DYNAMICS OF LANGUAGE SHIFT AND TRANSFORMATION OF MADURESE ETHNIC IDENTITY IN JEMBER REGENCY

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Abstract

This study examines the dynamics of language choice, factors of shift, and their implications for Madurese ethnic identity in Jember Regency. The results show that Madurese living in homogeneous environments still maintain Madurese, especially the adult generation, although the younger generation is shifting to Indonesian. Conversely, in communities with a mixed Javanese ethnicity, language choice is more varied, with increased use of both Javanese and Indonesian. In neighborhood settings, Javanese serves as a means of social integration, while Indonesian serves as a neutral medium. This language shift is triggered by education, media, parenting styles, cross-ethnic interactions, mixed marriages, and stigma against Madurese. As a result, Madurese ethnic identity has become more fluid and hybrid, although Madurese remains symbolically preserved. Revitalization efforts are needed through education, local media, and the involvement of the younger generation to ensure the sustainability of Madurese.

Keywords: language shift, ethnic identity, Madurese ethnic, transformation.

1. Background of the Problem

Language and social identity are closely related and influence each other. Language serves not only as a means of communication but also as a symbol of membership in a social group. Social identity, as explained by Tajfel (1981), refers to an individual's perception of themselves as belonging to a particular group based on culture, ethnicity, religion, or social status. Within this framework, language plays a crucial role in identity construction because it expresses affiliation, loyalty, and differences from other groups.

The use of a particular language in a social space reflects an individual's position within the community. Language defines who "we" are and who "they" are. Hamamura (2017) and Bilali and Celik (2018) emphasize that language reflects the values, norms, and historical experiences that shape collective identity. Martiny et al. (2020) and Gurning et al. (2024) emphasize that language not only reflects identity but also maintains it. When a language is abandoned, it is often accompanied by changes in social identity, especially among the younger generation. Therefore, maintaining a local language means preserving the cultural and social identity of the group.

Hall (1996; Smith & Hogg, 2008; Brieger, 2019) emphasizes that identity is not fixed but rather a dynamic social construct. Identity is formed through a discursive process influenced by experience, personal history, and social interactions. Individuals possess multiple identities that change according to context. Cultural, political, economic, and technological factors significantly influence identity formation. Social changes such as globalization, urbanization, and digital media accelerate shifts in how individuals express their identities. Young people in Indonesia often develop digital identities distinct from their ethnic identities (Papacharissi, 2010).

In the Mandar ethnic community in Banyuwangi, for example, adolescents experience identity negotiation between local traditions and modern values. Some maintain the Mandar language and cultural symbols as resistance, while others adopt national or global identities. This demonstrates the importance of understanding identity flexibly within a sociocultural context.

Jember Regency, in the Horseshoe region of East Java, is rich in cultural diversity, particularly Madurese and Javanese. Since the late 18th century, Madurese migration to Jember has occurred within colonial and plantation contexts (Wiyata, 2002). This interaction shapes social, economic, and cultural networks and the acculturation of identity. One important aspect of this dynamic is language shift. The use of Madurese among the younger generation is declining due to the dominance of Javanese and Indonesian as official languages. This shift aligns with the ethnolinguistic vitality theory (Giles, Bourhis, & Taylor, 1977), which states that status, number of speakers, and institutional support influence language resilience.

This phenomenon reflects the identity negotiation between two cultural groups. Young Madurese speakers in Jember prefer Indonesian or Javanese for social interactions, while Madurese is limited to family and traditional rituals (Fishman, 1991). Previous research indicates that Madurese in Jember are more proficient in Javanese than Javanese are in Madurese (Sariono, Kusnadi, Asrumi, & Suyanto, 2022). Javanese is widely used in education, media, and social interactions, requiring Madurese to adapt.

This shift impacts Madurese cultural identity. The loss of language in everyday life weakens ethnic identity (Wardhaugh & Fuller, 2015). Younger generations of bilingual or monolingual Javanese/Indonesian are at risk of losing their emotional attachment to their ancestral languages. Therefore, revitalization strategies need to be developed through mother tongue-based education, local media, and documentation of spoken culture.

Changes in language preference are not merely linguistic phenomena, but also social phenomena with implications for identity construction. Younger Madurese who choose Javanese or Indonesian demonstrate the shifting position of Madurese as a symbol of identity. Hall (1996) emphasized that identity is constructive and changes according to context, including language. Language shifts reflect the transformation of individual and group self-understanding within the social structure.

Language has high symbolic power in shaping identity. Tajfel (1981) stated that social identity is formed from group membership, and language is a marker of membership. If Madurese is abandoned, ethnic identification weakens, especially among the younger generation. Martiny et al. (2020) stated that language practices determine individuals' associations with cultural groups. In Jember, Madurese children are more comfortable using Javanese or Indonesian, even at home. Fishman (1991) emphasized that the loss of minority languages is usually accompanied by the loss of symbols of ethnic identity. Findings by Sariono, Kusnadi, Asrumi, & Suyanto (2022) indicate that Madurese is now only used in limited contexts, such as conversations between parents or religious activities. Therefore, linguistic policies, mother tongue-based education, and local cultural revitalization are crucial to ensure that Madurese ethnic identity is not uprooted from its linguistic roots.

This article aims to analyze the relationship between language shift and changes in Madurese ethnic identity in Jember Regency. The questions are as follows:
1. What are the patterns of language shift occurring within the Madurese ethnic community in Jember Regency?
2. What factors are driving the language shift from Madurese to Javanese and Indonesian?
3. How does this change in language use affect Madurese ethnic identity in Jember Regency?
4. To what extent do younger generations of Madurese still maintain Madurese as part of their ethnic identity?
5. What are the implications of this language shift for the future sustainability of Madurese culture and ethnic identity?

2. Theoretical Review

The theoretical review in this article discusses the main concepts that form the basis of the analysis, namely language and identity, ethnolinguistic vitality, language shift, intergenerational transmission, and social factors influencing language choice. This discussion is important because language choice by Madurese people in Jember Regency cannot be understood solely as a linguistic phenomenon, but is also related to social, cultural, and ethnic identity processes.

Language and Identity

Language plays a role not only as a means of communication but also as a symbol of cultural identity. Fishman (1991) emphasizes that regional languages are the primary medium for transmitting traditions, values, and group solidarity. Hall (1996) adds that ethnic identity is formed and negotiated through symbolic representations, one of which is language. In the Madurese context, language serves as a marker of ethnic membership and a medium that connects the younger generation to ancestral cultural values. Edwards (2010) reinforces this view by calling language the primary tool for shaping ethnic differences. Thus, language shift directly impacts the sustainability of ethnic identity.

Ethnolinguistic Vitality

The theory of ethnolinguistic vitality developed by Giles, Bourhis, and Taylor (1977) states that the vitality of a language is influenced by demographic factors, status, and institutional support. Demographically, a language with a large number of speakers has a better chance of survival. However, if its speakers are dispersed and mix with the dominant group, its vitality weakens. In terms of status, languages with higher social and economic prestige are more often chosen by speakers. Meanwhile, institutional support through education, media, and policy is key to maintaining minority languages. In the case of Madurese in Jember, Madurese remains demographically strong, but its status is weakened due to its lower prestige than Indonesian and Javanese, and its lack of institutional support in formal education.

Language Shift

According to Fishman (1991), the concept of language shift is the process of shifting from one dominant language to another within a community of speakers. This shift typically occurs as a result of interethnic contact, urbanization, social mobility, and the dominance of the majority language. Romaine (2006) emphasizes that the shift from minority languages is often a result of modernization and globalization. In Indonesia, the shift from regional languages to Indonesian is a common phenomenon, especially among the younger generation (Cahyani, 2022). In the case of Madurese in Jember, this process was accelerated by the dominance of Javanese in social settings and Indonesians in education.

Language Transmission and Domains of Use

Fishman (1991) emphasized that intergenerational language transmission is key to the survival of regional languages. The family domain is the primary space where the mother tongue is passed on. If families switch to using the national or dominant language, the younger generation will lose their mother tongue skills. Holmes (2013) added that language choice is strongly influenced by domains of interaction, such as home, school, and neighborhood. In the Madurese community in Jember, the use of Madurese remains relatively well-maintained within homogeneous families, but is beginning to weaken in heterogeneous families. Meanwhile, the neighborhood sphere shows a more rapid shift due to the dominance of Javanese as the language of daily interaction.

Social Factors of Language Shift

According to Muysken (2000), the main factors causing language shift include speakers' bilingual competence, communication strategies, and social norms. Bilingual competence makes speakers more flexible in language choice, while social norms encourage speakers to adapt their language to the dominant environment. Nababan (1984) adds that economic factors, education, and social mobility determine language choice. In the Madurese context in Jember, education encourages parents to use Indonesian within the family to better prepare children for school. Social factors also influence the use of Javanese to build solidarity with neighbors.

Hybrid Identity

Changes in language use influence identity construction. Woolard (1998) explains that language ideology influences how speakers perceive their identity. Younger generations who inconsistently use Madurese form a fluid and contextual hybrid identity. Rofiq, Mustain, and Hidayati (2023) found that in the Tapal Kuda region, the ethnic identity of the younger generation is more flexible: Madurese is still used, but it is no longer the primary marker of ethnicity. A new identity is formed through a combination of language, culture, religiosity, and local values.

3. Research Methodology

This study uses a qualitative descriptive approach to understand language shift within the Madurese ethnic community in Jember Regency. This approach was chosen because language shift is not only related to linguistic aspects but also relates to social, cultural, and identity factors. Qualitative research allows researchers to examine language phenomena in depth based on the underlying sociocultural context.

The research location was determined based on the distribution of the Madurese community in Jember Regency, which is divided into two groups: (1) Madurese communities relatively concentrated in one area (Lengkong Village, Mumbulsari District, Jember Regency), and (2) Madurese communities mixed with Javanese communities (Kebonagung Village, Kaliwates District, Jember Regency). The location selection took into account the heterogeneity of population composition to examine differences in language choice patterns. The research subjects (data sources) included ethnic Madurese speakers from two age groups: those under 30 and those over 30. Respondents were selected purposively to represent diverse social contexts.

Data Type

The data for this study consisted of primary and secondary data. Primary data were obtained through observation, in-depth interviews, and questionnaires on language shift and influencing social factors. Secondary data came from documents, records, archives, and relevant literature on the Madurese language, language shift, and ethnic identity.

Data Collection Techniques

Observations were used to record language use in daily interactions within the family, neighborhood, and community. In-depth interviews were conducted with community leaders, parents, and the younger generation to understand their views on the Madurese language. Questionnaires were distributed to obtain quantitative data on

the percentage of language choices. Documentation was conducted by collecting written and recorded data to support the analysis.

Research Instruments

The primary research instrument was the researcher herself, who served as data collector and analyst. In addition, supporting instruments in the form of interview guides, observation sheets, and language selection questionnaires were used to ensure orderliness in the data collection process.

Data Analysis

Data analysis used the interactive model of Miles & Huberman (2014), which includes three stages: (1) data reduction, namely the process of selecting, focusing, and simplifying data according to the research focus; (2) data presentation, in the form of narrative exposition, tables, and diagrams to clarify the findings; and (3) conclusion drawing and verification, namely the effort to find meaning, patterns, and relationships between data using various existing theories. Analysis was conducted continuously throughout the research process.

4. Results and Discussion

4.1 Language Choice

Description of Language Choice in the Family Sphere

Language choice in the family sphere of Madurese communities in Jember Regency demonstrates different dynamics between groups living in a concentrated community and those intermingled with Javanese communities. In the concentrated Madurese community, Madurese remains the primary language. In the <30 age group, 60.7% of respondents used Madurese, while 38.3% used Indonesian, and only 1% used Javanese. Meanwhile, in the 30–45 age group, Madurese dominance increased to 82.4%, with Indonesian declining to 17.6%, and Javanese being completely absent. This phenomenon suggests that ethnic homogeneity strengthens the ethnolinguistic vitality of Madurese (Giles, Bourhis, & Taylor, 1977), while also affirming language as a symbol of collective identity (Tajfel, 1981; Martiny et al., 2020).

Nevertheless, the use of Indonesian among the younger generation is quite significant. This can be understood as a form of adaptation to formal education and mass media that use the national language. However, the dominance of Madurese still confirms that intergenerational transmission is relatively successful (Fishman, 1991). Language in this context is not only a means of communication, but also an instrument for affirming cultural identity (Hall, 1996).

This contrasts with the Madurese community, which blends with the Javanese community. Among the under-30 age group, Madurese language use decreased to 52.2%, while Javanese increased to 32.4% and Indonesian to 15.4%. The change is even more pronounced among those aged 30–45, where Javanese is dominant (37.6%), followed by Madurese (32.8%), and Indonesian (29.6%). This finding suggests that in heterogeneous contexts, language choice is more adaptive and adapts to the needs of cross-identity communication.

This shift aligns with Language Shift Theory (Fishman, 1991; Wardhaugh & Fuller, 2015), in which minority languages weaken due to the dominance of languages with higher functional and symbolic value. In this case, Javanese serves as a social bridge and a symbol of integration (Berry, 2005). Meanwhile, the increasing use of Indonesian, especially among adults, indicates the role of the national language in promoting symbolic assimilation, supported by education and the media. From a social identity perspective (Tajfel, 1981; Hall, 1996), language shift within families reflects dynamic identity negotiations. For Madurese in mixed communities, Javanese is not simply a medium of communication but also a representation of a new, more fluid identity orientation. At the same time, the stigma against Madurese as "coarse" reinforces the choice of some families to switch to Javanese or Indonesian (Irvine & Gal, 2000).

In general, a comparison between the two groups shows that concentrated communities are more resistant to language shift and still maintain Madurese as a symbol of hereditary identity. Conversely, in heterogeneous communities, the use of Madurese weakens due to intense cross-ethnic interaction, intermarriage, and the symbolic dominance of Javanese. Indonesian exists as a neutral means of communication, but tends to play a secondary role to Madurese and Javanese within the family sphere.

Thus, the social environment significantly influences the vitality of the Madurese language. In homogeneous communities, Madurese is relatively stable, while in heterogeneous communities, diversification occurs, leading to shifts. These findings demonstrate the importance of the family as the primary arena for language transmission, while also indicating that revitalization strategies need to be adapted to the socio-ecological context of each community.

Description of Language Choice in Neighborhood Spheres

Language choice in neighborhoods among Madurese communities in Jember Regency demonstrates dynamics influenced by social structure and cross-ethnic interactions. The analysis was conducted on two community groups: those ethnically concentrated and those mixed with Javanese communities.

In concentrated Madurese communities, Madurese remains the dominant language as the primary means of communication. Data show that 65.2% of those under 30 years of age use Madurese, followed by Javanese at 17.8% and Indonesian at 17.0%. Among those aged 30–45, Madurese dominance decreases to 48.6%, while Indonesian usage increases to 36.3%, and Javanese usage decreases slightly to 15.0%. This phenomenon indicates a language shift related to social mobility and the influence of formal institutions. According to Tajfel (1981) and Hall (1996), language in this context functions as a symbol of ethnic affiliation, but also as a means of adaptation to the social environment. The shift to Indonesian in adults indicates external pressure from the dominance of the national language and the need for broader social interaction.

For communities mixed with Javanese, linguistic patterns are more complex. In the under-30 age group, Madurese remains dominant (64.5%), but Javanese is spoken by 30.7% of the population, significantly higher than in the concentrated group. Indonesia is relatively small, at only 4.5%. In the 30–45 age group, Madurese usage decreases to 56.3%, Javanese remains stable at 30.5%, and Indonesian usage increases to 13.2%. This phenomenon suggests a linguistic adaptation strategy through bilingualism or even trilingualism. In accordance with Berry's (2005) acculturation theory, the use of Javanese by Madurese in neighboring areas is a manifestation of social pragmatism to build cohesion with the majority group.

Comparatively, the concentrated group tends to be more protective of Madurese, positioning it as a symbol of ethnic identity, but this shift begins in the adult generation. In contrast, mixed groups are more flexible and adaptable to the majority language, resulting in a hybrid linguistic identity. Giles, Bourhis, and Taylor (1977), in their theory of ethnolinguistic vitality, explain that language vitality is influenced by demographics, status, and institutional support. In this context, Madurese still enjoys strong social legitimacy, but its position in the public sphere is beginning to be eroded by Indonesians and Javanese.

Thus, the description of language choice in the neighborhood sphere reveals two main points: (1) Madurese language vitality is relatively strong in homogeneous communities, but begins to weaken in the adult age group, and (2) mixed-groups exhibit high linguistic flexibility, with Javanese as the main competitor to Madurese. These results confirm that the social environment is a crucial factor shaping the dynamics of language shift and the transformation of Madurese ethnic identity in Jember.

4.2 Factors Driving Language Shift in Madurese Society

Language shift in Madurese society in Jember Regency is influenced by social, cultural, educational, and ideological factors that differ between concentrated and mixed groups.

Madurese Society: A Concentrated Group

Despite living in a homogeneous environment, early signs of language shift are visible, particularly from Madurese to Indonesian. The younger generation uses Indonesian within the family (38.3%) and neighborhood (36.3%). The main driving factors are:

a) Pressure from the national language (Indonesian): Indonesian is considered prestigious, opening access to education, employment, and communication across regions (Fishman, 1972). Exposure to schools, media, and digital technologies expands their use even in informal settings.

b) Functional perceptions of language: Indonesian is seen as more practical and flexible, while Madurese is considered limited in its function outside the community (Holmes, 2013).

c) Education system: Formal education is entirely in Indonesian, so children become accustomed to using it and then carry it home (Wardhaugh & Fuller, 2015).

d) Parenting: Many parents begin using Indonesian at home to make it easier for their children to follow school, which reduces the natural transmission of Madurese (Fishman, 1991).

e) Regional language stigma: Madurese is often considered coarse or less modern (Irvine & Gal, 2000). This perception encourages a shift to more prestigious languages.

Madurese Community: The Mixed Group

In this group, shifts are more rapid and complex due to intensive interaction with the Javanese community. Data shows that among 30–45-year-olds, Madurese is only spoken by 32.8%, while Javanese is spoken by 37.6% and Indonesian by 29.6%. The driving factors are as follows:

a) Interethnic interaction: Social contact with Javanese speakers makes Javanese a tool for social integration (Berry, 2005). Javanese is positioned as a symbol of harmony and connectedness within society.

b) Intermarriage: Bilingual/trilingual families tend to choose Javanese as a linguistic compromise due to its social dominance (Fishman, 1972).

c) Linguistic identity orientation: People begin to view Javanese as a symbol of local identity and openness, while Madurese is perceived as exclusive (Tajfel, 1981; Hall, 1996).

d) Social stigma: Madurese is perceived as rude and less prestigious, leading people to shift to more acceptable Javanese or Indonesian (Irvine & Gal, 2000).

e) Role of Indonesian: Used as a neutral language, especially in formal and administrative contexts.

4.3 Impact of Changing Language Use on Madurese Ethnic Identity

Changes in language use among the Madurese community in Jember Regency have significantly impacted the construction of their ethnic identity. Among those living in concentrated communities, Madurese remains relatively strong, especially within the family and neighborhood spheres. For example, 82.4% of respondents aged 30–45 still use Madurese within the family sphere, while the younger generation shows a decline to 60.7%. Within the neighborhood sphere, the younger generation recorded 65.2%, but adults only 48.6%, indicating a shift towards Indonesian and Javanese.

Based on the theories of social identity (Tajfel, 1981) and cultural representation (Hall, 1996), language functions as an important cultural symbol. The shift toward Indonesian signifies a reorientation of values, where the national language is seen as more prestigious and modern. This shifts the symbolism of Madurese identity to become more fluid and flexible, potentially even creating a hybrid identity. Intergenerational identity fragmentation has emerged: the older generation, who consistently adhered to Madurese, began to feel alienated as the younger generation became more comfortable using Indonesian.

Meanwhile, Madurese living in mixed communities with the Javanese ethnic group exhibited a more complex and rapid pattern of shift. In the family sphere, Madurese language use among respondents aged 30–45 dropped dramatically to 32.8%, while Javanese reached 37.6% and Indonesian 29.6%. The younger generation still recorded 52.2% use of Madurese, but Javanese remained significant (32.4%). This situation confirms that Madurese ethnic identity is becoming more fluid and contextual, meeting the needs of social integration with the dominant community.

Within the framework of linguistic acculturation (Berry, 2005), the adoption of Javanese has even entered the private sphere, partially replacing the symbolic position of Madurese. Negative perceptions of Madurese—for example, as being considered rude or lacking prestige (Irvine & Gal, 2000)—have encouraged people to use Javanese or Indonesian as adaptive strategies for greater social acceptance. Consequently, a flexible, hybrid linguistic identity has been formed that weakens the exclusive symbolism of Madureseness.

Based on the theory of ethnolinguistic vitality (Giles, Bourhis & Taylor, 1977), this decline in Madurese language use indicates a decline in symbolic vitality. If language is no longer considered a primary requirement for being Madurese, ethnic identity is more easily diluted. The younger generation is increasingly constructing identities that are no longer based on their mother tongue, but rather on other cultural values such as religiosity, social solidarity, and customs.

Thus, the language shift in Jember has had a direct impact on the transformation of Madurese ethnic identity. In concentrated societies, the impact is slower and limited to generational fragmentation, while in mixed societies, Madurese linguistic identity faces a greater risk of being diluted by the dominant hybrid identity.

4.4 The Resilience of Madurese Language Among the Younger Generation as a Symbol of Ethnic Identity

The Madurese language among the younger generation still holds symbolic value as a marker of ethnic identity, particularly in the context of cultural rituals, interactions with elders, and expressions of ethnic pride. However, this symbolic value tends to be ceremonial, no longer accompanied by everyday communicative practices. As Fishman (1991) notes, minority languages often persist in the symbolic realm, despite experiencing a decline in their practical function.

In everyday life, the younger generation prioritizes Indonesian because it is directly linked to education, employment, and social mobility (Sneddon, 2003). In mixed-gender areas, Javanese also serves as a means of social integration, particularly within the realm of friendship and the neighborhood. This phenomenon aligns with the concept of bilingual strategy (Muysken, 2000), in which speakers choose the language deemed more effective in reducing communication barriers. As a result, the linguistic identity of the younger Madurese generation is

fluid, adaptive, and hybrid. They still recognize Madurese as a symbol but tend to limit its use in public spaces due to stigmas associated with it being rude or low in prestige (Woolard, 1998).

Within the framework of ethnolinguistic vitality (Giles, Bourhis, & Taylor, 1977), the resilience of the Madurese language faces significant challenges. Its demographic base remains strong in concentrated areas, but weaknesses emerge in institutional and status aspects. Indonesian enjoys formal legitimacy through schools, government, and the media, while Javanese maintain social dominance in heterogeneous areas. Cahyani's (2022) research shows that the younger generation prefers the national or local majority language because it is considered more relevant for education and work. Thus, Madurese tends to be maintained only in domestic spaces and interactions with parents.

The role of the family is crucial in language transmission. Fishman (1991) emphasized that the family is the primary arena for language transmission. However, many Madurese families now mix Madurese and Indonesian in daily interactions to acclimate children to the school language (Muysken, 2000). Cahyani's (2022) study shows that the more intense the code-mixing at home, the lower the child's proficiency in the regional language. This phenomenon accelerates intergenerational disruption (Romaine, 2006), which weakens the continuity of Madurese language use.

Furthermore, a hybrid identity is being formed. The younger generation has not completely abandoned Madurese, but neither has it become the sole marker of Madurese identity. Their identities are formed flexibly and contextually according to their environment (Hall, 1996; Rofiq et al., 2023). The Madurese language remains alive in domestic and ritual contexts, but its symbolism of identity has begun to shift toward religious values, social solidarity, and traditional customs.

As Crystal (2000) points out, the survival of a minority language depends heavily on the collective consciousness of its speakers. In the case of Madurese, although the language still survives in some domains, without revitalization through regional language-based education, digital media, and community activities, its role risks being reduced to a mere symbol of nostalgia for the older generation.

Thus, the resilience of the Madurese language among the younger generation is partial. The language remains symbolically recognized, but it has lost its primary function in public communication. Without intervention from families, communities, and language policy, this resilience will continue to weaken until Madurese remains only as part of a fluid and hybrid cultural identity.

4.5 Implications of Language Shift for the Future Preservation of Madurese Culture and Ethnic Identity

The language shift from Madurese to Indonesian and Javanese in Jember Regency has serious consequences for the preservation of Madurese culture and ethnic identity. Language, once a primary symbol of ethnic identity, is beginning to diminish in importance, especially among the younger generation. According to Fishman (1991) and Hall (1996), language is the primary medium for cultural transmission, so the weakening of Madurese language usage also weakens the transmission of local values, norms, and wisdom. Oral traditions such as macapat, tembang (singing songs), proverbs, and the distinctive etiquette of engghi-bhunten are difficult to maintain fully if they are no longer used in their original language.

The shift in linguistic identity orientation is evident. The younger generation tends to form a hybrid identity: using Indonesian for education and work, Javanese for social integration, while Madurese is limited to domestic interactions or certain rituals (Hall, 1996; Rofiq et al., 2023). This phenomenon indicates that Madurese ethnic identity still exists, but is no longer based exclusively on language. Edwards (2010) calls this condition a reduction in cultural identity, which has the potential to lead to assimilation if minority languages lack institutional support.

However, there are still opportunities for revitalization. The state and local communities play a crucial role through language policies and cultural movements. Tollefson (2002) emphasized that government policies determine the position of language within the social structure. Revitalization can be achieved by introducing local Madurese language content in schools, supporting cultural festivals, and strengthening local Madurese-language media. Kaplan & Baldauf (1997) refer to this as "language planning from below and above," which involves synergizing formal policies with community movements.

The younger generation is a crucial agent of preservation. Warschauer (2000) points out that digital media can provide a new medium for minority languages. Madurese youth generally actively use this language on digital platforms, thereby gaining new legitimacy as a modern language. Cummins (2001) adds that mastery of the mother tongue enhances children's identity and self-confidence. Therefore, engaging the younger generation through education, creative spaces, and digital media is a long-term investment in the sustainability of ethnic identity.

Therefore, the implications of this language shift are not only threats but also opportunities. If left unchecked, the Madurese language risks deculturalization and assimilation. However, if addressed through affirmative policies,

community movements, and the creativity of the younger generation, the Madurese language can be preserved as a symbol of identity and a means of cultural heritage for the future.

5. Conclusion

This conclusion section describes the dynamics of language choice, the factors driving the shift, its impact on ethnic identity, language resilience among the younger generation, and the implications of language shift for the preservation of Madurese culture in Jember.

Within the family sphere, Madurese people living in homogeneous neighborhoods still display Madurese dominance. Adults use Madurese more consistently than the younger generation, who are beginning to adopt Indonesian. Conversely, in communities living intermingled with Javanese ethnicity, language choices are more varied. The younger generation continues to use Madurese, but in smaller portions, while Javanese and Indonesian become increasingly prominent, especially among the older generation. This demonstrates the significant role of the social environment in determining language vitality.

Within the neighborhood sphere, language shift is more pronounced. In homogeneous communities, Madurese still dominates, although there is an increase in Indonesian use among adults. In heterogeneous societies, the use of Javanese is increasing because it serves as a means of social integration. Indonesian, although playing a minor role, remains present in interactions as a neutral medium. This phenomenon confirms that cross-ethnic interaction and the intensity of daily communication are accelerating language diversification.

Factors driving language shift can be divided into two broad categories. In homogeneous groups, shift is driven more by the dominance of Indonesian through education, the media, and the government. Parenting styles that introduce Indonesian at home also accelerate the weakening of Madurese language transmission. Meanwhile, in heterogeneous groups, social interaction with ethnic Javanese, intermarriage, and the negative stigma against Madurese are the main drivers of the shift. In this context, Javanese emerges as the dominant local language with greater prestige, thus being chosen to build social solidarity.

This language shift has had a significant impact on Madurese ethnic identity. In homogeneous communities, Madurese identity remains relatively strong, although differences in orientation are beginning to emerge between the older and younger generations. The older generation tends to maintain Madurese, while the younger generation is more flexible in using Indonesian. In heterogeneous communities, the impact is more pronounced because Madurese identity is becoming more fluid and open. The younger generation has largely adopted Javanese as part of their social identity, potentially weakening the symbol of Madurese identity.

Nevertheless, Madurese still retains its resilience among the younger generation, particularly as a symbol of identity. It continues to be used in cultural rituals, interactions with elders, and expressions of ethnic pride. However, its practical function in public communication is starting to be replaced by Indonesian and Javanese. The linguistic identity of the younger generation has become hybrid: they retain Madurese but restrict its use to specific spaces.

The implications of this shift are complex. If the trend continues without intervention, Madurese risks losing its vitality and remaining only as a ceremonial symbol. This means that part of Madurese's cultural heritage, oral traditions, and distinctive manners are at risk. However, opportunities for revitalization remain. The role of families, communities, and language policy is crucial. Mother-tongue-based education, local media, cultural festivals, and the use of digital media by the younger generation are key.

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