

## CHAPTER I

### INTRODUCTION

#### I.1. Background of The Study

Widodo in his writing on **Kondisi Bahasa Jawa dan Pemanfaatannya; Sekarang dan Masa Datang (Javanese Condition and Its Use; Now and Future)** says that many undue attitudes are done by Javanese parents, especially modern Javanese parents, towards Javanese language by putting Bahasa Indonesia as their daily language at home and ignoring Javanese language which should be taught to their children since childhood to be their children's mother language eventually. He also adds that such a crisis not only occurs in a society living in big cities but also occurs in a society living in villages. The modern Javanese parents feel proud if their children can speak Bahasa Indonesia when they communicate with their relatives instead of speaking Javanese language in a good and correct use of stratified words (or **Unggah-Ungguh** or **Unda-Usuk Basa**). Based on this reality stated above, the family teaching on Javanese language at home will determine the successful teaching of Javanese language for young Javanese in the following day so much (Widodo in Adi Triyono, ed., 1983:37).

In addition, Herry Mardianto says that even, at present many Javanese parents suppose that it is not necessary to teach **Krama Inggil** and **Krama Madya** to their

children since the community which their children live in is not the one which speaks Krama Inggil and Krama Madya but they face the community which speaks Bahasa Indonesia in their communication (Herry Mardianto in Adi Triono, ed., 1983:19).

Meanwhile, in the case of language function it is clear that the degree of Javanese language is lower than Bahasa Indonesia. Formerly Javanese language became a national or unity language in Javanese kingdoms but now its function has changed into a regional language. The position of Bahasa Indonesia replacing regional languages in Indonesia, including Javanese language, is shown as the following. Khairil Anwar said that the use of Indonesian by educated people living in big towns such as Jakarta, Bandung, Medan, etc. has brought the establishment of modern colloquial prestige Indonesian (1980:154). What Khairil Anwar just said is a reflection of global condition in Indonesia.

In addition, we often find a phenomenon that some Javanese tend to use Bahasa Indonesia rather than Javanese language, especially in the respect of using Krama Inggil and Krama Madya. At present it is difficult to find young Javanese who speak Krama Inggil when they greet or communicate with superior or someone they know very slightly and speak Krama Madya when they greet or communicate with someone as their age. This kind of phenomenon commonly takes place in big cities such as Surabaya. However, there are still a few of Javanese who keep speaking Javanese language when they communicate with others to show their Javanese sense

although their Javanese language is considered poor and bad. The decision and attitude of keeping forcing themselves on practicing their poor Krama Inggil and Krama Madya when they are communicating with superior or respected people have impressed their listeners that as if they do not show their respect to them.

As we know when we see the case of Javanese society, it is nearly impossible to say anything without indicating the social relationship between the speaker and the listener in the term of status and familiarity.

Status is determined by many things - wealth, descent, education, occupation, age, kindship, and among others, but the important point is that the choice of linguistic form as well as speech style is in every case determined by the relative status (or familiarity) of the conversers (Pride and Holmes, 1972:167).

Because of the condition above that the term of status and familiarity tightly relates to how Javanese society maintains relationship with the others, Javanese society recognizes a stratified language, Javanese language. As a stratified language Javanese language actually has several kinds of varieties or levels. They are Ngoko Lugu, Antya-Basa, Basa-Antya, Wredha-Krama, Mudha-Krama, Kramantara, Madya Ngoko, Madya Krama, Madyantara, Ngokodewa, Kramadewa, and Bagongandewa (Soepomo Poedjosoedarmo, 1986:36). But basically they can be classified into three main levels, namely Krama Inggil, Krama Madya, and Ngoko, which are respectively high, middle, and low level Javanese. The three levels are main levels expressing status or familiarity available to the speaker in Javanese language (Pride and Holmes, 1972:171). To communicate with the others, Javanese

must know with whom they are communicating. In Javanese society, to greet a person lower than oneself (or someone with whom one is intimate) one uses Ngoko but to greet a superior (or someone one knows only slightly) one uses Krama Inggil while Krama Madya is used to greet someone who is in the similar age and one is not close to him or her but one still needs to respect for him or her.

Besides, the speaker's background, especially the place of living, determines the frequency of young Javanese to practice Javanese language in daily communication and the mastery of language. To support the statement above, the writer describes the use of Javanese language in the different cities. He in turn tries to make a comparison about the young Javanese's mastery of Krama Inggil and Krama Madya. It is found that most of young Javanese people in Ponorogo still master Krama Inggil and Krama Madya well. This condition is rather contrary to Surabaya condition that most of its young Javanese people do not master Krama Inggil and Krama Madya well but they still master Ngoko well. In Ponorogo Krama Inggil and Krama Madya are still often practiced by young Javanese everyday.

These conditions apparently show that the process of language shift and language maintenance has been taking place in Javanese language although the process of the shift has just begun. In Javanese society the position of Krama Inggil and Krama Madya is shifted to Bahasa Indonesia by some young Javanese living in

Surabaya while the Ngoko position is still maintained by them in the informal situation.

There is a strong tendency for language shift to be attributed to the same causes in the study after study. Among the most frequently-cited causes are migration, industrialization, school language and other government pressure, urbanization, a smaller population of the speaker of the language being shifted from, and higher prestige for the language being shifted to (Fasold, 1984:217).

Compared to the other studies on Javanese language, this study is merely focusing on the shift from Krama Inggil and Krama Madya to Bahasa Indonesia. Meanwhile, there are many studies on Javanese language which discuss about the problem of Javanese language as one integrity consisting of Krama Inggil, Krama Madya, Ngoko whether they are talking about the progress of Javanese language or vice versa.

## **1.2. Statement of The Problem**

In this study the writer wants to analyze,

Why does the phenomenon on the tendency of young Javanese people to shift from Javanese language to Bahasa Indonesia take place ?

## **1.3. Objective of The Study**

This study is directed to get some information relating to the phenomenon of language shift which takes place among young Javanese in big cities and essentially to get some reasons that stand behind the phenomenon. Here, this study explains why

young Javanese people living in Surabaya shift from Javanese language to Bahasa Indonesia. In general it is expected that this study gets some reasons causing young Javanese living in Surabaya to shift from Javanese language to Bahasa Indonesia.

#### **I.4. Significance of The Study**

Specifically by analyzing this phenomenon, this study is expected to enrich our knowledge on language, especially on Javanese language, in the sociolinguistic point of view. This study describes a general description of the language shift which takes place in Javanese language so that the Javanese reader is eventually expected to practice Javanese language in their daily communication and to promote the use of the language since as one of Indonesian's richness in the matter of language Javanese language has been left behind by young Javanese as its supporters. In general this study is expected to give a meaningful contribution to the students who concern in the matter of Javanese language.

#### **I.5. Theoretical Framework**

In the attempts to analyze deeper and further about the tendency of young Javanese to shift from Javanese to Bahasa Indonesia, the writer applies the theory of language shift and maintenance to get a better description.

To explain the term of language shift, Weinreich stated,

“.....when there are groups in transition that have been bilingual for centuries : bilingual towns, villages, or neighbourhoods in which the habitual use of one language is being replaced by the habitual use of another. These communities are experiencing language shift” (Susan Gal,1979:1).

In detail, according to Ralph Fasold the meaning of language shift and language maintenance in his book entitled *The Sociolinguistics of Society*, he explained that language shift means that a community gives up a language completely in favor of another one. The members of community, when the shift has taken place, have collectively chosen a new language where an old one used to be used. Further, he also explained when language shift is in progress, a speech community begins to choose a new language in domains formerly reserved for an old one. In addition, he explained that dramatically language shift is sometimes referred to as language death. Language death itself occurs when a community shifts to a new language totally so that the old language is no longer used. Language death can properly be used of total shift in one community only, provided that the shift is from one language to another, rather than from one variety of language to another variety of that same language. Meanwhile, the meaning of language maintenance is that the community collectively decides to continue using the language or languages it has traditionally used. Simply, if the members of a speech community are monolingual and are not collectively acquiring another language, then they are obviously

**maintaining their language-pattern. Maintenance, however, is often a characteristic of bilingual or multilingual communities as well (1984:213).**

**Examining the two meanings of language shift and language maintenance, it is necessary to explain further that in the case of Javanese language, it does not mean the meaning of language shift is that all young Javanese living in Surabaya give up Javanese language completely in favor of Bahasa Indonesia. Here, the shift which is in progress occurs in Krama Inggil and Krama Madya especially. The both levels of Javanese language are often shifted to Bahasa Indonesia. Because of this such condition, it can not be concluded that the shift in Javanese language has come to language death since in Javanese language the process of language shift is still in the beginning stage. Language death is a final stage of language shift. In reality, not all young Javanese living in Surabaya shift from Javanese language to Bahasa Indonesia totally so that the use of Krama Inggil, Krama Madya, and Ngoko is no longer used. Mostly they still practice Ngoko in their communication.**

**Consequently, in this study the writer does not apply the theory of language shift and language maintenance separately. He applies the both theories simultaneously to uncover the problem of Javanese language since Ngoko is still often practiced by young Javanese living in Surabaya.**



## **1.6. Method of The Study**

In this study on the problem of the young Javanese's tendency to shift from Javanese language to Bahasa Indonesia, the writer uses the qualitative descriptive method since this study is dealing with the reasons of young Javanese why they tend to use Bahasa Indonesia rather than Javanese language in maintaining relationships to their own regional society.

### **1.6.1. Definition of Key Terms**

In this study the reader will meet some terms which associate with the analysis about the phenomenon of Javanese language which recently tends to be shifted to Bahasa Indonesia by young Javanese.

#### **1. Tendency**

According to Hornby in Oxford Advanced Learner's Dictionary, tendency means a direction in which something moves or changes; trend (1989:1323). Meanwhile, in Webster's Third New International Dictionary it means a direction or course towards a place, object, effect, or result (Philip, 1986:2354).

Referring to the two definitions, the writer concludes that in the context of this study, tendency means a direction of a movement from the use of Krama Inggil and Krama Madya to the use of Bahasa Indonesia among the young Javanese people living in Surabaya.

## 2. Krama Inggil

Krama Inggil is the highest level of Javanese language. In daily life this sort of language is used to communicate to the superior or respected people and someone one knows only slightly such as grandfather, parent, guest, older people etc. This variety reflects the most polite way in communicating with the others. The example of Krama Inggil sentence is :

**Bu, nyuwun tulong panjenengan pundutaken dahar !**

[ bu nyuwun tulong panjenengan pundutaken dahar ]

## 3. Krama Madya

Krama Madya is called the middle level of Javanese language. It is used to communicate with those who are in the same age and position with us. This sort of language is less polite than Ngoko but impolite than Krama Inggil in its use. The example of Krama Madya sentence is :

**Mas, tulong sampeyan pendetaken sekul !**

[ mas tulong sampeyan pendetaken sekul ]

## 4. Ngoko

Ngoko is the lowest level of Javanese language. It is often used to communicate with people lower than us such as children, younger people, servant, and so forth. The example of Ngoko sentence is :

**Tulong aku jukokno mangan !**

[ tulong aku jukokno mangan ]

## **5. Bahasa Indonesia**

Bahasa Indonesia which is meant in this study is Bahasa Indonesia spoken by young Javanese to communicate with superior, respected people, someone one knows very slightly to replace the use of Krama Inggil and with someone as one's age to replace the use of Krama Madya. Here, Bahasa Indonesia used is the standard Bahasa Indonesia which is used to write documents or scientific writing, to make a speech in governmental ceremonies or the other governmental communication situation, and to communicate with the others from different tribes or languages. Bahasa Indonesia spoken by young Javanese in this study is not Bahasa Indonesia which is used to communicate with their friends, for instance, **Yak apa kamu punya khabar ? or Abis kamu dicarik-carik ndak ada di rumah, sih and so forth.**

## **6. Young Javanese People**

In this term young Javanese people are Javanese who are under 30 years old and living in Surabaya.

### **1.6.2. Location and Population**

Location of this study is Surabaya. This city is chosen since it is considered one of the representative cities in observing the phenomenon of young Javanese to shift from Javanese language to Bahasa Indonesia in daily communication. Surabaya

as one of promising cities for better life has been flooded by transmigrants from different islands so that it becomes a multi-ethnic city and the contact among the kinds of different regional languages also takes place here. Additionally, referring to the previous statement that the use of Bahasa Indonesia by educated people living in the big towns has brought the establishment of modern colloquial prestige Indonesian, it seems that they prefer speaking Bahasa Indonesia to their regional languages. Because of those conditions, young Javanese people shift from Javanese language to Bahasa Indonesia.

Inasmuch as the location of this study is in Surabaya, automatically, the chosen population must be Surabaya citizen. In this study the writer focuses on the young Javanese whose parents are Javanese. He ignores young Javanese born because of the cross-ethnic marriage process between Javanese and non-Javanese since by observing these societies, the analysis will not contribute a valuable and meaningful thing and the result will be easily predicted. The generation born from the process of cross-ethnic marriage is not representative to be good data for this study.

### **1.6.3. Limitation**

This study is merely focusing on the problem of Javanese language, especially Krama Inggil and Krama Madya varieties of Javanese language (or the highest and the middle level of Javanese language), which tends to be shifted to Bahasa Indonesia by young Javanese people in daily communication recently. Here,

the writer tries to apply the theory of language shift and maintenance to uncover the problem of this study.

This study does not present or uncover all reasons or causes since it is very impossible to present all of them because of many implications standing behind them.

#### **I.6.4. Sampling**

The sort of sampling used in this study is the purposive sampling where the choice of the representative group is based on the definite characteristics which are considered having close relations to the previous-recognized characters of the population (Sutrisno Hadi, 1984:82). Relating to the writer's necessity, the representative respondents must in turn fulfill these conditions. Firstly, the respondents' parents must be able to speak Krama Inggil, Krama Madya, and Ngoko. Secondly, they must be Javanese so that at least the parents' influence of Javanese language is still adhering their life. Thirdly, they must be educated, at least graduate of Senior High School. Fourthly, they must live in Surabaya. Eventually, they must be under 30 years old.

Shortly, to get the representative data, the respondents must require these conditions :

1. Their parents must be able to speak Krama Inggil, Krama Madya, and Ngoko.

2. The respondents must be Javanese.
3. The respondents must be educated, at least graduate of Senior High School.
4. The respondents must live in Surabaya.
5. The respondents must be under 30 years old.

#### **I.6.5. Technique of Data Collection**

In this study technique of data collection is done by relying on the representative data got from the respondents. It means that this study is a direct study or an observation towards the sources of happening phenomenon. But before collecting the data, the writer has actually found an interesting phenomenon that some young Javanese in his surroundings can not speak Krama Inggil and Krama Madya well and correctly. Seeing this, he then does an observation in another area to prove whether in the observed area young Javanese also have a similar problem. Eventually he draws a conclusion that it is true that young Javanese in Surabaya commonly can not speak Krama Inggil and Krama Madya well. After getting this such phenomenon, the writer tries to start collecting data.

Firstly, the writer distributes some questionnaires to the respondents randomly. The questionnaire consists of three types of questions : personal questions, yes/no questions, and essay questions. For all questions, the writer explains the respondents how to answer the questions available correctly so that in distributing the questionnaire the writer himself does directly. In this case, the way of distributing is

done in order to get the responses of young Javanese towards the phenomenon which the writer is studying and observing.

Secondly, the writer interviews the respondents to get additional responses relating to the observed study since it is very possible that there are other reasons outside what the writer is being asked in his questionnaires. Here, this way is done as an early anticipating way to additional responses given by the respondents.

Thirdly, after the respondents finish doing or answering the questionnaires and the interview, the writer collects the data as the data of observation. Later, the writer checks and selects the data available whether or not they are representative ones based on the conditions which must be fulfilled by the respondents as stated in I.6.4. about sampling. If the data are not representative, the writer ignores them as invalid data since the data are not under the writer's intended conditions. From the data, the writer in turn starts analyzing the phenomenon.

Moreover, to support the observation, the writer also does the Library Research. It means that this study also tries to relate the observed phenomenon to some books available in the library to support the observation. The representative data are got from the original ones by,

1. Distributing questionnaires to the respondents.
2. Interviewing the respondents.
3. Collecting the data from the respondents.

Meanwhile, to support the data available, the writer tries to find some books or dictionaries in the library.

These ways are directed to get clearer descriptions towards this study.

#### **I.6.6. Technique of Data Analysis**

The method used in analyzing the data used in this study completely depends on the method of qualitative. It means that this study will merely cover the data relating to the reasons on the phenomenon of Javanese language.

To present the data in an analysis, firstly the writer classifies the data available ease him to analyze the data. The way of classifying is done based on the similarities of the respondents' responses which the respondents have written in their questionnaires. In presenting the data, the writer presents all the respondents' reasons why they tend to shift from Krama Inggil and Krama Madya to Bahasa Indonesia.

Besides , the writer also tries to relate some linguists' statements to the respondents' responses. This way is done to support his observation.

In this study technique of data analysis is done by,

1. Classifying the representative data available.
2. Presenting the representative data based on the similar responses.
3. Relating the respondents' responses to some linguists' statements to support the writer's observation.