

CHAPTER II

LITERATURE REVIEW

2.1 Theoretical Framework

2.1.1 Language Maintenance

Social interaction within a nation or ethnicity will create a communication tool that is language. It develops gradually and continuously and also it is as typical and characteristic of a nation. As Lucas (2001) carried out that language variety can serve solidarity function and can act as a symbol of group identity.

However, language maintenance presently appears again to study how communities maintain their identity and values through language. Language maintenance is one of sociolinguistics study focused in the choice of people to use language. Pauwels (2005) said that:

The term *language maintenance* is used to describe 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 of life. (p. 719)

He also argued that there are factors that force the promotion of language maintenance, such as:

- a. Language as a core value

Another model seeking to explain why certain groups maintain their language better than other groups is the “core value” theory whose main

proponent is Smolicz (1981, cited from Pauwels, 2005). Inspired by humanistic sociology (Znaniecki, 1968, cited from Pauwels, 2005), Smolicz' theory is built around the notion that each group subscribes to a particular set of cultural values which are vital to its continued existence as a separate entity.

b. Ethnolinguistic vitality

The concept “ethnolinguistic vitality” is linked to the social psychological approach to the study of language and intergroup contact. Different from the core value theory, the theory of ethnolinguistic vitality is concerned with identifying factors which a group needs or relies on in order to operate as a separate and distinctive entity, especially in intergroup situations. A group with high ethnolinguistic vitality will continue to operate as a distinctive entity whereas a group with low ethnolinguistic vitality is less likely to maintain itself as a distinctive entity or group. Giles, Bourhis, & Taylor (1977, cited in Pauwels, 2005) list a range of variables/components which comprise objective ethnolinguistic vitality..

c. The market value of language

Haugen (1980, cited from Pauwels, 2005) has drawn attention to the fact that language can be considered a socioeconomic resource which has a market value. In a contact setting it is the language or languages which are perceived as useful in a socioeconomic sense that will persist. This theory may explain, for instance, why there are class differences in LM patterns within the same ethnolinguistic groups: if the maintenance of the minority

language can lead to socioeconomic improvements then it is likely to be maintained.

Smith & Schwarts (1997, cited in Collinetti's presentation) stated that values are held by individuals within a cultural group, as these are important guiding principles of how they live their lives.

Other definition of Language Maintenance from the study of Thieberger (1988) who defined that Language Maintenance can be used to refer to the practice of minority language groups or it can be an activity requiring intervention by language professionals. The former is the object of study of linguists and the latter requires their planning and participation. He also followed Fasold (1984, cited in Thieberger, 1988) in distinguishing between the use of the term 'Language Maintenance' as a description, and as an interventional strategy. Language Maintenance as a description has been told by Fasold as when a "community collectively decides to continue using the language or languages it has traditionally used" (1984, cited in Thieberger, 1988).

Homes (1992) offered about the theory about language choice in bilingual and multilingual speech community. He said :

“Domain is clearly a very general concept which draws on three important social factors in code choice- participants, setting and topic. It is useful for capturing broad generalizations about any speech community...”(p.23)

McConvell also (1986, cited in Thieberger, 1988) outlines three approaches to the study of language maintenance:

- a. **Domain theory** holds that strict separation of domains is necessary for maintenance, and a lack of this separation is a sign of 'transitional bilingualism'.
- b. **Variationist theory** holds that the losses of style/register distinctions in the old language lead to loss of the language. It is a symptom by which we can recognize shift in progress when mapped against age of addressees.
- c. **Adaptation theory** claims that it is the inadequacy of the old language to deal with the new world that requires the development of new terms.

Thieberger (1988) reviewed and drew out common threads of the arguments that are used to justify language maintenance, broadly categorized under the six headings listed below (there is no significance to their ranking):

- a. From the national heritage point of view, preservation of the linguistic resources of the nation.

Rubin (1972, cited in Thieberger, 1988) argued that languages are part of the nation's resources appeals to the notion of preservation of the national treasure, and to the idea that languages are resources like minerals.

- b. Social cohesion

Multilingualism can be seen both as contributing to and detracting from the cohesion of a society (Galbally 1978, cited from Thieberger 1988). An example of the former is Gilhotra (1985 cited from Thieberger 1988) who argued that maintenance of community languages will result in a "more cohesive, integrated and just multicultural society"

- c. Identity

Thieberger (1988) explained calls for language maintenance may include claims about the role of language in identity. Identity may be at the level of the group or the individual; hence language is seen as an integral part of a group's identity and of the identity of the individuals within the group.

d. Diversity

Thieberger (1988) also considered the argument for language maintenance from the point of view of linguistic diversity. He said that linguistic diversity exists is it of benefit to encourage it through language maintenance programmes.

e. Language maintenance as part of cultural maintenance

Language maintenance implies cultural maintenance that societal multilingualism does not exist except as a result of cultural pluralism of some sort.

Thieberger (1988)

f. Individual well-being

In addition to all of the other factors discussed above which are of relevance to the well-being of the individual, that children whose linguistic development is interrupted by being withdrawn from one language environment and placed in another are likely to be 'semilingual'. The second sees the potential of failure to achieve bilingualism to be detrimental (Thieberger, 1988)

Following explanation about the strategies/programs in Language Maintenance, Thieberger (1988) also considered there are four strategies/programs of language maintenance:

- i) Language continuation programs for languages that are still spoken (including bilingual schooling),

- ii) Language renewal/reintroduction,
- iii) Language revival,
- iv) Language resurrection.

Hardy also (2009) proposed two strategies for language maintenance in his paper. It can be applied wherever a culture is in transition and its host language threatened. The numbers will change depending on circumstances, but the same principles apply. The strategies proposed by him are 1) Educational system which shapes curriculum of language threatened. And 2) Language attitudes, Attitudes are intangible, but they are not inconsequential. The concept makes the choices people in regard to how, or whether, to use language. By role models of Hardy (2009) language maintenance means a people who have still choose to use their language in public and with their friends.

2.1.2 Javanese Language

Javanese is one of the biggest regional languages in Indonesia. It has a big number of native addressees, approximately 70 million. There are rules of etiquette center on the proper use of language, which is more problematic in Javanese than in most other languages. When addressing someone, Javanese addressees must choose from several different levels of politeness. These "speech levels" comprise words that have the same meaning, but are stylistically different. For instance, among the Javanese variations of the word "go," *budal* is the least refined, while *bidal* is a little fancier, and *tindak* is the most elegant. Javanese has

many such triads so many people cannot speak for long in Javanese without having to make a choice, at which point they must decide whether the situation is formal or informal and what the relations among the participants are. In general, a person uses the highest level to speak to high- status people in formal situations and the lowest levels to speak to people of lower rank or with whom one is most intimate.

Although children learn to speak the lowest level first, they gradually are socialized to speak to some of their more distant kin and respected strangers in higher-level forms of Javanese. This formality is particularly common in cities where there are marked distinctions in status. Sometimes, children who go away to college or who live overseas refuse to write letters home to their elders in Javanese because of their fear of making a glaring error. Often they use Bahasa Indonesia because they are no longer sure of the social situation at home. Although Bahasa is a neutral medium, it is regarded as a foreign idiom among Javanese.

Subroto (2006) explained Javanese language has speech levels or *unggah ungguh basa*, namely, *Ngoko* (Ng), *Krama* (Kr) and *Krama Inggil* (Kr I). Ng is the lowest level and is utilized when speaking to person of the same status, of the same age or of lower status, such as close friends, younger persons, and subordinates. Kr is the middle level and is utilized when speaking to person, who is respected, for example a new person who has met and respected younger persons. Kr I is the highest level and is used when speaking to person or talking

about a third person who is greatly respected, such as teachers, parents, grandfathers and *Ulama*.

A speech level in Javanese language conveys the local wisdom of Javanese people. It shows that respecting to people is important society interaction. Muhid (2011) said community will apply the use of code or variety of language based on topic, setting, and participant. Javanese, consisting many dialects and varieties of languages have speech levels of language namely Ngoko, Krama, and Krama Inggil. Each level has different functions and applications. When a addressee interacts with others he/she uses the level based on many factors. The different level of speech is influenced by factors, like degree of formality and social status. Community in *Pesantren* in Java as one of Javanese regional dialect tends to apply the rule of speech level when they speak. In this research, the writer tries to find the factors that make them speak using different level based on participant.

2.1.3 *Pesantren*

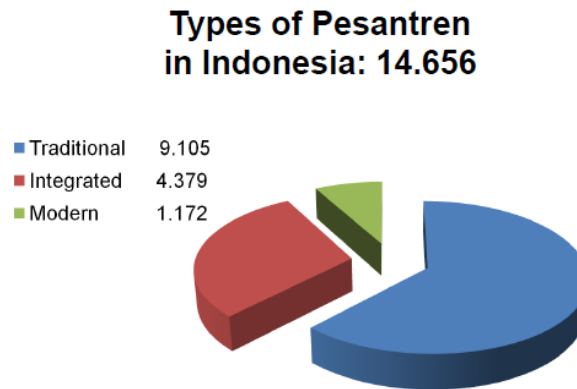
By looking at the report of United States Agency for International Development (2007) many scholars of Indonesia have suggested that *pesantren* can be directly linked to the religious communities of the Hindu and Buddhist kingdoms. However, evidence from colonial records suggests that while religious education was available to a select few during these earlier periods, it was not until at least the mid-eighteenth century that the institution of the *pesantren* existed. Unlike the earlier religious education, *pesantren* offered religious education to *santri* centered on a respected religious teacher or *kyai*. *Kyai* who

earned a reputation as a person of great wisdom and high moral standing would attract *santri* from the local area as well as from afar. Certain *kyai* were also considered to be expert in particular traditional religious texts, and students would often move from *pesantren* to *pesantren* seeking specific knowledge of the texts these *kyai* had mastered. Because of this knowledge and high moral standing, *kyai* were highly respected not only within the *pesantren* but also within the community more broadly: in many rural communities, the local *pesantren* was the centre of religious life and the *kyai* had significant authority on religious matters.

Lukens (2000) assumed Traditionalist Muslims in Java especially in *pesantren* have the strategy to encounter globalization. By shaping curriculum, *pesantren* leaders are trying to educate the future generations about tradition which exist in the Javanese culture, including Javanese language. Winarko (2007) distinguished *pesantren* into 3 types namely: (a) the traditional *pesantren* where the *santri* stay in dormitory and uses traditional method of teaching and learning; (b) the *pesantren kalong* where the *santri* stay in neighboring areas and uses traditional methods of teaching and learning; and (c) modern *pesantren*, where the *santri* stay inside or outside the *Pesantren* and a modern curriculum is used in this type of *Pesantren*.

The number of *pesantren* in Indonesia can be looked to the chart below;

Figure 1. Numbers of *Pesantren*



Source: Education Management Information System (EMIS) - 2005

11

The numbers of *pesantren* are large. That indicates *pesantren* have much chances to maintain the tradition. The *pesantren* has policed the habits or languages that are accepted in the traditional *pesantren's* attitude. The *pesantren* in Java still hold the glorious value in Javanese attitude as Wahid (2001) claimed.

2.2 Related studies

Language maintenance was implied by Kloss (1966, cited from Pauwels, 2005) while researching language maintenance on German-American in the United State. He found many factors to preserve some language: (1) Educational level of the immigrant, (2) Numerical strength of the group, (3) Linguistic and cultural similarity, (4) Attitude of the dominant or majority group toward, and (5) Sociocultural characteristics of the group.

Ali (2010) who conducted a research on Language Maintenance that have found the factors of Javanese Maintenance in Sukamaju are: (1) The Java people still like using 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 culture activities. By identifying the factors which can maintain the language, Javanese language have an opportunity to be conserved from decrease. That is able to be assumed because there are some communities that have a similarity in Javanese linguistic and their culture. The linguistic value of Javanese included to respect other person is the same with the attitude in the *pesantren*. 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.