

Parental Communication Preferences in Rural Communities: A Qualitative Study on the Use of Indonesian Language in Parenting

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Abstract- In the context of parenting, the choice of language by parents becomes a critical tool for conveying values, rules, and emotional support to children. This study investigates parental communication preferences for using Indonesian versus Madurese in rural communities and their impact on child-rearing practices. This research is a descriptive qualitative study. The method employed is the observation and participation technique, where the researcher observes and records the speech of rural communities related to parenting communication in Indonesian through recording and note-taking techniques. Besides, the researcher uses reflective introspective methods, based on the experiences of both the researcher and the informants. The researcher also conducts interviews with community leaders, linguists, artists, cultural figures, and rural community members. Once the data is collected, the researcher performs data reduction, classification, and validation according to the data type. Subsequently, data tabulation is carried out by coding each data entry listed in tables, followed by data interpretation and conclusion drawing. The research findings indicate a tendency among educated generations to raise their children using the Indonesian language, which is viewed negatively by Generation X. It is because the use of the Madurese language is considered an essential strategy in instilling moral values in children, especially in interactions with older individuals. The use of Indonesian is perceived as potentially distancing children from their cultural roots. Moreover, this study also finds that parental preferences for using the Indonesian language in parenting communication within rural communities encompass elements of nationalism, the role of Indonesian in rural societies, and Indonesian language communication in parenting in rural settings.

Keywords: Cultural Identity, Intergenerational Perspectives, Language Choice, Rural Communities

I. INTRODUCTION

Communication within the family is the primary foundation for child development and the formation of parenting styles. In the context of parenting, the language chosen by parents becomes a crucial tool for conveying values, rules, and emotional support to children. Family

communication is a crucial foundation for child development and parenting styles, affecting various aspects of a child's growth, including cognitive, emotional, and social development. Effective communication provides children with the language and essential information they need to learn, supporting their cognitive development.

According to Vygotsky's theory (1978), social interaction plays a key role in cognitive development, where children acquire and internalize skills through dialogue and interactions with more knowledgeable adults, such as their parents.

Moreover, open and supportive family communication contributes to the development of emotional intelligence and resilience in children. Research by Gottman et al. (1997) indicates that parents who engage in constructive communication and validate their children's emotions support emotional regulation and interpersonal skills. For instance, parents who actively listen and respond with empathy help children develop secure attachments and a positive self-concept. Family communication also influences children's social development by modeling appropriate social behavior and norms. A study by Fivush et al. (2006) highlights that families involved in sharing memories and engaging in narrative discussions promote social understanding and children's memory. Children learn social norms and effective communication strategies through interactions with their families, which they then apply in broader social contexts.

Parenting styles, such as authoritative, authoritarian, and permissive, are reflected in family communication patterns. Research by Baumrind (1991) shows that authoritative parents, who communicate openly and supportively while setting clear expectations, tend to raise children who are more competent and adaptable compared to children of authoritarian or permissive parents. Effective communication helps achieve a balance between control and support, impacting children's behavior and academic performance. Thus, family communication plays a significant role in influencing cognitive, emotional, and social development in children, as well as shaping parenting styles and overall family dynamics.

Language not only influences the effectiveness of communication but is also closely tied to cultural identity, access to information, and social integration. In many rural communities, local languages often serve as the main language in daily life. However, with the increasing access to formal education and national media, the national language, such as Indonesian, has begun to replace the role of local languages in various aspects of life, including communication in parenting. This shift creates new dynamics in family interactions, particularly

in rural communities that still strongly uphold local traditions and culture. One of the impacts of rapid technological and informational development is the dominance of a particular language within a specific domain of life (Ahmadi, 2020). As a result, communities that wish to engage in that domain must develop a preference for the use of certain languages, even in relation to the future orientation of the next generation. Globalization, as one form of this development, requires individuals to expand their social boundaries to a broader reach, which in turn influences the choice of language used, making it more global (Ardianta, 2019). In the hierarchy of language use, it can be simply mapped that local languages are used within the social circles of local communities, the national language for interaction within a single country, regional languages for communication within multilateral communities in one region, and international languages for interaction in global society.

In the context of language gradation, regional languages in Indonesia function as tools for communication at the local level and serve as markers of ethnic identity among community members who share the same cultural background. Their usage is geographically limited, and despite their vast number, they reflect the high degree of multiculturalism in Indonesia (Maarif et al., 2010). Examples of these regional languages include Madurese, Javanese, Balinese, Minangkabau, and others. These languages are used in social interactions among people within the same ethnic group because they symbolize ethnic identity. At a broader gradation, there is the national language used by people across the entire country. In the context of the Unitary State of the Republic of Indonesia, Indonesian was chosen as the national language as a result of historical consensus achieved through the momentum of the Youth Pledge (*Sumpah Pemuda*), where young people vowed to use a common national language, namely Indonesian (Kosasih et al., 2021). Furthermore, at a higher gradation, there are regional languages used in multilateral relations or interactions between countries within a specific region. Examples include Malay in Southeast Asia and Arabic in the Middle East. However, in the subsequent gradation, which is international languages, these regional languages can become international languages if used widely, such as Arabic, which is used by many countries in the Arab region, making it one of the

international languages. English, Mandarin, German, and French are also examples of international languages used worldwide.

Awareness of language gradation in relation to broader social interactions influences communication within society, particularly within the family environment. Parents, based on the scale of their social interactions, tend to guide the next generation—be it their children or students—towards the social phases they themselves have experienced (Rahtikawati, 2021). The broader and more expansive a person's social interactions, the greater the awareness of preparing the next generation with similar foundational tools, one of which is the ability to be bilingual or multilingual. This phenomenon is observed among some educated generations in rural areas who choose to communicate within their families using Indonesian, while minimizing the use of local languages. This approach is one of the efforts to equip the next generation to interact on a broader social scale, not limited to their local communities but also at the national level. As life transforms in various aspects, including sociocultural ones, awareness of the importance of improving living standards through education is also increasing. One way to achieve this goal is through language adaptation (Baderiah, 2015). Local languages that are not used as the national language and are not taught in formal educational institutions are increasingly losing their relevance for teaching to children. This is because, even without formal instruction, children who are in a social environment where a local language is spoken will automatically acquire it. This is different from Indonesian, which requires habituation and culturalization as a daily communication language within a limited scope, such as with parents. Consequently, Indonesian becomes the preferred choice within the family to build adaptation to a broader social space.

The preference for using the Indonesian language in family communication, as observed in preliminary observations, has diverse motives and orientations. This phenomenon occurs not only among educated individuals who have pursued higher education but also among the newer generations of rural communities, who are beginning to use Indonesian in family communication, particularly with their children. This phenomenon is crucial to study further to obtain a detailed description and accurate analysis of the social construction transformation

within society, which is based on changes in language use due to shifts in the scale of social interactions. Although there has yet to be specific research examining parental preferences for Indonesian-language communication in rural parenting, several relevant studies can provide additional insights. For instance, research by Kamantyan et al. (2021) found that language preferences are divided into several forms, with influencing factors including the family's economic condition, community culture, and parental mindset. These factors are also intertwined with the concept of patriarchal culture. Another study by Apsarini et al. (2022) revealed that the communication patterns of single parents in shaping adolescents' self-concept tend to follow a consensual family pattern, where single parents demonstrate high openness and value consistency in family communication. Meanwhile, Arifin et al. (2023) highlighted that the Koneq-koneq language functions not only as a communication tool but also as an important symbol in strengthening social bonds and preserving cultural heritage.

This research aims to fill the gap in studies related to the preference for Indonesian in parenting communication in rural areas, hoping to provide a meaningful contribution to understanding the evolving social dynamics. Research conducted by Azkiyah (2020) found that Manduro Village is the only Madurese community in Jombang Regency. Despite being situated amidst Javanese culture, Manduro Village has successfully maintained its identity as a Madurese community. Meanwhile, a study by (Luciana, 2020) revealed that male students have higher English proficiency compared to female students. Analysis of scores showed that the highest average score obtained by male students was 65.96, while the average score for female students was 50.58. In another study by (Luciana, 2022), it was found that the p -value = 0.112, which is greater than 0.05, concludes that there is no significant relationship between the length of employment in Indonesia and the writing skills of foreign workers at PT. XYZ. The study recommends that the UKBI test for expatriates be conducted regularly to monitor their proficiency in Indonesian.

Several studies relevant to this review provide deep insights into the functions and uses of language in various contexts. Research conducted by (Muta'allim et al., 2020); (Muta'allim et al., 2021); & (Muta'allim et al., 2021) highlights the functions and uses of

language within pragmatic contexts, focusing on implicit messages within communities. Meanwhile, (Muta'alim, 2022) explores the diversity of languages, cultures, and local wisdom in Indonesia, offering a broad overview of the linguistic and cultural richness of the country. Other studies by (Muta'allim et al., 2022); (Yudistira et al., 2022); (Akhmad Sofyan et al., 2022); (Irsyadi et al., 2022); (Sofyan, Badrudin, et al., 2022); (Sofyan, Firmansyah, et al., 2022); & (Haryono et al., 2023) delve into various forms, roles, functions, and levels of language discourse. These studies provide a comprehensive understanding of how different forms and types of language are used according to their context, and how the roles and functions of language adapt in social interactions. Additionally, research by (Hairus Salikin et al., 2021); (Irsyadi, 2023); (Suryanti et al., 2023); (Yudistira, R., 2023); (Karuru et al., 2023); & (Merizawati & Munawir, n.d.) highlights strategies for enhancing and developing students' language understanding in the context of education and learning. These studies focus on efforts to improve students' language abilities, both through teaching methods and effective learning strategies. The combination of these studies provides significant contributions to understanding language use in social and educational contexts, as well as strategies to optimize language learning among students.

Recent research highlights various strategies for building and enhancing different social aspects. Studies by (Muta'allim et al., 2022); (Sutanto et al., 2022); (Ghasi Pathollah et al., 2022); (Mahardhani et al., 2023); (Dumiyati et al., 2023); (Muta'allim et al., 2023); (Kamil et al., 2023); (Julhadi et al., 2023); & (Muta'allim et al., 2023) examine strategies related to ethics codes, conflict management, political movements, and tolerance. These studies contribute to a better understanding of social contexts and how these various factors influence social interactions. Additionally, research by (Daulay et al., 2024) identifies three main roles in gender resistance within the punk subculture: the role of women in punk subculture, expressions of identity and gender resistance, and the impact of the women's movement within the punk subculture. This research highlights gender dynamics within the context of specific subcultures. However, despite extensive research on various aspects of language use, there is a lack of specific studies on parental preferences for Indonesian-language communication in rural family settings. This area

of research is still relatively new and offers significant contributions to the field. While the use of national language in parenting in urban settings has been extensively discussed, studies on language choices and use in parental communication in rural areas remain scarce. Understanding language preferences among rural parents is crucial as their language choices reflect efforts to preserve local cultural heritage while preparing their children to integrate into broader contexts beyond their local communities.

This research focuses on language preferences in parenting communication within rural families, with the main objective of identifying the factors influencing parents' language choices and their impact on family interactions and child development. By highlighting parents' perspectives, this study aims to provide deep insights into the dynamics of language in parenting communication in rural areas and its implications for educational policies and family empowerment programs. To answer the research question, "How do parents' preferences for using Indonesian versus Madurese in rural communities impact parenting practices?", a framework of family communication theory is necessary. Family communication theory is a tool for understanding the dynamics of communication within families, including how relationships are built, conflicts are managed, and family identity is shaped. One of the main approaches within this theory is the family communication patterns theory (FCPT) developed by Jack McLeod and Steven Chaffee in 1972.

FCPT identifies two main dimensions in family communication, namely conceptual orientation and social orientation. Conceptual orientation refers to the extent to which a family encourages discussion and exploration of new ideas. While, social orientation indicates the extent to which a family emphasizes harmony and tends to avoid conflict in communication. The combination of these two dimensions results in four types of family communication patterns, namely consensual, pluralistic, protective, and laissez-faire. This theory provides important insights into how communication patterns within a family can influence child development, family dynamics, and joint decision-making. In addition to FCPT, other theories such as family narrative theory and family systems theory also contribute to a broader understanding of family communication. Family narrative theory emphasizes how families use stories and

narratives to shape identity and resolve issues, while family systems theory focuses on how family members interact and influence one another as a system. By utilizing these various theories, this research aims to provide a comprehensive overview of how language preferences in parenting communication can affect family relationships and child development in rural settings.

Communication in parenting is a key element that influences a child's overall development. Daily interactions between parents and children lay the foundation for cognitive, emotional, and social development. Effective communication allows children to understand values, rules, and expectations, as well as helps them navigate emotional and social challenges. Therefore, the way parents communicate with their children has a significant impact on the parenting process and child development. The role of language in this communication is crucial. Language serves not only as a means of conveying information but also as a medium for building emotional bonds and supporting the development of a child's social identity. The choice of language used in daily interactions affects how children understand their environment and adapt to social norms. Thus, the language chosen by parents in parenting communication can directly impact the quality of interactions and the effectiveness of the messages conveyed.

In Indonesia, there has been a significant shift in language use in rural communities, where Indonesian is increasingly dominant compared to local languages such as Madurese. This shift is largely influenced by national education policies that promote the use of Indonesian as the primary language in teaching and public communication. The implications of this change on parenting practices in rural communities are substantial, with parents who previously used local languages now facing new challenges in balancing between local languages and Indonesian. This change can affect various aspects of parenting, including how parents convey values, rules, and expectations to their children.

Additionally, this language shift impacts the cultural identity of children, as the use of local languages is often tied to cultural heritage and community traditions. Therefore, it is important to understand how parents in rural communities are adopting Indonesian in their parenting communication and how this affects parenting practices and child development. Against this

background, this study aims to investigate parents' preferences for using Indonesian in parenting communication in rural families and its impact on parenting practices. This research will provide insights into how this language shift affects family relationships and parenting processes in rural communities, as well as offer a deeper perspective on the impact of national language policies on the daily lives of families in Indonesia.

II. METHODS

This study is a descriptive qualitative research aimed at gaining a deep understanding of parents' preferences and experiences in using Indonesian as a parenting communication tool in rural environments. A qualitative approach is chosen to explore in detail the dynamics of communication in this context. A descriptive qualitative approach is highly suitable for this study as it aims to deeply understand parental communication preferences and their experiences in using Indonesian versus Madurese in rural communities. This approach allows researchers to explore and comprehend the social and cultural context in depth, thereby uncovering the reasons behind the choice of language in parenting communication. Techniques such as in-depth interviews and observations provide participants with the opportunity to share their perspectives and experiences openly, which is crucial for identifying language preferences influenced by individual and social factors. The descriptive qualitative approach facilitates a deeper exploration of the complexities of communication and parenting phenomena influenced by language policies, cultural norms, and family dynamics. Thus, this approach can contextualize findings within specific local settings and offer more detailed and contextual insights into the existing dynamics. This approach aligns with the study's objective to understand how language shifts impact parenting practices and communication in rural communities and provides a comprehensive overview of how language changes affect family relationships and parenting processes.

The research is conducted in several villages selected based on specific criteria, such as high use of local languages and limited access to formal educational resources. The data collected includes narratives about parents' preferences for using Indonesian in parenting communication in rural areas. The primary data sources consist of parents and children in these rural areas. The

methods used in this research include the involved listening method, where the researcher listens to the narratives of rural communities regarding Indonesian-language parenting communication through recording and noting techniques. Additionally, the reflective introspective method is applied, relying on the researcher's and informants' experiences to collect data. The researcher also conducts interviews with community leaders, linguists, artists, cultural experts, and family interactions to explore aspects of Indonesian-language parenting communication. Once the data is collected, it undergoes data reduction to sift and select relevant information regarding parents' preferences in parenting communication. The data is then classified based on its type and validated through consultations with community leaders, linguists, artists, cultural experts, and local communities regarding parents' preferences. The next step involves data tabulation, where codes are assigned to each data point and organized in tables. Finally, the researcher interprets the data and draws conclusions based on the analysis performed.

To ensure accurate data interpretation in a study on parental communication preferences between Indonesian and Madurese in rural communities, several specific steps must be followed. Data is collected through semi-structured interviews with parents, observation of family interactions, and analysis of supporting documents such as educational materials and language policies. The collected interview data is transcribed and organized according to relevant themes and topics. Initial codes are developed based on recurring patterns and concepts, which are then applied to the entire dataset to classify relevant text segments. Key themes are identified and analyzed to understand how language preferences affect communication and parenting practices. Validation and triangulation of the data are essential. This involves using multiple data sources to verify findings and ensure consistency, including cross-checking data from interviews, observations, and documents. Member checking is conducted by engaging participants in verifying interpretations to confirm their accuracy. Once themes and key insights are integrated, conclusions are drawn about parental preferences for using Indonesian versus Madurese and their impact on child-rearing practices. These conclusions are contextualized within the framework of language policies, cultural practices, and community dynamics to

accurately reflect the real-world conditions of the study setting. Finally, a detailed report is prepared, including direct quotations and examples from participants to illustrate key points. The report also discusses the study's limitations and provides recommendations for future research to address any identified gaps. By following these steps, researchers ensure that their conclusions are robust, accurate, and reflective of the comprehensive communication preferences and experiences of parents in the study.

III. RESULT AND DISCUSSION RESULT

The research findings indicate a tendency among educated generations to raise their children using the Indonesian language, which is viewed negatively by Generation X. It is because the use of the Madurese language is considered an essential strategy in instilling moral values in children, especially in interactions with older individuals. The use of Indonesian is perceived as potentially distancing children from their cultural roots. Moreover, this study also finds that parental preferences for using the Indonesian language in parenting communication within rural communities encompass elements of nationalism, the role of Indonesian in rural societies, and Indonesian language communication in parenting in rural settings. The table below illustrates the preferences of parents in rural areas regarding parenting communication.

Generation X in rural communities often holds negative views towards the use of Indonesian, associated with several key concerns. They perceive Madurese as a crucial element of their cultural identity, fearing that the dominance of Indonesian might threaten the preservation of local traditions and culture. Pak Mustafa, a 59-year-old participant, shared, "Kami menggunakan bahasa Madura dalam komunikasi sehari-hari karena ini adalah bagian dari warisan budaya kami. Jika anak-anak kami hanya belajar bahasa Indonesia, mereka mungkin akan kehilangan koneksi dengan budaya dan tradisi kami yang sudah ada sejak lama". Moreover, some members of Generation X see Indonesian as too formal and less warm compared to Madurese, which is considered more intimate and personal. Bu Hapsa, aged 48, added, "Bahasa Indonesia terasa terlalu formal dan tidak seintim bahasa Madura. Kami merasa bahwa menggunakan bahasa Madura lebih mendekatkan

kami sebagai keluarga dan membantu kami mengungkapkan emosi dengan lebih mendalam”.

There are also concerns that a shift to Indonesian could impact the quality of social interactions within the family. Pak Irsad, who is 55, expressed, “Ketika kami berbicara dalam bahasa Madura, kami merasa lebih dekat dan saling memahami satu sama lain. Saya khawatir jika kami mulai menggunakan bahasa Indonesia lebih sering, hubungan kami sebagai keluarga mungkin menjadi lebih formal dan kurang akrab”. Some members of Generation X link their negative views to personal experiences or past observations, which reinforce their sense of alienation from Indonesian. Bu Murtafia, aged

59, explained, “Di masa lalu, ketika bahasa Indonesia mulai dipromosikan lebih banyak, saya merasa kami dipaksa untuk meninggalkan bahasa lokal kami. Itu terasa seperti kami sedang kehilangan sesuatu yang sangat penting bagi identitas kami”

They often feel uncomfortable with rapid social changes, viewing the adoption of Indonesian as part of these changes that threaten their cultural stability. These perspectives reflect deep concerns about preserving cultural identity and maintaining close family relationships, integral aspects of their experience.

Table 1.1: Preferences of Parents in Parenting Communication in Rural Areas

Data Code	Parenting Communication	Preferences	Impact
NRC	Nationalism and Rural Communities	Parents exhibit resistance to using Indonesian when interacting with their children within the family setting. They prefer using local languages for family communication, as these languages are considered a measure of linguistic politeness	Awareness of understanding diversity is still very limited
ILRC	Indonesian Language in Rural Communities	Educated individuals who recognize the importance of knowledge equip their children by fostering communication in Indonesian from an early age	The distinctive features of local languages are increasingly eroded and are almost no longer used
ILCCPRC	Indonesian Language Communication in the Context of Parenting in Rural Communities	Using Indonesian as the family communication language can enhance broader social awareness, facilitate access to national education, open minds to differences, and help shape a professional persona in the workforce	Children are considered impolite if they do not use the local language when speaking with elders in their village

These findings reflect various theories explaining the relationship between language, identity, and social dynamics. Firstly, Language Use and Identity Theory posits that language is a fundamental element of personal and group identity. The finding that Generation X prefers Madurese reflects their concern about the erosion of cultural identity, as expressed by Pak Ahmad and Bu Siti. This supports the theory that preserving local languages is crucial for cultural continuity. In contrast, the shift towards Indonesian among more educated parents aligns with the theory that language adaptation can occur within broader social and economic contexts. Secondly, the research findings align

with Nationalism and Language Policy Theory, which states that language policies can facilitate national unity and a sense of togetherness. The adoption of Indonesian as the dominant language in rural areas, driven by educational policies and national integration efforts, corresponds with this theory. The preference for Indonesian among educated individuals supports the theory's claim that language policy changes are driven by aspirations for social and economic advancement. However, resistance from Generation X, who view this shift as a threat to local cultural values, highlights a discrepancy with the ideal outcomes of language policy theory, which anticipates smooth language

integration.

Furthermore, the findings are consistent with Educational Theory of Language Acquisition, which emphasizes the role of language in educational success and social mobility. The preference of educated parents for Indonesian is driven by the belief that mastering the national language provides better educational and professional opportunities. This aligns with the theory that language acquisition is crucial for achieving broader social and economic benefits. The concerns of Generation X that the language shift may undermine local cultural education underscore the tension between cultural preservation and educational achievement, reflecting a shift in cultural transmission practices influenced by educational policies and economic opportunities. Lastly, the findings relate to Cultural Transmission Theory, which explores how cultural values and norms are passed from one generation to the next through language. The strong preference of Generation X for Madurese reflects their commitment to preserving traditional values, consistent with the theory that language plays a central role in maintaining cultural heritage. Meanwhile, the adoption of Indonesian by younger generations can be seen as a response to changes in the socio-economic landscape, rather than a rejection of cultural values, illustrating a shift in cultural transmission practices influenced by external factors. By connecting the research findings to these theoretical frameworks, we gain a deeper understanding of how language use dynamics in rural communities align with or challenge existing theories, and gain insights into the complex interactions between language, identity, and socio-economic factors in the Indonesian context.

In the study of parental communication preferences between Indonesian and Madurese in rural communities, several limitations must be considered, which may affect the interpretation of the research findings. Firstly, the limited sample size is a primary limitation. This study involves only a small number of participants from specific rural communities, which may not fully represent the diversity of views in the broader population. Consequently, the findings may not be generalizable to all rural communities across Indonesia. Secondly, the focus on particular rural communities may lead to a lack of coverage of the linguistic and cultural diversity present throughout Indonesia. Local factors such as language policies and educational levels vary

across regions and could influence the research outcomes.

Thirdly, there is potential participant bias, where participants' views may be influenced by personal experiences, social status, or expectations of the research. This can affect the accuracy of results and the interpretation of findings. Fourthly, researcher bias is also a limitation, particularly in how the researcher formulates questions, selects participants, and analyzes data. As a qualitative study, it relies on subjective and interpretive data, which can lead to variations in how data is interpreted. Differences in interpretation may impact the conclusions drawn, and results could vary if other researchers employed different approaches or perspectives. Therefore, it is crucial to consider these limitations when evaluating the research findings. Further research is needed to address these shortcomings and to expand understanding of language communication dynamics in various rural communities across Indonesia.

DISCUSSION

Indonesian, recognized as the national language since the Youth Pledge in 1928, has proven effective in facilitating communication across the entire territory of the Unitary State of the Republic of Indonesia (USRI) (Armawi, 2020). This language is used universally in state matters and national interactions, addressing the diverse local differences within Indonesia. Nevertheless, not all Indonesians are fully proficient in this language, as not everyone is engaged in social circles that require interaction with various ethnicities, races, languages, religions, or groups within the USRI. Many people still operate within social environments confined to their own regions, where the language and daily practices remain consistent.

In an effort to foster broader interactions, some educated individuals with experience in national social spheres introduce Indonesian to their children from an early age. They assume that mastering Indonesian will facilitate their children's adaptation to a wider social environment beyond tribal identities and local customs. Internalizing Indonesian is crucial because, besides being the national interaction language, it is also the language of formal education, professional work environments, and is used across various regions in Indonesia (Werdiningsih, 2021). Particularly in education and professional settings, Indonesian holds significant value in achieving higher social status

and engaging in broader social contexts.

In the rural communities of Bondowoso, the use of Indonesian in daily life, especially among children within families, is still rare. This is due to the low educational background of the parents, which affects their attention to their children's future and reflects the pragmatic nature of the community's lifestyle. As a result, children often do not receive their full educational rights, even though their primary economic needs are more attended to (Nawali, 2018). Indonesian is used for various reasons, such as promoting educational awareness, enhancing interaction skills both in the real and digital worlds, and developing social interaction capabilities to achieve professionalism in the workforce.

Nationalism and Rural Communities (NRC)

Globalization across various aspects of life, including socio-cultural realms, has created tangible ripple effects (Widyaningrum, 2021). The evolution of esteemed values aligns with a growing collective awareness to preserve these values, in accordance with common reasoning. This development is supported by advancements in education and institutions that oversee its implementation, aiming to create well-rounded individuals with cultural and academic values. Although these ideals have not yet been fully realized, the progression of time has led humanity towards modern civilization, where culture is no longer confined to specific localities but spans a broader geographical scope—the world. In the context of global interactions, particularly within the nation-state system as an international political framework, national identity forms the basis of interactions between countries. Each nation has its own unique characteristics, including language. Nationalism, as a sentiment of patriotism, serves to strengthen a nation's internal identity, which also impacts the strengthening of relations with other countries. Without solid internal consolidation within society, it is challenging for a nation to build positive relations with others. Indonesian, as an element of nationalism, plays a crucial role in reinforcing national identity and nationalism among Indonesians.

Regarding nationalism, rural communities do not fully grasp this concept in depth. However, they practically maintain a sense of nationalism through communal ties, family bonds, and customs that lead to the preservation of traditions and local identities (Jenks, 1993). In their kinship and harmony, rural societies display a form of

nationalism within a narrow scope. Yet, this may not necessarily be effective in broader national interactions. The local identities built by rural communities can be paradoxical. On one hand, they reinforce nationalism, but on the other, they highlight regional identity differences within a single nation. Indonesian serves as an effective bridge to address these differences and strengthen nationalism as a principle for society. Indonesian is taught at all levels of formal education as part of the basic curriculum, including citizenship education (Magdalena, 2020). This is a national effort to build a strong sense of patriotism across all segments of society, especially among the youth. While local languages are also taught, they are more localized due to the diversity of regional languages across different areas.

Indonesian is taught to enhance national awareness, whereas local languages are taught to build traditional identity as a foundation of the nation. Although Indonesian is a second language for rural communities after their native language, which is generally a regional language, both play crucial roles in shaping identity and social relationships. In some contexts, parents exhibit resistance to using Indonesian when interacting with their children within the family environment, preferring regional languages as the medium of family communication. This is due to ethical differences between Indonesian and regional languages. Regional languages, such as Madurese in its native communities, are rich in ethical content and serve as the standard of societal politeness. Therefore, in fostering politeness in children, communities using Madurese as their mother tongue tend to prefer this language. Thus, they are not only teaching a language but also imparting polite behavior in interactions, which in turn shapes courteous conduct in daily life.

Indonesian Language in Rural Communities (ILRC)

For rural communities, simplicity and pragmatism are paramount, far removed from the complexities of modern life (Indra, 2018). Their most critical needs are basic necessities such as food and water, unaffected by social imagery and status. This results in communication within rural communities being more focused on the practical and simple aspects of daily life. While the modern world moves rapidly and is full of advancements, rural communities appear to operate at a slower pace, emphasizing the

experience and depth of life. They prioritize quality and intensity over quantity and peripheral aspects. In this context, education plays a crucial role in developing and honing creativity, perception, and will, rather than merely satisfying the desire for enjoyment.

However, the portrayal of rural communities before the advent of technology and information has undergone significant changes. Information and communication technology has transformed the world with digital communication modes, and rural communities cannot escape this shift. Although some groups attempt to limit their engagement with these developments, they still cannot fully avoid them. Globalization is also driven by language as a primary communication medium, both globally and nationally. On a national scale, Indonesian is used as a communication language that transcends geographic and cultural boundaries (Fitriyadi et al., 2020). Although Indonesian is not yet commonly used in daily communication in rural communities due to their limited social circles and mobility, digital communication significantly reduces distance and time. This era of digital communication is a result of advancements in technology, information, and knowledge, which drive increased awareness of the importance of education worldwide, including in Indonesia and its remote areas. Thus, Indonesian serves as a bridge to achieve educational progress and social integration within both global and national contexts.

As a language used for national communication, particularly between the government and the people in efforts to enhance national education, Indonesian provides access to education and knowledge in both urban and rural areas. This is evident from the distribution of domestic educational books in Indonesian, which transcends tribal and regional identity boundaries. In rural communities, access to knowledge and education is relatively open, but proficiency in Indonesian is not yet widespread. Although Indonesian is known in rural areas, its understanding and use are not fully comprehensive. As a result, Indonesian is not used as commonly in rural communities as regional languages are.

In rural communities, Indonesian is known and mastered by educated individuals—those who have completed at least secondary and higher education. These individuals are generally accustomed to using Indonesian both in daily communication and in digital interactions.

However, many have not fully recognized the importance of Indonesian in fostering a culture open to regional differences and in constructing national knowledge. Proficiency in Indonesian is crucial for the production, distribution, and consumption of knowledge. As an exception, educated individuals who understand the significance of knowledge and how to access it effectively tend to equip their children with Indonesian from an early age. They aim to provide their children with access to a broader and more open realm of knowledge, transcending geographic and regional identity boundaries. Thus, Indonesian becomes a central aspect of national education in Indonesia.

Indonesian Language Communication in the Context of Parenting in Rural Communities (ILCCPRC)

As a fundamental aspect, language is a determining factor in the progress of a generation because it serves as a resource for building interactions within a broad social context. While other elements such as history and mathematics are also important, language plays a key role in advancement, particularly for rural generations known for their closed nature, limited social interactions, and strong cultural ties (Murdiyanto, 2020). A closed rural generation tends to create a stagnant environment because traditions are strictly maintained and do not engage in dialogue with other traditions, resulting in circular dynamics. This occurs because the existing local wisdom is deemed sufficient to address the simple and less complex life of rural communities.

However, entering the era of technology and information, the advancements of modern civilization and productivity are unavoidable and involve communities worldwide, including rural areas (Sunardi et al., 2023). Rural communities are now experiencing an unprecedented dynamic phase. The increasing awareness of education, openness to external traditions, and the desire to advance to more developed and knowledgeable conditions are driving the need for transformation in rural traditions and habits. One significant change is the use of a language beyond local dialects to build more open social relationships that are not limited to regional scopes. Indonesian, as a mediator language between regions within the framework of the USRI, is beginning to infiltrate the culture and habits of rural communities. Although Indonesian is familiar to rural communities due

to its status as the national language, the process of its integration and utilization in daily life is still ongoing.

In the nation-state system recognized in international geopolitics, national and state identities are crucial for global interactions (Kuswanto et al., 2023). Indonesian finds logical relevance in building interactions at various levels, from the smallest scopes such as villages, sub-districts, or provinces, to national, regional, and international levels. In this context, Indonesian serves as a unifying force for internal cohesion. Even before Indonesia officially became a country, Indonesian was agreed upon as a unifying language that transcends geographical and regional boundaries. Indonesian is one of Indonesia's defining features, alongside the national flag, anthem, and Pancasila. Therefore, Indonesian is a distinctive characteristic of Indonesian society that should be preserved and introduced to the world as a source of pride.

Language is an integral part of culture, with the unity between the two reflected in customs that are preserved as traditions and passed down from generation to generation. In the context of tradition, the language referred to is usually a regional language. However, Indonesian, which functions as a language of unity, is generally not used in daily communication within many families but is reserved for formal communication. Only a few educated families are accustomed to using Indonesian in everyday communication. In this context, the use of Indonesian in family communication is often oriented towards education. By introducing Indonesian from an early age, these families hope to build social awareness that transcends regional identity boundaries. Here are some reasons and motivations for using Indonesian as the family communication language, especially with children as the next generation.

First, using Indonesian in communication between parents and children in rural communities aims to build broader social awareness. By using Indonesian, parents seek to ensure that their children's social awareness is not confined to their village. Even though children's mobility may be limited to the village, Indonesian can help expand their cognitive horizons to encompass a wider range of experiences. As social beings, humans have an inherent need to interact with others across space and time. Indonesian facilitates social interactions that go beyond the geographical

boundaries of the Unitary State of the Republic of Indonesia, encompassing various cultures and social structures. This also encourages children to engage with the digital world and interact with others across the country using Indonesian, opening up opportunities for global interaction.

Second, using Indonesian in family communication facilitates access to national education. National education, which is distributed through Indonesian, can only be effectively accessed if children have a good command of the language from an early age. The use of regional languages in daily communication can limit children's access to this education. Therefore, proficiency in Indonesian is crucial for stable and sustainable educational development. Indonesian is also the language used at all levels of national education, from primary to higher education. By using Indonesian in family communication, children will be better mentally and socially prepared when entering the school environment.

Third, using Indonesian helps to cultivate an open mind towards differences. As social awareness expands, so does the openness to differences. Children often experience culture shock when entering new environments with cultures different from what they are used to. Indonesian facilitates openness to diversity by overcoming the limitations of regional identity in intercultural interactions. This openness leads to an appreciation of differences and reduces the tendency to blame others simply due to differences in identity. Fourth, using Indonesian in family communication helps shape a professional persona in the workplace and career. In a professional context at the national level, Indonesian is the common language used. The working world requires flexible and effective coordination, which can be achieved through a strong command of the national language. Regional languages, while important in local contexts, are not always sufficient for building effective interactions at the national level. Regional languages often reflect regional identities that may not be widely understood outside those areas. By using Indonesian, children will be better prepared to adapt and communicate with various parties, build good coordination, and develop professionalism in their careers.

The research on makes significant contributions with broad social and educational impacts. The research contributions provides deep insights into how parents in rural

communities choose languages for communicating with their children. It reveals the reasons behind these preferences, often influenced by cultural values, education levels, and social pragmatism. Understanding these dynamics helps identify the challenges of integrating Indonesian as a daily communication language in rural settings. Additionally, the research contributes importantly to the development of educational and language policies. The data generated can encourage policymakers to design more inclusive education programs that support Indonesian language learning in rural communities. It also illustrates how Indonesian can serve as a bridge to improve educational access and professionalism in previously underserved areas. The study also expands our knowledge of social and cultural dynamics in rural communities, explaining how language use affects social interactions and the formation of local identities. Furthermore, it opens opportunities for further research on the long-term impacts of using Indonesian in parenting and its influence on social and professional integration for children in broader society.

While, the research implications are diverse and significant. Firstly, it raises awareness about the importance of Indonesian in children's education and social development. The study encourages parents in rural communities to more actively use Indonesian in daily communication, thereby expanding their children's cognitive and social horizons. Moreover, the research advocates for the development of training programs for parents and educators in rural areas regarding the use of Indonesian. Such programs would include language training and communication strategies to support the integration of Indonesian into daily family life. At the policy level, this research may lead to adjustments in national and local education curricula to address the needs of rural communities and promote Indonesian as part of child development strategies. Additionally, integrating Indonesian into family communication can enhance children's ability to interact more broadly, both nationally and internationally. This will contribute to their future professional development, strengthen national identity, and increase pride and connectivity among the younger generations across Indonesia. Thus, this research provides a strong foundation for understanding and addressing the challenges and opportunities

related to language use in parenting in rural communities, and for formulating strategies that support the integration of Indonesian into daily life.

IV. ONCLUSION

This study reveals that parental preferences for using Indonesian in rural parenting reflect elements of nationalism and the role of Indonesian in these communities. The findings emphasize the significant impact of parental preferences for Indonesian in rural communities on broader language use, offering valuable insights for policymakers, educators, and families. For policymakers, the study highlights the need to develop language policies that balance national integration with cultural preservation. By understanding the shift towards Indonesian, policymakers can craft strategies that promote national unity while respecting and maintaining local traditions. Educators can leverage these insights to adapt their teaching methods, fostering bilingualism and cultural sensitivity in the classroom. This approach can enhance student engagement and learning outcomes by acknowledging and integrating students' linguistic and cultural backgrounds. For families, the findings provide a framework for navigating the complexities of language use in parenting. Embracing bilingual communication can help preserve cultural heritage while also promoting proficiency in the national language, strengthening family bonds and supporting children's adaptability in diverse social contexts. Therefore, the study underscores the importance of considering local language dynamics when shaping effective language policies and educational practices.

This consideration supports cultural continuity and improves communication strategies in rural communities, ultimately benefiting both individuals and the broader society. Based on the research findings regarding parental preferences for using Indonesian in rural communities, several specific recommendations can be implemented to support the integration of Indonesian into daily family communication. Firstly, developing a bilingual curriculum in rural schools is essential. This curriculum should incorporate both Indonesian and local languages, such as Madurese, by introducing key vocabulary and phrases from both languages. The program should include specialized lessons and activities that engage parents, thereby reinforcing the use of Indonesian at home. Secondly, organizing

training and workshops for parents is crucial. These workshops should provide insights into the benefits of bilingualism and practical strategies for integrating Indonesian into daily communication. Workshop materials should cover effective bilingual communication techniques and practical guidelines for using Indonesian at home.

Thirdly, launching cultural and language awareness campaigns is recommended. These campaigns should emphasize the importance of preserving local languages while integrating Indonesian as part of national identity. Through social media, posters, and community events, such campaigns can highlight the benefits of bilingualism. Cultural events such as festivals or performances involving both languages can further reinforce the role of language in daily life. Fourthly, designing bilingual family programs to support the use of Indonesian at home is vital. These programs could include language and communication counseling sessions, along with providing supporting materials such as books, games, and educational tools. Additionally, access to apps or online platforms offering Indonesian language practice and interactive activities will assist families in effectively implementing the language. Lastly, community involvement in designing and implementing local language policies is crucial. Establish community committees comprising parents, educators, and local leaders to develop language policies that support the use of Indonesian while respecting local languages. Implement these policies in public facilities, such as health centers and community services, offering information in both Indonesian and local languages to create an environment that supports the use of both languages. By implementing these recommendations, it is hoped that the integration of Indonesian into family communication in rural communities will proceed smoothly while preserving local languages.

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