

CHAPTER I

INTRODUCTION

1.1 Background of the Study

Indonesia has more or less 742 local languages that occurred in many tribes, Nederland Wereldomroep Radio (2009) said that UNESCO found that 147 local languages in Indonesia will decrease, one of these languages is Javanese language used by about seventy millions Javanese people. Presently, most of young Javanese forget the value beyond it. This can be seen that the quality of its usage among young Javanese is deteriorated. This phenomenon mainly happens in the urban areas where the young Javanese tend to use Indonesian language rather than Javanese language. They think that Javanese language is complicated because it requires its addressees some regulations and etiquettes (Wijayanto, 2007).

Javanese language has been taught in elementary schools and junior high schools in some cities in Java Island but it is not a compulsory subject. Most schools teach this language as a local content subject. It means that this language has been limiting time allotment for its teaching. If this language attitude goes on for the next few years, the Javanese language might gradually die or be abandoned by its addressees. Wijayanto (2007) stated also that language phenomena conveyed before might not be avoided because the choice of using Indonesian language in daily activities provides much acceptance and benefit for young Javanese. Indonesian language has facilitated them to talk generally in this time

and it is approximately practiced in all parts of activities of Javanese people. It has conquered aspects of life of the Indonesian people in general and Javanese society particularly. In other words Indonesian, including Javanese people, used Indonesian language in various field such as education, social and culture, telecommunication, politics, economy, law, and others. By learning this information, there is a sensible argument that if Javanese children can communicate Indonesian language early, they will be able to socialize at school, to communicate with other children of different area, able to enjoy TV shows or programs and read or understand books and many others.

There are a lot of efforts of the linguists and experts of Javanese to prevent Javanese language from a decrease by; for example formulating Javanese language in drama show or holding the competitions of reading Javanese poem and story. One of local governments also regulated to maintain the Javanese language used by the employers in around Daerah Istimewa Yogyakarta (Gatra, Augustus 16, 2009). These efforts have not been enough to keep Javanese language alive because Javanese language is not only having its structure and pronunciation but it has speech levels to apply it in practice. Subroto (2008) determined that Javanese has speech levels or *unggah ungguh basa*, namely, *Ngoko* (Ng), *Krama* (Kr) and *Krama Inggil* (Kr I) that is spoken in proper social status or age grade because Javanese people are popular in their politeness in the society. That the reason why Javanese people use social regulatory language and suitable speech levels among them frequently. Nevertheless, Subroto et. al (2008)

found that presently most of levels of Javanese people speak in *Ngoko* only or Indonesian language.

But there some aspects that make Krama and Krama Inggil levels of Javanese exist. Ali (2010) have found the factors of Javanese Maintenance in Sukamaju are: (1) The Java people still like to utilize Javanese as a communication tool, (2) They still have the desirability to maintain their vernacular, (3) For maintenance, they teach their local dialect to their children, (4) Sometimes, they hold some Javanese and cultural activities. Ali's research was about the maintenance of Javanese in general, in this paper the researcher focuses on the research about the maintainance of Krama and Krama Inggil levels of Javanese especially in a *Pesantren* .

In many *Pesantren* (islamic boarding school) the maintenance of Javanese speech levels occurs although the occupants of *Pesantren* are unaware that their daily speech means maintaining the Javanese. The global influences have difficulties to reach out *santri* (the student of *Pesantren*) in *Pesantren* because it has its own policies to educate *santri*. Wahid (2001) assumed that *Pesantren* is a subculture in the society because *Pesantren* has its own unique culture besides the culture outside. Especially, in *Pesantren* the local wisdom that is followed by *santri* is held till today. *Pesantren* has policed the habits or languages that one accepted in *Pesantren's* attitude. *Pesantren* in Java still holds the glorious value of Javanese attitude. *Santri* in *Pesantren* is given ideology to respect each other with the result that they often utilize Krama and Krama Inggil levels of Javanese language to respect people. Because the occupants in *Pesantren* come from

different ages and social status, the usage of Krama and Krama Inggil levels of Javanese occurs in trough their interaction. A lot of *santri* who are not from Java can speak Javanese language in appropriate speech levels. It shows that *Pesantren* has opportunity to maintain Krama and Krama Inggil levels of Javanese which are rarely used in Javanese society nowadays. Therefore, the aim of this research is to show what threads encourages *Pesantren* to maintain Krama and Krama Inggil levels of Javanese and identify what the strategies are used by *Pesantren* and also domains are in *Pesantren* which has an opportunity to maintain the Krama and Krama Inggil levels of Javanese.

1.2 Statement of the problem

The researcher aims to identify what the strategies and domains are in *Pesantren* which has an opportunity to maintain the Krama and Krama Inggil levels of Javanese. Based on the background, the research questions can be stated as follows:

1. What thread that influence *Pesantren* to encourage the *santri* to maintain Krama and Krama Inggil levels use of Javanese language?
2. What strategy does *Pesantren* use to maintain Krama and Krama Inggil levels use of Javanese language for the *santri*?
3. In what domain are the Krama and Krama Inggil levels of Javanese used by the *santri* in *Pesantren*?

1.3 Objectives of the study

The objectives of this study are to explain threads encourage *Pesantren Pesantren* in maintaining the use of Krama and Krama Inggil levels of Javanese language and to describe strategies of *Pesantren* to maintain it and also to explore the domains in which the Krama and Krama Inggil levels of Javanese language are utilized by *santri* in *Pesantren*.

1.4 Scope and Limitation

The writer researches in Javanese language especially in the maintenance of Krama and Krama Inggil levels of Javanese language that seems to be endangered in the society. The researcher takes *Pesantren* in Java by taking As-Syafi'iyah in Kedensari Tanggulangin Sidoarjo, East Java as research object because the *pesantren* is assumed to be able to maintain a culture included the language and also the researcher have been staying there about ten years. The study focused to observe what the factors made the *pesantren* still used the Krama and Krama Inggil levels of Javanese and what the strategies are used by the *pesantren* to maintain it and also in what domains of the Krama and Krama Inggil levels of Javanese are used by *santri*.

The study confines on the maintenance of Krama and Krama Inggil levels of Javanese only with the result of whole components of Javanese language are not covered. Every *pesantren* has own cultures and environments, the study is not

able to practice in every *Pesantren*. The condition of *Pesantren* also depends on *kyai* (the founder or the holder of the *pesantren*) of each *Pesantren*.

1.5 Significance of the study

This study is expected to give meaningful contribution in research of Javanese language particularly in the maintenance of the language. The writer hopes this study is able to enrich a literature about a language in *Pesantren* that will give reference for further research.

The field of the study showed what factors encourage maintaining appropriate Krama and Krama Inggil levels of Javanese and gave alternative strategies to maintain the Krama and Krama Inggil levels of Javanese in the society and also showed domains in which they are utilized. Developmentally, it is expected to be a stimulus for further studies in examining the study of language maintenance especially Javanese language.

1.6 Definition of key terms

- a. Language maintenance: a situation in which a addressee, a group of addressees, or a speech community continue to use their language in some or all spheres of life despite competition with the dominant or majority language to become the main/sole language in these spheres (Pauwels, 2005).

- b. Krama and Krama Inggil levels of Javanese: the speech level which is spoken in proper context for proper status social or age grade (Subroto, 2008).
- c. *Pesantren* : an Islamic boarding school in which the *santri*, student stays in dormitory and uses traditional method of teaching and learning (Winarko, 2007).
- d. *Kyai* : the founder or the leader of *Pesantren*.
- e. *Santri* : the student of *Pesantren*.
- f. *Ustadz* : male teacher who teaches in *Pesantren*.