform algorithms and creators' economic motivations,making it vulnerable to shifting trends. Second,Madurese orthography in the online space is highly varied and tends to disregard standardized spelling rules, including the representation of phonemes unique to Madurese.Third, the Carakan

Madura script is virtually absent from the mainstream digital ecosystem and is maintained only by a limited community of script advocates. (Effendy & Alatas, 2026). These vulnerabilities underscore that the seemingly vibrant digital vitality is not necessarily sustainable without the support of the broader ecosystem.

The Role of Education, Islamic Boarding Schools, and Policy in the Linguistic Ecology of Madurese

The formal education sector has not yet made an optimal contribution to the vitality of the Madurese language. While local Madurese language content is indeed taught at the elementary and secondary levels in four regencies,it faces classic challenges:limited time allocation,a shortage of teachers with a background in Madurese language education, a lack of contextually relevant teaching materials,and a learning approach that emphasizes memorization of grammar rules rather than communicative proficiency.Several teacher informants acknowledged that Madurese language instruction is often treated as a supplementary subject that does not affect graduation,resulting in low student motivation. This situation reflects what (Spolsky, 2009) referred to as the gap between stated language policies and actual language management practices.

Unlike formal schools, Islamic boarding schools have actually proven to be an effective ecological bastion for the preservation of refined speech. The tradition of communication between students and teachers—which requires *èngghi bunten*, the study of religious texts with explanations in refined Madurese—as well as oral traditions such as mamaca, which are still preserved in a number of pesantren, make these institutions a natural setting for the acquisition of refined language. This finding reinforces previous research on the central role of pesantren in the reproduction of Madurese culture. (Effendy et al., 2025). A number of recent studies have also found that the use of the èngghi bhunten dialect remains consistently preserved in interactions between students and teachers at various Islamic boarding schools, both on the island of Madura and within the diaspora community, despite facing external pressures (Wildan, Rahmat, & Boeriswati, 2023; Yuliansyah & Hajjafiani, 2023; Zakiyah, Sholihah, Musoffa, & Suaedi, 2024). (Syafitri & Musayyadah, 2024) It even shows that the early acquisition of polite speech correlates positively with the development of moral values among Madurese children.From an ecological perspective,pesantrens serve as linguistic conservation areas where language variants that are endangered in the general public sphere still find a healthy habitat.

From a policy perspective,local government support for the Madurese languagee remains largely ceremonial and has not yet been systematicalli institutionalized.Activities such as Madurese speech contests, cultural festivals, and the designation of Madurese Language Days in certain communities do exist,butt they are not yet accompanied by sustainable language infrastructure,such as a Madurese language training center, standardized teaching materials across districts, incentives for creators of Madurese-language content,or the integration of the Carakan script into public spaces. In fact, the experiences of various language communities around the world show that successful revitalization always combines grassroots initiatives with consistent policy support (Fishman, 1991; Jones, 2015; Pauwels, 2016). Study (Cru, 2015) The example of the revitalization of the Yucatec Maya language through Facebook, for instance, shows that grassroots initiatives in the digital space can have a significant impact when supported by community digital literacy and policy commitment (Grenoble & Whaley, 2006).

Strategies for Building a Sustainable Cultural Identity through the Vitality of the Madurese Language

Based on the overall data, this study develops a model for a digitally mediated language revitalization strategy aimed at building a sustainable Madurese cultural identity. This modell illustrates the integraation of four ecological niches:family, school,community–pesantren, and the digital ecosystem. These four niches are not viewed in isolation but support one another within a linguistic ecosystem.To begin with, the family niche is strengthened through a bilingual parenting movement that encourages the use of the Madurese language as a mother tongue alongside proficiency in Indonesian.The belief that regional languages hinder children's school readiness has been well documented. Therefore, awareness campaigns focusing on the phenomenon of early bilingualism must be strengthened, as the myth suggests that such language use is detrimental to children's cognitive development. The second niche is the school setting, which requires a shift in the teaching of local content from a structure-and-memorization perspective toward a more culturally communicative approach, supported by well-trained and digitally literate teachers. Local content creators should be utilized as authentic learning tools.

Third, the goal of expanding the community and Islamic boarding school niches is to institutionalize current best practices—such as the mamaca tradition, formal language councils for Quranic recitation, and village cultural forums—and to integrate them with the youth through digital documentation and the publication of these practices. Fourth, the goal

of enhancing the digital niche is to develop an ecosystem of content creators who produce material in the Madurese language and to provide incentives and training related to standard Madurese orthography, as well as to develop instructional materials on pronunciation levels and the Carakan script, and to encourage collaboration to strengthen cultural content created by fellow academics and local government stakeholders. Within the framework of a cross-niche strategy, this is the application of language management principles (Spolsky, 2009), which articulates the need for a balance between practice, belief, and linguistic effort.

This model confirms the main thesis of this study: that a sustainable cultural identity cannot be built solely through nostalgia for the past, but must be achieved by establishing the Madurese language as a functional, dignified, and useful language in contemporary life, including in the digital sphere. Preserving the cultural identity of the Madurese people is based on an ecosystem in which the Madurese language is used at home, in the kitchen, in the classroom, on the grounds of Islamic boarding schools, and on young people's digital devices.

CONCLUSION

This study reached three main conclusions. First, the Madurese language exhibits a strong dual nature in its survival: it remains strong at the family and traditional community levels, but is consistently weakening among younger generations, with the most alarming erosion occurring in the mastery of the refined register of speech, which is at the core of Madurese social ethics. Second, although still dominated by low cultural and social registers, the digital space represents a new ecosystem for the Madurese language in terms of cross-genre content productivity, the expansion of audience reach to the Madurese-speaking diaspora, a shift in language users' attitudes in the digital space from negativity to pride, and the still-unsatisfactory use of standard orthography and the Carakan script. Third, the revitalization of digitally mediated strategies across four ecosystems—family, school, Islamic boarding schools (pesantren)–community, and the digital space—supported by institutionalized regional policies, is crucial for the sustainability of Madurese cultural identity..

Theoretically, this study aims to expand the application of sociolinguistic ecology to major regional languages in Indonesia and to demonstrate that language sustainability in the digital age must be understood from multiple perspectives—both offline and online—simultaneously. In practical terms, this model is designed for local governments, educational

institutions, Islamic boarding schools, and creative communities to develop activities aimed at preserving the Madurese language.This study is limited to four regencies on the island of Madura and sixty digital accounts;therefore, it does not directly address the heterogeneity of the Madurese diaspora community. It is recommended that future studies examine the language behavior of the Madurese diaspora community in the digital context,the impact of social media-based spoken language instruction, and language technologies—including digital corpora, machine translation,and their applications—on the Madurese language.

ACKNOWLEDGMENTS

The authors would like to express their sincere gratitude to the cultural informants, community leaders, and speakers of the Madurese language who generously shared ethnographic data on the Madurese language in the digital age and on cultural identity, which served as the primary sources for this study. We would also like to thank our colleagues and academic institutions for their intellectual support during the data collection, analysis, and manuscript preparation processes.

DECLARATION

Ethical Considerations

This study was conducted in accordance with ethical principles for research involving human participants. Prior to data collection, all informants were informed about the objectives, procedures, and scope of the study. Informed consent was obtained from all participants before interviews and focus group discussions were conducted. The confidentiality and anonymity of participants were maintained throughout the research process. Data obtained from social media were used solely for academic purposes, with due consideration given to privacy, ethical digital research practices, and the protection of personal information.

The Use of Artificial Intelligence (AI)

Artificial intelligence (AI) tools were used solely to support language editing, grammatical refinement, and improvements in the clarity of academic writing. AI tools were not used to generate research data, conduct data analysis, or determine the study's findings and conclusions. All research interpretations, arguments, and conclusions remain the responsibility of the authors, who reviewed and verified the final manuscript.

Conflict of Interest

The authors declare that there are no conflicts of interest regarding the publication of this article. All authors have reviewed and approved the final version of the manuscript and agree to its submission for publication.

Funding

This research received no specific grant from any funding agency in the public, commercial, or not-for-profit sectors. The research was conducted using the authors' own resources.

REFERENCE

Ahmadi, A. (2019). *Metode penelitian sastra*. Penerbit Graniti.

Alatas, M. A. (2024). Penggunaan AI dalam Pembelajaran Bahasa Madura pada Siswa Sekolah Dasar di Kabupaten Pamekasan. *Ganesha: Journal of Applied Linguistics*, *1*(3), 174-185.

Alatas, M. A., Effendy, M. H. ., Desiana, A. Y. ., & Nisa, H. H. . (2024). Implementasi Kurikulum Merdeka pada Muatan Lokal Bahasa Madura di MI Kabupaten Pamekasan: Pendekatan Ekologis dalam Pendidikan Karakter dan Budaya. *GHANCARAN: Jurnal Pendidikan Bahasa Dan Sastra Indonesia*, 363â€"375. https://doi.org/10.19105/ghancaran.vi.17359

Cohn, A. C., & Ravindranath, M. (2014). Local languages in Indonesia: Language maintenance or language shift?. *Linguistik Indonesia*, *32*(2), 131–148. https://doi.org/10.26499/li.v32i2.22

Creswell, J. W., & Creswell, J. D. (2018). *Research design: Qualitative, quantitative, and mixed methods approaches* (5th ed.). Sage.

Cru, J. (2015). Language revitalisation from the ground up: Promoting Yucatec Maya on Facebook. *Journal of Multilingual and Multicultural Development*, *36*(3), 284–296. https://doi.org/10.1080/01434632.2014.921184

Crystal, D. (2014). *Language death* (Canto Classics ed.). Cambridge University Press.

Eberhard, D. M., Simons, G. F., & Fennig, C. D. (Eds.). (2024). *Ethnologue: Languages of the world* (27th ed.). SIL International. https://www.ethnologue.com

Effendy, M. H., Hariyanto, E., Maimun, M., Ahmadi, A., & Putikadyanto, A. P. A. (2026). Cultural Traditions of Hajj and Umrah: A Comparative Study of Madurese Communities in Indonesia and Malaysia. *Jurnal Ilmiah Peuradeun*, *14*(1), 77-96. https://doi.org/10.26811/peuradeun.v14i1.1870

Effendy, M., Hadi, S., Azizah, S., Alatas, M., & A. Dzhelilov, A. (2026). Cultural Identity Stereotypes of Madurese Women in Traditional Expressions. *Jurnal Gramatika, 12*(1), 104 - 118. doi:https://doi.org/10.22202/jg.2026.v12i1.10809

Effendy, M. H., Hadi, S., Alatas, M. A., Sayunani, I., Safitri, L., & Maniah. (2026). Strengthening the literacy and numeracy culture among Madurese language teachers through the Pakem Maddhu community empowerment program. PERDIKAN (Journal of Community Engagement), 8(1), 41–51. https://doi.org/10.19105/pjce.v8i1.24799

Effendy, M. H., Hadi, S., Alatas, M. A., Ahmadi, A., Albaburrahim, A., & Izzah, I. (2025, September). Tanèyan Lanjhâng as Madurese Heritage and Ethnic Ecotourism. In *Proceedings of International Conference of Islamic Studies (ICONIS 2025)* (p. 39). Springer Nature.

Errington, J. J. (1998). *Shifting languages: Interaction and identity in Javanese Indonesia*. Cambridge University Press.

Fishman, J. A. (1991). *Reversing language shift: Theoretical and empirical foundations of assistance to threatened languages*. Multilingual Matters.
Grenoble, L. A., & Whaley, L. J. (2006). *Saving languages: An introduction to language revitalization*. Cambridge University Press. https://doi.org/10.1017/CBO9780511615931
Haugen, E. (1972). *The ecology of language: Essays by Einar Haugen* (A. S. Dil, Ed.). Stanford University Press.
Ihsan, Z., Alatas, M. A., & Firnanda, A. (2025). Wacana Sinkronis Digital sebagai Inovasi Media Pembelajaran Analisis Wacana pada Mahasiswa TBIN UIN Madura. MARDIBASA: Jurnal Pembelajaran Bahasa Dan Sastra Indonesia, 5(2), 81–93. https://doi.org/10.21274/jpbsi.2025.5.2.81-93
Jones, M. C. (Ed.). (2015). *Policy and planning for endangered languages*. Cambridge University Press.
Jones, R. H., Chik, A., & Hafner, C. A. (Eds.). (2015). *Discourse and digital practices: Doing discourse analysis in the digital age*. Routledge. https://doi.org/10.4324/9781315726465
Lewis, M. P., & Simons, G. F. (2010). Assessing endangerment: Expanding Fishman's GIDS. *Revue Roumaine de Linguistique*, *55*(2), 103–120. https://doi.org/10.1017/CBO9780511783364.003
Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative data analysis: A methods sourcebook* (3rd ed.). Sage.
Moh. Hafid Effendy, Hadi, S. ., & Mochammad Arifin Alatas. (2026). Resilience in the Technological Era in Support of the Sustainability Agenda. *Entita: Jurnal Pendidikan Ilmu Pengetahuan Sosial Dan Ilmu-Ilmu Sosial*, *2*, 483–492. https://doi.org/10.19105/ejpis.v2i.24435
Mufwene, S. S. (2001). *The ecology of language evolution*. Cambridge University Press. https://doi.org/10.1017/CBO9780511612862
Musgrave, S. (2014). Language shift and language maintenance in Indonesia. In P. Sercombe & R. Tupas (Eds.), *Language, education and nation-building: Assimilation and shift in Southeast Asia* (pp. 87–105). Palgrave Macmillan. https://doi.org/10.1057/9781137455536_5
Outakoski, H., Cocq, C., & Steggo, P. (2018). Strengthening indigenous languages in the digital age: Social media–supported learning in Sápmi. *Media International Australia*, *169*(1), 21–31. https://doi.org/10.1177/1329878X18803700
Pauwels, A. (2016). *Language maintenance and shift*. Cambridge University Press. https://doi.org/10.1017/CBO9781107338869
Putikadyanto, Agus Purnomo Ahmad, dkk. (2024). Multilingualisme dan Kesetiaan Berbahasa Indonesia: Studi Lanskap Linguistik di Ruang Publik Pamekasan, Madura. Ranah: Jurnal Kajian Bahasa. 13 (1). 58 — 70. doi:https://doi.org/10.26499/rnh.v13i1.4584
Rizaq, A. D. B. E., Hannan, A., Mardhatillah, M., Syafik, M., & Wafi, A. (2025). *Proceedings of International Conference of Islamic Studies (ICONIS 2025)*. Atlantis Press SARL. https://books.google.co.id/books?id=Si-IEQAAQBAJ
Romadhon, S., & Alatas, M. A. (2026). *Inovasi Media Pembelajaran Sastra Madura Berbasis AI untuk Guru Madrasah Ibtidaiyah*. Penerbit: Kramantara JS.
Sallabank, J. (2013). *Attitudes to endangered languages: Identities and policies*. Cambridge University Press. https://doi.org/10.1017/CBO9781139344166
Smith-Hefner, N. J. (2009). Language shift, gender, and ideologies of modernity in Central Java, Indonesia. *Journal of Linguistic Anthropology*, *19*(1), 57–77. https://doi.org/10.1111/j.1548-1395.2009.01019.x

Sofyan, A. (2017). *Tata bahasa Madura*. Balai Bahasa Jawa Timur.

Spolsky, B. (2009). *Language management*. Cambridge University Press. https://doi.org/10.1017/CBO9780511626470

Syafitri, R., & Musayyadah, M. (2024). The use of soft Madurese language (Engghi-Phunten) on children's moral values development. *JOYCED: Journal of Early Childhood Education*, *4*(1), 68–79. https://doi.org/10.14421/joyced.2024.41-06

Thurlow, C., & Mroczek, K. (Eds.). (2011). *Digital discourse: Language in the new media*. Oxford University Press. https://doi.org/10.1093/acprof:oso/9780199795437.001.0001

UNESCO. (2003). *Language vitality and endangerment*. UNESCO Ad Hoc Expert Group on Endangered Languages. https://unesdoc.unesco.org/ark:/48223/pf0000183699

Wildan, W., Rahmat, A., & Boeriswati, E. (2023). Students' politeness utilized by students in Islamic boarding schools based on the Madura culture perspective. *Getsempena English Education Journal*, *9*(2). https://doi.org/10.46244/geej.v9i2.2021

Yuliansyah, A., & Hajjafiani, D. (2023). Tingkat tutur bahasa Madura dalam percakapan santri putra di Pondok Pesantren Al Aziz Desa Pasak Kecamatan Sungai Ambawang. *Jurnal Review Pendidikan dan Pengajaran*, *6*(4), 3435–3444. https://journal.universitaspahlawan.ac.id/index.php/jrpp/article/view/22360

Zakiyah, N. L., Sholihah, M., Musoffa, L., & Suaedi, H. (2024). Penggunaan tindak tutur bahasa Madura dalam percakapan santri putri Pondok Pesantren Al-Inaroh Jenggawah Jember. *Leksikon: Jurnal Pendidikan Bahasa, Sastra, & Budaya*, *2*(2). https://ejurnal-unisap.ac.id/index.php/leksikon/article/view/370

Zentz, L. (2017). *Statehood, scale and hierarchy: History, language and identity in Indonesia*. Multilingual Matters.