

Language and literacy planning anomaly: A case study on detached fishermen's children from their ethnic language

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ABSTRACT

Indonesia is a multilingual country that has various ethnic languages based on its ethnicity and region. For that, maintaining the ethnic language is a crucial issue in Indonesia. The purpose of this study is to portray fisherman children's ability to read in the ethnic language (Madurese language) and investigate how the local Education policy supports the ethnic language of the fisherman community. The present study approach employed a mixed-method design. Sixteen (aged around 10 – 11 years old) Madurese children were involved in this study. Reading aloud, reading comprehension tests, and interview were used as the instruments in this study. The study was conducted within 3 weeks. The results of the study revealed that (1) the children's reading comprehension is much affected by the Madurese speech level (formal and informal) of vocabulary mastery and topics in the text. (2) children's reading aloud was influenced by the L2 (National language) orthography system. (3) the absence of teachers who can teach the Madurese language is the most prominent reason for not providing the Madurese Language as local content in the primary school. This study highlights the critical need for local government intervention to provide qualified Madurese language teachers in school to preserve and promote ethnic language literacy. Additionally, it underscores the importance of early childhood exposure to literacy practices in within language within the family environment.

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Introduction

In the Indonesian context, one form of preservation of local culture is by protecting the Language (Ismadi, 2017). This preservation is, as stated in Article 36 of the 1945 Constitution, about the importance of the Indonesian people to make efforts to protect language and literature. The responsibility to protect ethnic languages belongs to the speakers of the language and the government. Consequently, the Law of the Republic of Indonesia, Number 24 of 2009 (UU RI No 24 Th 2009 Tentang Bendera, Bahasa, dan Lambang Negara, serta Lagu Kebangsaan, 2009) and Government Regulation Number 57 of 2014 (Peraturan Pemerintah (PP) Tentang Pengembangan Pembinaan dan Pelindungan Bahasa dan Sastra serta Peningkatan Fungsi Bahasa Indonesia, 2014) states that the Indonesian government directs the policy on language protection in 3 actions: development, fostering, and protection of ethnic languages and literature. The Indonesian Language Agency formulates three flagship programs as efforts to preserve ethnic

languages and literature in Indonesia; they are mapping, conservation, and revitalizing (Badan Bahasa, 2017).

Based on the Indonesian Language Book and Language Map (Badan Bahasa, 2017) Madurese is among the 13 out of hundreds of Indonesian languages with more than one million speakers. Further, the Madurese Language is one of the three most prominent languages in Java (Ismadi, 2017). The Madurese Language is used not only by the Madurese community who live in the Madurese islands but also by all Madurese descendants around Indonesia. The Madurese Language, which is an ethnic language in the safe category, must be revitalized as a means of protection and restoration. One form of activity in revitalization is through local language learning of speakers of the Language (Suyanto, 2017).

Historically, southern Jember was dominated by Javanese ethnic immigrants, while northern Jember was primarily populated by the Madurese (Arifin, 2014). Interestingly, a Madurese ethnic groups have settled in the coastal area of Southern Jember, where the majority of the population is Javanese (Widuatie & Winarni, 2024). These Madurese communities are predominantly fisherman families who migrated from Madurese Island. Consequently, these Madurese children are exposed to Javanese literacy practices in school, which is a direct result of the policymaker's decision to teach local languages based on the majority group (Suyanto, 2017; Disbray, 2016). As a result, the young generation in these communities is increasingly deprived of opportunities to practice literacy in Madurese, including reading and writing in the ethnic language. This lack of formal literacy activities in Madurese stands in stark contrast to the efforts of the Language Agency, which aims to preserve ethnic languages. Language preservation not only requires the ability to speak a language but also includes proficiency in reading and writing it (Liddicoat, 2007, 2023). Literacy in ethnic languages, such as Madurese, is largely influenced by the amount of formal instruction available in these languages (Polinsky, 2018). This situation raises critical questions about how local governments apply language policies to support the preservation of regional languages, particularly in regions where ethnic groups of outnumbered by a dominant language group. Since, [Click or tap here to enter text](#). Local government play a vital role in the preservation of ethnic languages by providing opportunities for minority language speakers to learn and practice their languages formally (Jabeen, 2023).

The main issue in language planning and literacy focuses on what is planned for the language practice. In a multilingual nation, literacy development faces the challenge of determining which literacy of which language should be developed (Hornberger, 2009; Kirsch & Hornberger, 2024). The way to determine which literacy is by identifying different literacies for different goals and uses, which is very useful for literacy language planning. Particularly, Liddicoat (2007) claims that literacy acquisition for ethnic language involves producing text, grammar, and dictionaries as the development of orthographies of the language takes place in teaching and learning. Also, Liddicoat (2004) states that literacy involves a wide range of skills and pieces of knowledge that work to the needs of the societies to use and process information. One of the components of language literacy is the ability to read. It became the most priority aspect of early education (Browne, 2001; Yuksel et al., 2024).

Some scholars have done studies on language planning, and literacy in ethnic languages; among them are Polinsky (2018) and (Kerfoot & Simon-Vandenberg (2015) investigated ethnic language speakers' literacy and proficiency in a multilingual or bilingual context. Similar to those studies, Meybodi (2014) investigated how to maintain ethnic language among the immigrant community. Another issue related to policy and literacy of ethnic language is maintaining heritage language in a bilingual context and the challenge of preserving heritage language in formal classroom practice (Boon & Polinsky, 2015). Furthermore, ethnic language policy in a multilingual context (Phaahla, 2014) and ethnic language rights (Rousseau & Dargent, 2019) also become a crucial issue in language planning and literacy. However, previous research has not investigated the literacy skills (reading and writing) of ethnic languages who are a minority community in a multilingual context such as in Jember, Indonesia. Interestingly, Indonesian citizens are exposed to literacy skills through the National Language (L2). Later then, they learn ethnic literacy (L1) in formal education starting from Primary school.

Therefore, this study aims to investigate the literacy in the Madurese Language of children in the North Jember area, where the Madurese community is a minor ethnic group. Literacy in this present study refers to local literacies; it focuses on the practice of local language (ethnic language) in reading the printed text and biliteracy -one's ability to practice literacy in more than one language (Liddicoat, 2004). For this context, it focuses on how children of the fisherman community are capable of practicing literacy not only in their National Language (Indonesia language/L2) but also in their ethnic Language (Madurese language/L1). Precisely, this study investigated. (a) To what extent are the children able to read in the ethnic language? (b) How does the local Education policy support the ethnic language of the fisherman community?

Method

Research Design

This study employs a mixed-method approach using an explanatory sequential design, which was utilized to delve deeper into the results or particular aspect of the findings (Merriam & Tisdell, 2016). This study begins with the collection of quantitative data through reading comprehension test and reading aloud test, followed by the collecting of qualitative data using semi-structured interviews. The quantitative data answered the first research question; the extent to which the children are able to read in their ethnic language (Madurese). Further, the qualitative data answered the second research question; how the local education support the ethnic language.

Participants

Based on the participants' criteria of this research, the total subjects of this study are 16 children. They are children born and raised in a fishing area in the East Java region. Only children who speak Madurese in daily communication were involved in this research. Researchers conducted observations to ensure they use the Madurese Language in daily communication. These children acquire more than one language, including Madurese, Javanese, and Bahasa Indonesia (National Language). Bahasa Indonesia is officially used within school interaction among teachers and students, but sometimes the teacher switches the Language into Javanese- since most of the teachers are from the Javanese ethnic group. The age of the participants is around 10 – 11 years old. All the participants are students of primary school between 4th and 5th grade. They experience the same case and never receive literacy practice for their ethnic Language (Madurese Language) in their school. A corpus supported this study in the form of recording students' process in reading aloud—the audio taken along the process of reading test for each participant.

Instruments

Children's reading literacy: A reading test was used to measure children's reading literacy in Madurese. The reading test was used to assess the participants' literacy (the ability to comprehend and read aloud the text written in the Madurese Language). The texts were taken from students' handbooks titled *Sarè Taman 5* (figure 1), published by Yudhistira publisher. This handbook is officially used in all primary schools in the Madurese islands. This diverse selection of texts provided a comprehensive assessment of students' reading abilities across different linguistic registers commonly used in everyday Madurese communication. The incorporation of both formal and informal vocabulary enabled researchers to evaluate children's adaptability to various speech contexts that reflect authentic language use within the community. This study used two types of text: *Urbanisasi* and *Asapowan è Sakola'an*. Those texts have different speech levels; *Urbanisasi* mainly uses *Alos/Alos-tèngghi* (formal) vocabulary, and *Asapowan è Sakola'an* uses *Lomra* and *Tengnga'an* (informal) vocabulary. Each text contains 250 to 300 words, followed by five questions. The questions included two literal questions, two inferential questions, and one evaluative question. The list of the questions can be seen in Table 1.

Table 1. The Sample of the Reading Questions

<i>Title of the text</i>	<i>Example of the questions</i>	<i>Types of the questions</i>
<i>Urbanisasi</i> (Urbanization)	1. <i>Apa sè èmaksod urbanisasi jārèya?</i> 'what is meant by urbanization?'	Inferential question
	2. <i>Apa tojjhuwānna panduḍu' ngalakonè urbanisasi?</i> 'what is the purpose of the population to urbanize?'	Literal question
	3. <i>Arapa panduḍu' ma' bānnya' ngallè ka kottha?</i> 'Why do many people move to the city?'	Inferential question
	4. <i>Iptek rèya oca' rèngkessan, apa palanjhānganna?</i> 'Iptek is an abbreviation, what does it stand for?'	Literal question
	5. <i>Miras rèya oca' rèngkessan, apa palanjhānganna?</i> <i>Bān apaa'an sè tamaso' dā' miras?</i> 'Miras is an abbreviation, what does it stand for? And what is Miras included?'	Evaluative question

Besides the questions used in this research, which were taken entirely from the textbook, the questions were also validated by two Lecturers; one has expertise in Madurese, and the other has expertise in Bahasa Indonesia. Cover of handbook can be seen in Fig. 1.

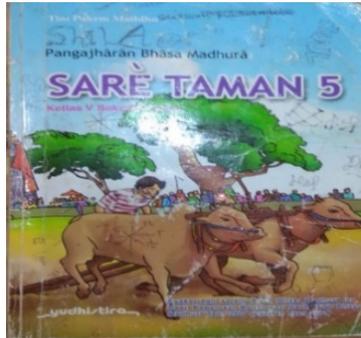


Fig. 1. Cover of Handbook

Interview- semi-structured: interviews were used in this research. There were 4 questions asked by researchers. interviews were given to elementary school principals and conducted online. The questions asked relate to policies regarding the selection of local content subjects for regional languages in schools. Further, the questions were also related to the obstacles faced by schools in managing local language learning in regional languages.

Procedure

This mixed-method study was conducted in the following procedure (Figure 2): a) the researchers selected the targeted participants by interviewing and referring to the subject criteria. Since all the participants under 12 years old, the researchers asked the consent from the parents. if the parents give the permission then it will be continued to the data collection. s; (b) the reading test was administered in each of the participants' houses. Before doing the test, the researcher informs that the text was written in the Madurese Language. Firstly, the participants read the text aloud while the researcher recorded their reading aloud. Then, the participants were asked to read one more time silently to answer the questions in the following text. (c) the next procedure was an interview with the principal of the primary school in the fisherman community area. The interview was a semi-structured interview related to the implementation of the language policy of the ethnic language in the school. and the last procedure was analyzing the data can be seen in Fig. 2.

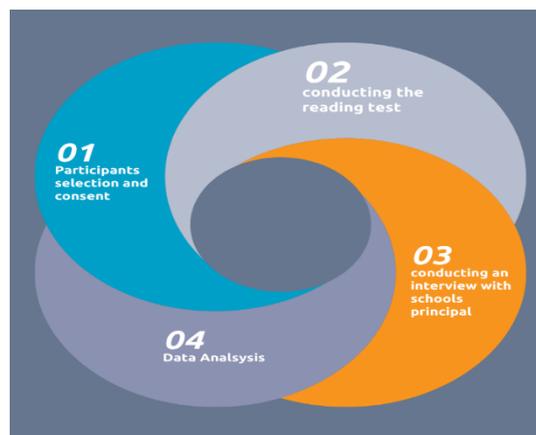


Fig. 2. Research Procedure

Data Analysis

This research has two primary data sources to answer the research questions. They are quantitative data and qualitative data. The quantitative data were taken from the students' reading test to know the participants' literacy ability. The reading test included a comprehension test and reading aloud. Since The comprehension tests were short answers, the researchers collaborated with a lecturer as the interrater. On the other hand, the result of the student's ability to read aloud was audio recorded. The pronounced words were matched to the Madurese dictionary (Pawitra, 2009).

Besides, the qualitative data was in the form of an interview transcription. The data were analyzed following the steps outlined by (Creswell, 2012) . it included the process of organizing the data, coding, generating and theme through coding, present the finding, interpreting the result and verifying the accuracy of the findings.

Results and Discussion

Results

The result of this study is reported in two sections -first, report the result of the children's ability to read in the ethnic language and second, the result of the interview about the language policy and implementation of the ethnic language in the primary school.

Ability to Comprehend the Text

The children were asked to read two different texts, which were followed by comprehension questions; it is to know the children's ability to comprehend the text written in the ethnic Language (Madurese). Those texts are *Urbanisasi* and *Asapowan è Sakola'an*. The following are the detailed results of children's reading comprehension

a. Text in title *Urbanisasi* (Urbanization)

Children's answers to reading tests indicated that children are challenged to process the information in *Urbanisasi*. Most children can answer question number one, the question number one related to literal question; only three children (18,7%; C2, C3, and C9) gave an incorrect answer. Eight children (50%; C3, C6, C7, C11, C12, C14, C15, and C16) were able to answer question number two (literal question). Three children (18,7; C5, C8, and C9) were able to answer question number three (inferential question). Only two children (12,5%; C9 and C15) were able to answer question number four (inferential question), and none of the children were able to answer question number five (evaluative question). To sum up, only question number one has more correct answers than the other four questions.

b. Text in title *Asapowan è Sakola'an* (Sweeping in School)

Children's answers to reading tests indicated that children can process the information in *Asapowan è Sakola'an* text. All children can answer questions number one and number two. Two children (12,5%; C4 and C7) gave an incorrect answer to question number three. Question number four seems complicated for some children; seven children out of sixteen (43,7%; C2, c4, c12, c13, c14, c15, and c16) were able to answer the question correctly. Moreover, only one child (6,25%; c9) had an incorrect answer for question number five. Overall, most of the questions were able to be answered by the children for the *Asapowan è Sakola'an* text.

Based on the data above, the results of reading comprehension tests indicate a gap in higher-order reading comprehension skills among the children, highlighting the need for targeted intervention to enhance their ability to interpret, infer, and evaluate textual information written in their ethnic language (Madurese).

Children's Ability to Read the Text Aloud in Ethnic Languages

The children were also asked to read the text aloud before answering the comprehension questions. The researchers recorded the voices of children while they were reading aloud. Based on the analysis of voice recordings shows that children mispronounce some words (Table 2). The children fail to pronounce most of the vocal sounds. The phonetic symbol of the Madurese word was matched to the Madurese dictionary written by (Pawitra, 2009).

Based on Table 2, it is known that participants read the *Asapowan è Sakola'an* text with several pronunciation errors. The pronunciation errors include the word *Ella* ('No'), based on the phonetic symbol, the participant should pronounce it with the phonetic symbol /ə.l.la/, but the participant pronounces it as /è.la/. This difference in pronunciation indicates an error in pronouncing vowels, where the more open vowel sound "ə" becomes a more closed "è". In addition, errors are also found in the word *Sabbhān* ('every'), which should be pronounced /sab.bhen/, the participant pronounces it as /sa.ban/. This indicates the removal of the vowel sound *e* at the end of the word. Furthermore, in the Urbanization text, one of the main errors found is in the word *kabāḍā'an* (situation). The correct pronunciation should be /ka.be.ḍe?.en/, but the participant pronounces it as /ka.ba.da.an. This change is reflected in the consonant "ḍ" becoming a simpler "d", as well as the removal of the vowel sound "e" in certain positions.

Table 2. List Of Words That Are Mispronounced in Reading Aloud

<i>Text</i>	<i>Words</i>	<i>Phonetic Symbol</i>	<i>Children's pronunciation</i>
<i>Asapowan è Sakola'an</i>	<i>Ella ('No')</i>	/əl.la/	/èla/
	<i>Ètantaqih ('was determine')</i>	/Etan.təqhi/	/ètan.toagi/
	<i>Ebbèl ('Bell')</i>	/əb.bəl/	/è.bèl/
	<i>rèd-morèd ('students')</i>	/rEd- mɔrEd/	/rèd-mo.rèd/
	<i>Jàrèya ('that, this, those')</i>	/jɛ.rɛ.ya/	/ja.rè.ya/
	<i>Sabbhān ('every')</i>	/sab.bhən/	/sa.ban/
	<i>bā'na (you)</i>	/be?na/	/ba'.na/
	<i>ayā - saḍiyā ('prepare')</i>	/aye-sa.ḍi.ye/	/aya- sa.diya/
	<i>Mèyarsa (know)</i>	/mɛ.yar.sa/	/Mè.yar.sa/
	<i>Saellana (after)</i>	/sa.əl.la/	/sa.è.la.na/
	<i>Tatèngka (beahviour)</i>	/ta.tɛŋ.ka/	/ta.tèŋ.ka/
	<i>jhubā' (bad)</i>	/jhu.be?/	/ju.ba/
	<i>Bālli (advicer/trustee)</i>	/bel.li/	/ba.li/
	<i>dā (to)</i>	/dɛ?/	/dè'/
	<i>Awwāl(early)</i>	/aw.wəl/	/awal/
	<i>bādā (there is, are..)</i>	/be.dɛ/	/bada/
	<i>Bhāb (chapter)</i>	/bhɛb/	/bab/
	<i>Jhā (that)</i>	/jhe?/	/ja'/
	<i>Bilā (when/if)</i>	/bi.le/	/bi.la/
	<i>Ajāgā (keep)</i>	/a.je.gɛ/	/a.ja.g/a
	<i>Sabāb(because)</i>	/sa.beb/	Sabab
	<i>dāri(from)</i>	/dɛ.ri/	dari
	<i>Urbanisasi</i>	<i>kabādā'an (situation)</i>	/ka.be.dɛ?.ən/
<i>Ghāpanèka ('that, this, those')</i>		/ghe.pa.nɛ.ka/	/ga.pa.nè.ka
<i>Jhāngkep (complete)</i>		/jheŋ.kɛp/	/Jang.kèp/
<i>kabādā'an (situation)</i>		/ka.be.dɛ?.ən/	/Ka.ba.da.an
<i>Èkaollè (get)</i>		/ɛ.ka.əl.lɛ/	/èka.olè/
<i>Èjhāui (away)</i>		/ɛ.jhe.ui/	/è.jau.wi/
<i>ngangodādhān (teenager/adult)</i>		/ŋa.ŋɔ.dɛ.dən/	/Ngango.da.dan/
<i>jhubā' (bad)</i>		/jhu.be?/	/juba/
<i>Sadhājāna (all)</i>		/sa.dhe.je.na/	/sa.da.ja.na/
<i>dā (in/preposition of place)</i>		/dɛ?/	/dè'/da'/
<i>Kadhāddiān (event)</i>		/ka.dhed.dhi.ən/	/Kada.dian/
<i>Maghārsarè (work)</i>		/ma.gher.sa.rɛ/	/ma.gar.sarè/
<i>Mènangka (as)</i>		/mɛ.naŋ.ka/	/mènang.ka/
<i>Jhālān (way)</i>		/jhe.len/	/Ja.lan/

School Policy on Teaching the Ethnic Language

The interview was done with the principal of the Primary School, where these coastal children take their formal education. The interview was conducted to obtain information about the policy of *Mulok* (local content) in which the content of this subject commonly teaches the ethnic language. The principal states that the ethnic language given to the students as the local content is the Javanese language. However, most of the students in primary school speak the Madurese Language.

Most of the students in the school speak Madurese because, in this fishing area, the majority of the population is of Madurese descent. (interview with the principal)

The authorization of policy in teaching the Javanese Language as local content has specific considerations. The principal claims that one of them is the availability of teachers who can teach the Madurese language in that school:

In this school, there are nine teachers. Most of the teachers' first Language is Javanese, and only two teachers whose first Language is Madurese. However, these two teachers convey that they cannot teach Madurese in the class, although they are Madurese native speakers. According to them, even when they were in primary school, they never learned Madurese officially in class. So, it is hard to decide whether the Madurese Language becomes our local content. (interview with the principal)

Further, the principal informed that local education authorities are slow to respond to this situation. By this time, the school still has not found a solution to this problem.

I have reported this situation to the policymaker. One of the follow-ups given by the local education authorities was planning to hold training for Madurese Language subject teachers. This activity is planned to accommodate the needs of schools that need Madurese language teachers. If I am not mistaken, this was planned in 2007. However, this activity did not occur because participants were less than the targeted quota. Finally, until now, we still do not have a teacher who can teach the Madurese Language. Moreover, the two teachers whom we said are the Madurese speakers, have now been transferred to other schools. So, local content is still the Javanese language. (interview with the principal)

To sum up, the interview highlights the challenges faced by the school in implementing local content policy, particularly regarding the teaching of ethnic languages. While the school is located in a predominantly Madurese-speaking community, the local content subject continues to focus on the Javanese language due to the lack of qualified teachers for Madurese. Despite the principal's efforts to address this issue by reporting it to local education authorities, no substantial progress has been made. Training program for prospective Madurese language teachers were planned but never realized, leaving the school without adequate resources to teach the language.

Discussion

Children's Ability to Comprehend the Text in Ethnic Languages

The composition of the questions in the text *Urbanisasi* includes one literal comprehension (Q1), two inferential comprehensions (Q2 and Q3), and two evaluative (Q4 and Q5). The result of the reading test analysis shows that children could answer the literal question correctly in the *Urbanisasi* text; they showed difficulties in answering the inferential and evaluative questions. Besides, the composition of questions in *Asapowan è Sakola'an* text includes three literal comprehensions (Q1, Q2, and Q5) and two (Q3 and Q4) inferential comprehension. The result of the analysis shows that children could answer all levels of comprehension questions, only the inferential question in number four (Q4) seems complicated for some children.

The student's difficulties in comprehending the text were much affected by the vocabulary used in both of the texts. Both of the texts have different topics; *Urbanisasi* texts inform general knowledge about urbanization, while *Asapowan è Sakola'an* describes daily life activities in school. Consequently, *Urbanisasi* text mostly used *Alos/Alos-tèngghi* (formal) vocabulary, and *Asapowan è Sakola'an* used *Lomra* and *Tengnga'an* (informal) vocabulary. Commonly, language use in oral communication among the Madurese community is mostly *Lomra* and *Tengnga'an* (informal) vocabulary. *Alos/Alos-tèngghi* (formal) vocabulary commonly used in written language (reading), such as fairy tales, history of Madurese, and other formal topics (Pawitra, 2009).

Interestingly, children in the fisherman community only acquire the Madurese Language through oral skills. These children have never been introduced to the written text, such as reading text. As a result, children found difficulties in identifying the meaning and understanding sentences written in *Alos/Alos-tèngghi* (formal) words.

This finding confirms that vocabulary acquisition/word reading is associated with reading comprehension (Mancilla-Martinez & Lesaux, 2017). It also evidences that reading activities (as an output activity) encourage one's vocabulary knowledge (Chang, 2019). Reading activities consider activities to learn, notice, and process linguistic features, including vocabulary items (Rassaei, 2017). Further, reading activities also help the readers to have recent insight from the information obtained in the text (Setiawan et al., 2023). Therefore, providing reading in the Madurese Language is essential for the children in the fisherman community as an effort to maintain their ethnic language., the level of literacy skill (reading and writing skills) of ethnic language could predict an ethnic identity than oral proficiency skill (Yu, 2015).

Reading Aloud in Ethnic Language

The basic form of reading aloud is reading the text orally; it is sounded loudly for the reader-self and others (Ledger & Merga, 2018). Also, literacy generally relates to the ability to read and write; focusing on the ability to read also includes decoding the written words- the relation between the letter and the sounds (Nurlaelawati & Dzulqodah, 2014). Concerning this study, participants have problems pronouncing the vocal sounds of *è* and *ā* and the sound of *d*. They sound those vocal letters with the pronunciation of *e*, *a*, and *d* in the National Language (Bahasa Indonesia). Davies (2010) explains that the use of *e* in Madurese orthography is to represent *[e]* and *[ə]* in the Indonesian standard orthography. It is related to the fact that these children have learned Bahasa Indonesia officially in the class, starting from early education. Bahasa Indonesia also becomes the medium of instruction used in the school environment among the teachers and the students.

Interestingly, children made inconsistency in sounding the sound *d*; it sounds like an Indonesian voice and a Javanese voice. This inconsistency may be influenced by the Javanese literacy practice that the children received in the class. Besides, sometimes the teacher switches to Javanese in the communication with the students. Besides having mispronounced some words, the participants also paused and repeated the sentence on particular words because they were not sure they knew the word. What is more, during reading aloud, the participants asked the researcher about the meaning of the words.

The result of this study is consistent with a previous study that claims alphabetic is closely related to the sound of reading aloud (Limerick, 2017). In reading aloud, mastery of the alphabetic nature of a language will affect how one interacts with written language, especially in the ability to read. Readers are helped by their knowledge of the graph-phonetic (alphabet) of language. Besides, Orthography systems are the consistency between how the words sound and how the word is written (Nurlaelawati & Dzulqodah, 2014). Further, Nurlaelawati & Dzulqodah (2014) state that the Indonesian language belongs to a shallow orthography system (how the words sound is like how they are written).

In contrast with the Indonesian language, the Madurese Language belongs to a deep orthography system (how the word is sounded is not the same as how the word is written). The findings of the present study also confirm the result of Nurlaelawati & Dzulqodah (2014); they claim that it will be difficult for the language learner if faced with a different orthography system to learn more than one language. Particularly in the vowel sounds of the Indonesian Language and Madurese language, as shown in table 2.

However, the result of the study has not previously been described by previous researchers. The practice of learning to read and write is commonly introduced in one's native or first Language (L1) (Shin, 2018). So, second language learning to read and write will be much affected by the native or first language (Zurutuza, 2016). Nevertheless, the present study shows that the practice of learning to read in the native language (L1) is affected by the second Language (L2). This somewhat contradictory result may be due to the practice of reading and writing delivered in the Second Language (Bahasa Indonesia). Indonesia as a multicultural and multilingual country has a unique situation where most of the citizens will acquire their ethnic language as their native language, and later acquire the National Language (Bahasa Indonesia) as a second language. For the reason of National unity, Indonesian citizens are obliged to learn and use Bahasa Indonesia, as stated in Article 5 paragraph (2) of the 1945 Constitution of the Republic of Indonesia and Law of the Republic of Indonesia Number 24 of 2009.

Language Policy in The Primary School of Fisherman Community in Jember

Language policy in preserving language can be implemented in school-based literacy development in the formal education setting (Paciotto, 2014); school administrators, principals, and educators play an essential role in language policy and planning (Disbray, 2016). There must be local community involvement in designing a school program to maintain the ethnic language. The program must fit the local community's speech characterization to succeed in the top-down plan of language literacy planning. It is the ethnic speaker's right to have the opportunity to learn their ethnic language officially in the education context. The existence and mastery of a language reflect an ethnic and cultural group (Fishman, 2006; Rajagopalan, 2016). Therefore, maintaining ethnic languages is essential, particularly for minority groups in a region (Christ, 2003; Rousseau & Dargent, 2019)). One of the ways to introduce written language is to provide a precise language policy. The implementation is to introduce the ethnic language officially through education since education exposes it to written language, which provides practical to equip the ability to read and write the Language (Fishman, 2006).

Besides, formal instructions of the ethnic language will affect the literacy ability of the ethnic language speaker (Polinsky, 2018). Moreover, the Indonesian government provides and regulates policies on learning local languages as compulsory subjects ranging from primary school to secondary school (Musgrve, 2014). Introducing language and literacy should be given from early age education, from preschool to kindergarten to primary school (King et al., 2016). The success of literacy learning at an early age determines future literacy achievements since cognitive and linguistic development grows faster at an early age.

This study revealed that the absence of teachers who can teach the Madurese language is the most prominent reason not to provide the Madurese Language as local content in the primary school of the fisherman community. As mentioned by the principal, all teachers in the primary school are Javanese speakers. Recently, two teachers Madurese speakers transferred to assignments to other schools. Generally, Madurese language development has not experienced regeneration. In some areas, it is the elders who provide guidance; by the time the Madurese Language is used in the dominion of family and neighbors. The Madurese language is not used in the public domain, and the younger generation tends to switch to Indonesian or Javanese. This situation must be a threat to the preservation of the Madurese language. Children are learning the Madurese Language in schools, to preserve the Madurese Language officially. This form of preservation is expected to run programmatically and systematically following the Regulation of

the Governor of East Java (Pergub) No. 19 of 2014 (Peraturan Daerah Provinsi Jawa Timur Nomor 9 Tahun 2014 Tentang Penyelenggaraan Pendidikan, 2014).

Furthermore, the result of this study is in line with Sofyan (2017), who claims that the problems faced in learning the Madurese language in schools are the availability of teaching materials and teaching competence. Particularly, Sofyan (2017) suggests that higher education institutions in East Java must open a Madurese language education study program to solve the problem of teaching the Madurese Language in East Java. Another alternative way to preserve the ethnic language is by providing literacy practice around the family (Mujizah, 2018). Nevertheless, the family environment (in this case, the parents) plays a vital role in efforts to preserve the ethnic language (Cui & Zheng, 2024). Family members can introduce literary works written in the Madurese Language to the young generation. The literary works include folklore in Madurese, singing texts in Madurese, and other written works in the Madurese Language. In addition, learning local language will serve the children the local culture, learning the local culture helps the children to develop an appreciation for and a deeper understanding of their own cultural heritage (Reformana et al., 2024).

Conclusion

Unlike children who are from the Javanese ethnic, children from the Madurese ethnic do not get the opportunity to acquire complete language skills Madurese Language. Madurese children do not have a chance to study their ethnic language formally. At the sub-district level, ethnic Madurese are ethnic minorities, but at the village level, ethnic Madurese constitute the majority group. The finding of this study revealed that reading practice in the ethnic language needs to be introduced to the children. Practicing the children to read the ethnic language is not only the responsibility of the government but also the family environment. Since reading practice as a form of literacy plays a vital role in language maintenance. A community that has a long tradition of literacy will also have more vital resistance to linguistics assimilation than those who only have an oral tradition. Hopefully, the result of this study can help the language planner to construct literate subjects and literacy activities for literacy education of the Madurese Language in Jember. Further, this study recommends future research to explore an investigation of family attitudes toward literacy practice for the ethnic language, especially in Jember. The young generation needs to introduce literacy practice in ethnic Language (Madurese) besides National Language. So, children can be literate in the ethnic language.

Declarations

- Author contribution** : Anita Fatimatul Laeli was responsible for the entire research project. She also led the writing and revised the manuscript and the collaboration with the second author and the third author. Fitri Amilia and Slamet Setiawan participated in the data analysis. Nurkamilah participated in the data collection and transcription.
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