

The Role of *Èngghi-Bhunten* Madurese Language Communication in Shaping Children's Morals Parental Preferences in Rural Communities

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Abstract-*Èngghi-bhunten* (E-B) is the most refined form of the Madurese language (ML), used when speaking to respected individuals or those considered noble, such as Kyai or members of a pesantren family. The use of E-B aims to express respect and appreciation in communication. This study examines the role of E-B language in shaping children's morality, particularly in relation to preferences within rural communities. E-B not only serves as a means of communication but also as an important cultural tool in the process of socialization. In rural Madurese communities, parents tend to prioritize the use of this language to instill values and moral principles in their children. This research aims to understand how language, particularly E-B, reflects and reinforces social norms, ethical behavior, and traditional values within society. By analyzing interactions between parents and children, this study reveals the close relationship between language choice and moral teaching as well as parental guidance. This research employs a qualitative approach, with data consisting of words, phrases, and sentences obtained from the rural community. Data collection techniques include *simak libat cakap* method. It involves listening to and recording interactions in the community and conducting interviews with key figures. The findings show that the use of E-B significantly contributes to the formation of morality in the community, especially for children in rural areas. The use of E-B also plays a crucial role in shaping children's behavior, particularly in fostering respect, responsibility, and social harmony. This research provides in-depth insights into the role of language in children's moral development, particularly within the context of specific cultures. The study reveals how parents use language to transmit moral values and how language preferences are influenced by existing cultures. Additionally, this research enriches the study of language and socialization by showing that language functions not only as a communication tool but also as a means to shape children's attitudes and moral behavior

Keywords: E-B Language, Family Communication, Rural Community, Moral Formation, Parental Preferences.

I. INTRODUCTION

Language plays a crucial role in shaping

the identity and character of individuals within society (Muta'allim et al., 2022); (Sutanto et al.,

2022); (Irsyadi et al., 2022); (Sofyan, Firmansyah, et al., 2022); (Muta'allim et al., 2023); (Tiwery et al., 2024); & (Daulay et al., 2024). In Indonesia, the diversity of regional languages is an integral part of the cultural richness and heritage passed down through generations (Muta'allim et al., 2022) & (Yudistira et al., 2024). One of the regional languages that plays a crucial role in social life is Madurese language (ML) (Muta'allim et al., 2020); (Muta'allim et al., 2021); & (Heriyanto Nurcahyo et al., 2023), particularly Èngghi-bhunten variant, which is used by the Madurese community in rural areas. In ML, there are three levels of speech, namely *enjâ'-iyâ* (E-I), *engghi-enten* (E-E), and *èngghi-bhunten* (E-B). E-I level is a rough form of ML, typically used when speaking to younger people, peers, or in informal relationships. E-E is a moderate form of the language, used when speaking to older individuals. Meanwhile, E-B is the most refined form of Madurese, used when speaking to respected or revered individuals, such as Kyai or members of a pesantren family. The use of E-B aims to convey respect and appreciation in communication.

In this context, E-B language not only functions as a tool for daily communication but also plays an important role in shaping children's morality. This language serves as a means for parents to instill life values, ethics, and social norms that are believed to form a strong moral foundation (Muta'allim et al., 2022) & (Kamil et al., 2023). Through communication in E-B, parents convey moral education embedded in customary expressions, proverbs, and traditional stories that teach goodness, respect, and responsibility (Muta'allim et al., 2021); (Sofyan, Badrudin, et al., 2022); (Yudistira et al., 2022); (Muta'allim et al., 2022); (Dumiyati et al., 2023); (Mahardhani et al., 2023); (Julhadi et al., 2023).

The educational patterns implemented by parents in rural areas are greatly influenced by local language and culture (Mahardhani et al., 2023). In general, rural communities tend to preserve traditional communication patterns that not only shape children's thinking but also introduce them to social values emphasizing family and community bonds (Hirus Salikin et al., 2021); (Muta'allim et al., 2021); & (Yudistira, R., 2023). Therefore, it is crucial to explore the role of E-B language in shaping children's morality and how parents in rural communities utilize this language to convey hopes and life guidelines for future generations.

This study aims to delve into the role of E-B language in parent-child communication within rural Madurese communities and its influence on the formation of children's morality in the context of parental preferences for moral and social education.

In this context, preference refers to the tendency of parents who wish for their children to use E-B language. E-B is seen as a means of shaping values and morals, as its use reflects respect, courtesy, and appreciation for others, especially those who are revered or considered noble. Therefore, parents hope that their children not only master the language but also understand the importance of manners and ethics in communication. The research explore how communication in ML particularly E-B variant, plays a role in the moral development of children and parents' preferences in rural settings. E-B language, used by some of the Madurese community, not only serves as a communication tool but also as a means to convey values, norms, and moral teachings passed down through Madurese cultural traditions.

E-B language plays an essential role in shaping children's moral understanding as it reflects the principles upheld by parents and the surrounding community. In rural areas, E-B becomes a strong symbol of cultural identity that influences children's character development. Family and community communication using E-B plays a central role in teaching moral values to children. Parents use this language to communicate messages regarding etiquette, social ethics, and prevailing cultural norms. Through E-B, children are taught expected behaviors, how to respect parents and others, as well as the importance of politeness and social responsibility. Proverbs and traditional expressions in E-B often carry moral lessons that serve as guidelines in their everyday lives.

Parents in rural communities play a central role in the moral education of their children. This study aims to investigate how parents who use E-B language educate their children based on the values embedded in the language. Parents' preferences in selecting words and communication topics reflect the moral patterns they wish to impart to their children. In many cases, parents in rural communities emphasize values such as discipline, respect, and responsibility toward family and society, which are reflected in the use of morally charged words in everyday interactions as well as formal teaching. This research focuses on rural

communities in Madura, which have unique social and cultural structures. In rural settings, interpersonal relationships are closer, and community life is strongly influenced by local norms and traditions. E-B language serves as a link between community members and as a medium for conveying highly valued cultural norms. Communication in this language occurs not only within the family but also in social interactions among village residents, such as community meetings or traditional ceremonies, which strengthen social bonds and remind individuals of their moral obligations toward others.

The main objective of this study is to explore how communication in E-B influences the moral development of children and how parents in rural areas choose and teach moral values to their children. A qualitative approach using in-depth interviews, participatory observation, and analysis of daily communication texts will be employed in the research methodology. This study is also relevant in the context of preserving local languages and cultures, as well as understanding how moral values are passed down in societies that still maintain oral communication traditions. The research findings are expected to provide valuable insights for the development of educational policies and cultural training programs in rural areas, supporting character development in children through effective language communication. Thus, this study aims to deepen understanding of the relationship between language, culture, and moral education within the Madurese community that uses E-B language.

Until now, there has been no research specifically examining the role of Madurese language (ML), particularly E-B variant, in shaping children's morality and parental preferences in rural communities. However, there are several studies relevant to this topic. A study conducted by Marzuki (2022) revealed that religious gatherings at langgar play a crucial role in forming a strong social sense, as these activities not only teach religious knowledge but also provide an understanding of how to live socially within the community. In addition, research by (Jauhari et al., 2022) demonstrated that the application of sociodrama techniques is highly effective in shaping students' speaking ethics. The results showed significant improvements in students' speaking manners, particularly in using Madurese with proper and

structured expressions.

Another study by (Heriyanto Nurcahyo et al., 2023) found that E-B language is only used within the dhelem family (Kiai and Nyai) and by santri as a form of respect and etiquette toward Kiai and Nyai, in accordance with the Salafi pesantren tradition. A study by (Misnadin & Yuliawati, 2023) discovered that the Madurese community supports multilingual practices, as reflected in their positive attitudes toward learning and using various languages. Lastly, a study by (Musayyadah, 2024) showed that the use of the Enggi-Bunten language in TK Al-Azhar Kowel Pamekasan can improve children's moral values and vocabulary, as well as help them communicate politely. These studies provide a strong foundation to further explore the role of E-B language in shaping children's morality in rural Madurese communities, as well as how this communication reflects parental preferences in teaching social and moral values to future generations.

A study conducted by (Badrudin et al., 2023) found that in pesantren (Islamic boarding schools), there are two types of speech used: criticism (such as reprimands, orders, sarcasm, advice, and praise) and praise (including motivation, compliments, and reprimands). Criticism is delivered using gentle language, while praise is often expressed directly or accompanied by criticism of others. Additionally, research by (Muta'allim et al., 2020); (Muta'allim et al., 2021); & (Haryono et al., 2023) revealed that there are different levels of ML, including *Enjek-Iye* (E-I), *Engghi-Enten* (E-E), and *Engghi-Bhunten* (E-B). A study by (Akhmad Sofyan et al., 2022) focused on language behavior and politeness between students and teachers, while research by (Salikin et al., 2021) examined communication styles and culture in the Kangean community. Another study by (Pathollah et al., 2022) centered on student behavior towards teachers and Kyai (Islamic scholars). These studies are highly relevant to this research, particularly in the context of the formation of social and moral values through language.

Furthermore, research by (Merizawati et al., 2023); (Suryanti et al., 2023); (Karuru et al., 2023); & (Sofyan et al., 2024) highlighted language acquisition and the role of language in improving communication and critical thinking skills among students. Research by (Irsyadi, 2023) noted that the main challenges in online learning are related to the systems and

applications used, internet access constraints, material difficulties, and lack of motivation. Finally, a study by (Ago et al., 2024) revealed that language not only functions as a marker of identity but also creates strong emotional and social associations, such as trust. These studies make significant contributions to understanding how language, in both formal and informal contexts, plays a role in moral formation, social communication, and the development of critical thinking skills, which is highly relevant to this study on the role of E-B language in the Madurese community.

Based on existing research, there has yet to be a study that specifically examines the role of communication in ML, particularly E-B variant, in shaping children's morality and parental preferences in rural communities. This study offers several novel contributions that differentiate it from previous studies. The first novelty lies in the exploration of the connection between communication in E-B variant of ML and the formation of children's morality in rural communities, a topic that has been rarely addressed in the existing literature. This study presents a fresh perspective on how local languages, particularly E-B, not only serve as tools for everyday communication but also as cultural vehicles that play a crucial role in the development of moral values within families and communities. Another novel aspect of this research is its focus on parental preferences in using E-B language during the socialization process of children.

This study uncovers the direct relationship between language choice and moral teaching in rural Madurese communities, offering deeper insights into how language, as an integral part of cultural identity, shapes ethical behavior, social norms, and traditional values. It also highlights how communities that highly value the preservation of local culture strive to maintain these values. Methodologically, this study employs a combination of the *simak libat cakap* technique and reflective introspection, blending direct observation with an understanding based on the experiences of both the researcher and the respondents. This approach enriches data interpretation within a more profound cultural context. Therefore, this study makes a significant contribution to understanding the role of language in moral development, particularly in rural environments with strong and preserved cultural characteristics.

Previous studies have extensively discussed the role of language in moral development, yet there remains a gap in understanding the specific contribution of E-B language in moral education, particularly in rural communities. While several studies have examined language socialization practices in general, few have focused on how E-B language can shape moral values in the rural context. This research aims to fill this gap by exploring the relationship between E-B language and moral education in rural communities, providing new insights into how language plays a role in transmitting moral values within the framework of local culture.

To achieve this goal, the socialization theory is essential. Socialization theory examines how individuals learn and internalize the norms, values, behaviors, and social roles that prevail in society. This process of socialization enables individuals to become part of society by understanding how to interact and live socially according to existing demands. It is also crucial in the formation of personality and morality, especially during childhood, when children first interact with their social world. In the context of this research, socialization theory provides a relevant framework for understanding how ML of E-B is used by parents in rural communities to shape their children's morality. Durkheim (1895) argued that socialization is a mechanism that maintains social order and integration within society. According to him, socialization enables individuals to internalize the social norms and values necessary to sustain social cohesion and societal stability. In this regard, the E-B language functions as a medium to preserve the values upheld by the Madurese community, which are then internalized by younger generations. Thus, E-B language is not merely a tool for communication, but also a means by which parents convey the moral and social values they hope will shape their children's character and behavior within a broader social context.

II. METHODS

This study employs a qualitative approach with data consisting of words, phrases, and sentences collected from rural communities. The data collection techniques used include *simak libat cakap* method, where the researcher listens to community speech using recording and note-taking techniques, as well as interviews with various informants, such as community leaders, linguists, cultural experts, educators, students,

and parents. In this method, the researcher is not merely a passive observer but also actively involved in the conversation. By participating directly, the researcher can understand the dynamics of language used in the context of morality within the community. This participation provides an opportunity for the researcher to explore deeper meanings and gain clearer insights into how language is used to transmit moral values.

On the other hand, the recording and note-taking techniques play a crucial role in collecting data from observed interactions. In this study, the recordings are generally transcribed in full to ensure that every detail of the conversation can be carefully analyzed. This transcription process allows the researcher to identify language patterns that emerge within the context of teaching moral values. Once the transcription is complete, the data is analyzed to uncover recurring themes, both in language usage patterns and in how moral values are conveyed. Thus, recording serves not only to capture general patterns but also as a tool to gain a deeper understanding of the role of language in moral education within the community.

The type of interview used in this study is semi-structured interview, which allows the researcher to ask open-ended questions and provides space for participants to share their experiences, stories, and perspectives in-depth. While there is a pre-prepared interview guide, the researcher also asks follow-up questions based on the participants' responses to explore further information. In selecting participants, the purposive sampling technique is used to choose individuals with specific experience or knowledge related to the research topic, namely the use E-B in shaping children's morality. The participants involved include parents, teachers, or community leaders who are engaged in the upbringing of children in the Madurese community.

The individuals selected for this study—parents, teachers, and community leaders—were chosen based on their direct involvement in the use of E-B language and their role in moral education. While the primary focus of the research is on direct engagement with E-B language, individuals who have a broader influence on the development of language and moral values within the community were also considered, in order to gain a more comprehensive perspective.

Additionally, if necessary, the snowball

sampling technique will also be employed, where one participant may recommend another relevant participant for the study. The snowball sampling method is employed when the researcher requires access to informants with deeper or more specific knowledge about the topic being studied, in this case, the use of E-B language. If the initial informants have limited understanding of E-B, this method allows them to recommend other informants who are more experienced or more involved in using E-B language. This way, the researcher can gather more detailed information and expand their understanding of how E-B language is applied in the context of morality within the community.

In addition, the researcher also adopts a reflective introspective method, which focuses on the personal experiences of the researcher and respondents in the existing social and cultural contexts. The reflective introspective method is an approach used to analyze and understand the researcher's personal experiences throughout the research process, as well as to explore how the researcher's views or thoughts may influence the interpretation of data. In this study, this method will be used alongside other methods, such as participant observation and semi-structured interviews. Once the data is collected, the researcher undergoes a series of analysis stages starting with data reduction, which involves sorting out data relevant to the research objectives. Next, the researcher classifies the data according to its type to facilitate further analysis. The following process is data validation, which is carried out by considering the context of each data point to ensure its accuracy and consistency. After validation, the researcher proceeds with tabulation, which involves coding each piece of data in a table according to the established context and categories. Finally, the researcher performs interpretation of the collected data and draws conclusions based on the findings, aiming to provide a deeper understanding of the role of language in shaping children's morality in rural communities.

III. RESULT AND DISCUSSION

RESULT

The results of this study indicate that the use of ML, particularly ML of E-B variant, plays a significant role in shaping the morality of the community, especially among children in rural areas. The use of ML of E-B functions not only as a tool for communication but also plays an essential role in shaping children's behavior,

particularly in fostering respect, responsibility, and social harmony. This study provides in-depth insights into the role of language in moral development, with an emphasis on rural environments that continue to preserve local culture. In this regard, parental preferences for using the E-B language have proven to be a key factor in the moral development of the younger generation in the Madurese community, as this language carries strong social values and serves as a medium for transmitting the cultural norms

that are highly cherished.

Tabel 1. The Implementation of Madurese Language, Èngghi-bhunten Variant, in Rural Communities

Data Code	The Implementation of ML, E-B Variant, in Rural Communities	Utterances	Description
(MLaMRC)	Madurese Language and the Morality of Rural Communities	<i>Panjenengan, nyo'on edhi, abhekta, nyo'on, alomampa, lengghi, mondhut, ngereng, and aseram</i>	The use of refined language in Madurese society reflects deep moral values, such as politeness, respect, and humility. In addition to maintaining social harmony, refined language also strengthens relationships between individuals, while fostering positive behavior that supports the creation of a harmonious and ethical community.
(MLSMRC)	Madurese Language in Shaping the Morality of Rural Children	<i>engghi, bunten, sakalangkong and saporanah</i>	Words like <i>engghi, bunten, sakalangkong, and saporanah</i> teach children in rural areas to be polite, respect others, express gratitude, and show humility. These values play a crucial role in shaping their morality, while also maintaining social harmony within their surroundings.
(MLPIRSCB)	Madurese Language Plays an Important Role in Shaping Children's Behavior	<i>Nak, ngireng guste Allah ta' remen ka oreng se bulaan, daddina sampeyan kodu jujur e dhalem sakabhbina parkara and Engghi, Mik. Abdinah ngestowagi nasihat epun, Mik.</i>	The use of refined language in conversation is not merely a speaking rule, but also an effective means of instilling important values such as respect, courtesy, and humility in children.
(MLPIRFR)	Madurese Language Plays an Important Role	<i>Nak, sampeyan kodu lebbi raja belajar sopaja hasel belajar</i>	These expressions not only reflect politeness but also serve as tools to shape a

	in Fostering Respect	<i>epun sae</i> and <i>Engghi, Bu Guru. Abdinah usaha lebbi giat.</i>	child's character, encouraging them to value others, be open to listening to advice, and strive for continuous self-improvement.
(MLPIRR)	Madurese Language Plays an Important Role in Responsibility	<i>arèng ngater-ngater</i> and <i>ngalimor</i>	These expressions teach children discipline, a strong work ethic, and the importance of not neglecting their responsibilities. Additionally, the Madurese language teaches children to value time and effort, while also instilling in them the awareness of the importance of working hard and achieving goals with dedication.
(MLPIRSH)	Madurese Language Plays an Important Role in Social Harmony	<i>Ngaporah, Kak, abdhinah ta' sengaje</i> and <i>Engghi, Le'. Ta' papa. Sing ngatos ngatos laèn kale.</i>	These expressions play a crucial role in preventing conflict and creating a peaceful atmosphere, which is essential in building good relationships and maintaining social harmony in Madurese society.

DISCUSSION

Madurese Language and the Morality of Rural Communities (MLaMRC)

The concept of politeness, as part of morality, is closely related to speech politeness, which is the first aspect that appears in social interactions. In the Madurese language, speech politeness is associated with the choice of language used, especially in terms of language gradation, such as E-B language, which is the most refined level of language based on a sense of respect. This language is used in formal situations or when speaking to older people, teachers, religious leaders (kiai), or parents. In Madurese tradition, there are several individuals who are positioned as sacred and must be respected in social interactions, such as *Bhepa'* (father), *Bebhu'* (mother), *Guru* (teacher), and *Ratoh* (leader).

When interacting with them, one is required to use the highest level of language. For example, in greetings, ML has several levels, ranging from the lowest, such as *be-en* or *ba'na*, to the highest, such as *panjenengan* or *ajunan*. The use of *panjenengan* or *ajunan* is often used when speaking to a kiai or teacher. If someone speaks to a teacher or parent using the greeting

ba'na, which is the lowest level of language, it is considered disrespectful. Thus, in Madurese, speech politeness is mapped based on who you are speaking to and the level of language used. This is closely related to the values of politeness that have been upheld by the rural community in Bondowoso, which demonstrates the importance of showing respect through language in shaping harmonious social relationships.

In addition, the aspect of speech in Madurese society is also related to expressions like *nyo'on edhi* or *ngapora* when someone passes in front of another person's house or when there are people around. These expressions are typically spoken when someone passes through the yard of another person's house and there are people inside. If these expressions are not said, it is considered a violation of politeness. In practice, these expressions are often accompanied by body movements, such as bowing and straightening the hands parallel to the knees, as a sign of asking for permission to pass and as a gesture of gratitude for being given the opportunity. This politeness shows a combination of speech and gesture, where speech also plays a role in the decision to greet and ask for permission with polite expressions when

granted the space to do something.

Another aspect of politeness in Madurese speech in rural society is the use of low and rough language for oneself. For example, the expression *adhe'er* when combined with the subject *kaule* becomes *kaule adh'er re*. Such an expression is considered impolite because it uses a polite form for oneself, which implies boasting or elevating oneself. Conversely, when speaking about oneself, the lowest level of language should be used, reflecting humility. This shows that humility in this context is linked to a modest attitude and not arrogance. From a structural perspective, the choice of words in speech will influence one's attitude, where politeness in language has implications for one's behavior. Additionally, from a phonological standpoint, the sound effect produced by the choice of Enggi-Bunten ML feels softer compared to the *Enjha'-iye* or *Enggi-Enten* languages. For instance, word pairs like *abhekt-a-nigbhe*, *nyo'on-minta*, *ajelen-alomampa*, *lengghi-tojhu'*, *mondhut-ngalak*, *ngereng-nurok*, and *aseram-mandi*. The first word in these pairs is pronounced more softly than the second one. Although this may seem subjective, the "soft" impression is rooted in the feelings or emotions conveyed through language usage. Therefore, the phonological effect produced by ML of E-B as a high-level language form creates a "gentle" impression that can be felt by its listeners.

Madurese Language in Shaping the Morality of Rural Children (MLSMRC)

Every society has its own mechanisms to maintain the stability of its traditions, and language plays a crucial role in preserving these traditions so that they can endure and be passed down to future generations. In the context of the moral values of rural Madurese society, the use of polite ML becomes the primary choice. ML carries connotations that can create positive or negative impressions on the listener. Therefore, the morality of children in rural society, who use Madurese as their regional language, is maintained by familiarizing them with speaking in E-B level of Madurese in daily communication within the family. This becomes a foundational tradition that is internalized in children, ensuring that when they interact with the broader society, they continue to uphold the moral stability cultivated within the family environment. In this regard, the family functions as the smallest educational institution and a place for cultural acculturation, teaching moral values at the most

fundamental level before children establish broader social interactions, whether in school or the wider community.

In Madurese tradition, children are taught to use polite language from an early age within the family environment. This is intended to instill politeness as a part of their character, essential for even the simplest aspect of life—speech. Although speaking is a natural activity that is easy to perform, embedded within it are ethical values so that children learn to treat politeness as a life principle, even in the smallest matters. Children are taught to say words like *engghi*, *bunten*, *sakalangkong*, and *saporanah*. These words are part of the vocabulary frequently used in daily life and are intensively taught to them. Moreover, these words carry high values of respecting others. Politeness, in its essence, is about showing respect for others. Regardless of the form—whether in attitude or speech—the core of politeness in Madurese society is the respect for others.

The formation of children's character through the use of the polite ML at the highest level, namely E-B, is in line with the concept that language contains deep emotional aspects. Language activities are essentially a form of emotional intelligence, which is the ability to process feelings in making good decisions, both for oneself and in interactions with others. This emotional aspect originates from the heart, which means honing language—in this case, the polite ML—is closely related to the cultivation of the heart to produce good feelings, which in turn fosters positive actions. Thus, the use of Madurese E-B in the family environment serves as early education in building children's morality, especially in instilling politeness in interactions with others in society. While rural communities may not be familiar with psychological theories, they have practically applied these principles in educating their children through the use of polite language. Madurese E-B, rich in ethical values, becomes an effective educational tool for rural children.

Suhardi, a father who regularly uses polite Madurese in daily communication with his children, stated that by using polite Madurese, children tend to be more obedient and less mischievous. Although every child has a natural inclination to misbehave, the use of Madurese E-B acts as a calming influence, where children's mischief remains within reasonable limits, still tolerable, and can even be redirected toward positive activities. In other words, through the

use of polite Madurese, children can more easily be engaged in wise conversations, able to weigh and evaluate their behavior, and strive to improve it in a positive manner. The most important aspect of this process is the ability of children who are taught ML of E-B to position themselves appropriately in social interactions. This self-positioning is actually a process of mental maturation, where children learn to communicate appropriately with older individuals, younger ones, or peers, while also correctly understanding the position of others. The ability to position oneself and others accurately reflects the attitude of respecting others, which is the essence of politeness and the core of universal morality that applies in all situations.

In the absence of formal education in the polite ML within the formal education system, the use of Madurese E-B in the family environment becomes a crucial moment in preserving the tradition of politeness that has been passed down through generations in rural communities. Without awareness of the importance of this, the norms of politeness that have become a tradition may gradually fade and even be seen as a story from the past, no longer relevant. This would be an irony, where local wisdom becomes just a tale without a real legacy for the next generation, who no longer inherit these values. Thus, Madurese E-B, rich in high ethical values, is a local wisdom that must be traditionally preserved, as formal educational institutions can no longer fully oversee this. Therefore, the preference of parents to use Madurese in daily communication within the family environment is not just a form of communication but is intended to shape the children's morality in their speech. This process, from familiarizing the use of Madurese in family communication, sharpening emotional sensitivity, to building attitudes in line with moral values, particularly in respecting others, forms a series that is not rigidly conceived in the minds of rural communities. However, this practice has become part of the tradition that has been built and passed down through generations, becoming a local wisdom that must be preserved and continued for future generations.

Madurese Language Plays an Important Role in Shaping Children's Behavior (MLPIRSCB)

ML, particularly the expression E-B, plays a very important role in shaping children's behavior. In addition to being a means of communication, this language contains noble

values that teach children about politeness, discipline, respect, and empathy. Expressions like E-B not only express gratitude and respect but also teach children to show respect to others, especially parents and teachers. Children who are accustomed to using this expression from an early age will find it easier to understand the importance of ethics in speaking and acting. This habit also instills discipline in social interactions and shapes children's character, making them more sensitive and considerate of others' feelings. Therefore, through the use of proper and correct language, children can grow into individuals with noble character, politeness, and empathy in their daily lives. It is crucial for parents and society to continue encouraging children to use language that contains positive values, so they can interact harmoniously within the community.

In the context of shaping children's behavior, the application of refined speech levels becomes very important, especially when interacting with older or respected individuals. Below are some examples of the use of ML with refined speech levels that play a role in shaping children's behavior.

Mother: *Nak, ngireng guste Allah ta' remen ka oreng se buaen, daddina sampeyan kodu jujur e dhalem sakabbhina parkara.*

(Nak, Allah does not like people who lie, so you must be honest in all matters).

Child: *Engghi, Mik. Abdinah ngestowagi nasihat epun, Mik.*

(Yes, Mik. I accept your advice, Mik).

The use of refined ML, such as expressions like E-B, plays a very important role in shaping children's behavior, especially in interactions with older individuals. In the conversation between the mother and child, it is clear how polite language is used to instill positive moral values. The mother lovingly reminds her child, "*Nak, ngireng guste Allah ta' remen ka oreng se buaen, daddina sampeyan kodu jujur e dhalem sakabbhina parkara*". This sentence not only carries a deep moral message about the importance of honesty but is also conveyed in a gentle, respectful, and caring manner. The use of words like "*ngireng*" (perhaps), "*guste Allah*" (God), and "*ta' remen*" (does not like) reflects refined language, as though the advice is given with full attention and care. Additionally, the use of the pronoun

"sampeyan" shows respect toward the child, making the message feel more personal and easier to accept without sounding harsh.

In response, the child replies using polite language, saying, "*Engghi, Mik. Abdinah ngestowagi nasihat epun, Mik*". In this reply, the child uses the word "*engghi*," which indicates respectful acceptance. The use of words like "*abdinah*" and "*ngestowagi*" reflects humility and a sincere willingness to follow the mother's advice. The use of polite language in this conversation is more than just a speaking rule; it serves as an effective tool for instilling important values such as respect, politeness, and humility in children. By habituating children to use polite language from an early age, they not only learn to value others, especially those who are older, but also develop a courteous attitude in communication. This has a significant influence on the formation of the child's character, which in turn helps them grow into individuals with noble character who maintain harmony in society. Furthermore, this habit also plays a role in preserving Madurese cultural language. By teaching children to speak using refined language, parents not only educate them in moral and ethical aspects but also contribute to preserving traditions and cultural values that have existed for a long time. Over time, younger generations will have a deeper understanding of the importance of language as a tool for communication that is full of respect and politeness.

Madurese Language Plays an Important Role in Fostering Respect (MLPIRFR)

ML plays a very important role in cultivating a sense of respect, especially through polite expressions used in everyday communication. One example of frequently used expressions is "*engghi*" and "*bhunten*," which reflect respect and appreciation for the conversation partner. In Madurese society, children are taught to use language appropriate to the social status of the person they are speaking to, such as speaking more politely to older individuals or teachers. This habit teaches them to always show respect and uphold proper etiquette in communication. Parents and the community play a crucial role in instilling this habit in daily life, so that children growing up in such an environment will become accustomed to valuing others and maintaining good relationships. As a result, through the Madurese language, children not only learn to speak

politely but also develop character traits such as respect, humility, and empathy towards others. This, in turn, strengthens social bonds and fosters a more harmonious society. Below is an example of a sentence in Madurese that can cultivate respect.

Teacher: *Nak, sampeyan kodu lebbi rajin belajar sopaja hasel belajar epun sae.*
(Nak, you should study harder so that your learning results will be good).

Student: *Engghi, Bu Guru. Abdinah usaha lebbi giat.*
(Yes, Mrs. I will try harder).

The use of refined ML, such as expressions like E-B, plays a very important role in cultivating respect in children, especially in interactions with older or respected individuals, such as teachers. This is clearly reflected in the conversation between a teacher and a student, which illustrates how polite language can shape attitudes of respect and obedience. In this situation, the teacher gives advice to the student by saying, *Nak, sampeyan kodu lebbi rajin belajar sopaja hasel belajar epun sae*. The use of the word *sampeyan* shows the teacher's respect for the student. This refined language is more than just a way of speaking; it reflects the teacher's care and concern for the student's development and success in learning. The student, upon hearing this advice, responds politely, *Engghi, Bu Guru. Abdinah usaha lebbi giat*. In this sentence, the use of *engghi* indicates that the student not only agrees but also shows deep respect for the teacher. This response reflects the student's readiness to sincerely follow the teacher's advice. The word *abdinah* signifies the student's humble attitude, as they are willing to accept guidance and make greater efforts to achieve better results. The use of refined language in this conversation not only demonstrates good speaking etiquette but also serves to shape the character of the child with respect, an understanding of the importance of effort, and humility. Through such practices, children learn to appreciate and respect older individuals while developing a positive attitude toward learning and daily life.

Through the use of the expression E-B, the student demonstrates complete respect and obedience toward the teacher. This expression softens the student's response and reflects their appreciation for the advice given. In Madurese culture, speaking with refined language to older

individuals, especially teachers, is a form of respect that is highly valued and preserved. By habituating children to use polite expressions like E-B, they not only learn to communicate respectfully but also internalize noble values within themselves. Furthermore, through this habit, children are also taught to appreciate the learning process more. When a student uses the phrase E-B, they recognize that the education they receive is precious and should be accompanied by hard work to apply the advice given. This is not just about speaking politely but also shows a deep understanding of the importance of knowledge and a commitment to improving themselves, as reflected in the statement "*abdinah usaha lebbi giat*." Thus, the use of the expression E-B in this conversation plays a very important role in fostering respect in children. This expression not only reflects politeness but also serves as a tool for shaping the child's character to value others, be ready to listen to advice, and strive to improve themselves. Through such practices, parents and the community play a role in preserving the Madurese culture while shaping a young generation with noble character, full of respect, and conscious of ethical values in everyday life.

Madurese Language Plays an Important Role in Responsibility (MLPIRR)

ML plays a very important role in instilling a sense of responsibility in the younger generation through the teaching of cultural values embedded within it. In family life, Madurese language teaches children to respect their parents, care for their siblings, and uphold family traditions, which in turn shapes their understanding of the importance of responsibility. Additionally, in society, Madurese is used to remind individuals of their roles in carrying out tasks responsibly, such as during traditional ceremonies or social activities. Expressions in Madurese, such as *arèng ngater-ngater* (work diligently) and *ngalimor* (perform tasks with full attention), teach children discipline and a strong work ethic. These expressions encourage them not to waste their responsibilities and always carry out each task earnestly. Madurese language also instills an appreciation for time and effort, shaping children's awareness of the importance of working hard and achieving goals with dedication. Through this habituation, children raised in an environment that prioritizes values of responsibility will grow into disciplined

individuals, hard workers, and socially conscious individuals. Therefore, ML is not only a tool for communication but also a means of shaping the character of children to live their daily lives with responsibility, awareness, and integrity.

Madurese Language Plays an Important Role in Social Harmony (MLPIRSH)

ML plays a crucial role in creating and maintaining social harmony through the cultural values embedded within it. One of its main contributions is strengthening the value of politeness, where Madurese teaches expressions that show respect, such as *engghi* to express agreement with full respect and *bhunten* as a way of saying thank you. The use of polite language helps maintain harmonious relationships between individuals and fosters a mutual sense of appreciation. Additionally, ML also teaches the importance of respecting social hierarchies, such as speaking more politely to parents or older individuals. This practice helps reduce conflicts and strengthens social bonds within the community. Respect for hierarchy creates a more orderly atmosphere and minimizes tensions between individuals. The Madurese language also facilitates effective and open communication, enabling issues to be resolved peacefully and avoiding misunderstandings. Furthermore, ML serves as a means of preserving local traditions and culture that support values of togetherness, mutual cooperation, and helping one another. Through this language, children are taught to collaborate and care for the needs of others, which, in turn, strengthens social bonds and fosters a sense of unity. Thus, ML is not only a tool for communication but also a guardian of social harmony that strengthens relationships within the community. Below is an example of a sentence in Madurese that reflects the role of Madurese in maintaining social harmony.

Child: *Ngaporah, Kak, abdhinah ta' sengaje.*
(Sorry, Kak, I didn't mean to.)

Neighbor: *Engghi, Le'. Ta' papa. Sing ngatos-ngatos laèn kalè.*
(It's okay, Nak. No problem. Be more careful next time.)

In the conversation between the child and the neighbor, the use of polite and refined ML plays a crucial role in maintaining social harmony. The child apologizing with the phrase *Ngaporah, Kak, abdhinah ta' sengaje*

demonstrates an awareness of the importance of politeness in communication, especially with older individuals. The use of the word *abdhinah* reflects a high level of respect for the neighbor, showing that the child values the social relationship they share. In response, the neighbor replies with *Enggħi bhunten, Le'. Ta' papa. Sing ngatos-ngatos laèn kalè*, which shows a generous and forgiving attitude. The phrase *Enggħi bhunten* expresses acceptance of the apology with full respect, while *Sing ngatos-ngatos laèn kalè* reminds the child to be more careful in the future without offending their feelings. This expression shows a wise approach aimed at maintaining harmony and avoiding conflict, while also strengthening interpersonal relationships. The use of refined language like this not only prevents tension but also creates a peaceful atmosphere, which is essential in building good relationships and maintaining social harmony in the Madurese community. This demonstrates that ML is not only a tool for communication but also a means of reinforcing social bonds, reducing tension, and fostering mutual understanding among individuals. Thus, ML plays a vital role in creating a harmonious social environment full of mutual respect.

This research makes a significant contribution to understanding the relationship between regional languages and the character formation of children. It reveals how ML, particularly E-B variant, is used in family communication to instill moral values in children, highlighting the important role of language as an educational tool in rural communities. Additionally, this study enriches the discourse on the importance of regional languages in preserving and promoting local cultural identity, while providing insights into parents' preferences in teaching moral values through the language they master. The implications of this research include the development of character education programs based on local wisdom, which utilizes regional languages as a means of imparting moral values. The study also emphasizes the importance of preserving regional languages, as they not only serve as a tool for communication but also as a medium for conveying noble values to the younger generation. Furthermore, this research opens up opportunities for deeper studies on the influence of social norms and culture on parenting patterns and parental preferences. The findings can serve as a foundation for educational policies that are more sensitive to the needs of

local cultures, particularly in rural communities.

IV. CONCLUSION

E-B is the most refined form of ML used when speaking to respected individuals or those considered noble, such as Kyai or members of a pesantren family. The use of E-B language in Madurese society not only functions as a means of communication but also plays a significant role in teaching values such as respect, responsibility, and social harmony. Several linguistic practices within E-B, such as the use of honorific words (e.g., terms of address that reflect levels of respect) and sentence structures that indicate self-control or politeness, directly contribute to the development of a child's character. For example, certain expressions in E-B used to ask for permission or express gratitude teach the importance of mutual respect. Meanwhile, the more formal and cautious communication style in E-B teaches responsibility and social awareness when interacting with others. Thus, E-B language not only regulates interactions but also serves as a tool for internalizing important moral and social values in everyday life.

This research aims to understand how language, particularly E-B, reflects and reinforces social norms, ethical behavior, and traditional values within society. The results of this study indicate that the use of E-B language significantly shapes children's moral development by teaching values like respect, responsibility, and social harmony. For future research, there are several specific areas that can be focused on. First, investigating the role of local language use in moral education in other rural communities. Second, conducting a comparative study to examine how different regional languages shape distinct moral values. Third, exploring the impact of cultural differences on the transmission of moral values through language. By breaking these suggestions into specific areas, future research can be more focused and make a more significant contribution to the development of this field of study.

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