

## CHAPTER II

### THE GENERAL DESCRIPTION OF THE OBJECT OF THE STUDY

#### II.1. Javanese Language

According to some linguists, in time Javanese language is divided into three stages :

1. Old Javanese developed since the 9<sup>th</sup> century in the period of the first Mataram Kingdom and its top rank development occurred in the period of the Kediri and Singasari Kingdoms in the 14<sup>th</sup> century.
2. Middle Javanese language developed since the 14<sup>th</sup> century until the golden age of the Majapahit kingdom and to be continued in the period of Islamic kingdoms of the Demak and Pajang in the 17<sup>th</sup> century.
3. New Javanese language developed since the 17<sup>th</sup> century in the period of the second Mataram kingdom and came to its toppest age in the period of the 18<sup>th</sup>-19<sup>th</sup> century under the power of Yogyakarta and Surakarta kingdoms.

Its development happens until at present (Sardanto Tjokrominoto in Adi Triyono, 1993:4).

Among the three stages, Javanese language which is spoken by Javanese at present is Javanese language belonging to the third stage (or New Javanese

language). Although Javanese language actually consists of several varieties, these such kinds of varieties or levels are called as **Unggah-Ungguh Basa** or **Unda-Usuk Basa** (or stratified language), but mainly they can be classified into three levels. They are **Krama Inggil**, **Krama Madya**, and **Ngoko** which are respectively high, middle, and low level of Javanese language.

The use of the main three levels of Javanese language are :

1. **Ngoko** is a variety in Javanese language which has a low degree of the polite manner. This variety is used to speak with someone one is close to him or her, to show an intimacy, or to express themselves that they are higher in the respect of status than their interlocutors. **Ngoko** itself is subcategorized into **Ngoko Lugu**, **Antyabasa**, **Basaantaya**, **Ngoko Kasar**, and **Ngoko Raja**.
2. **Krama Madya** is a variety in Javanese language which has a middle level in the degree of polite manner. It is used by Javanese when they are communicating with the others who they suppose they are as their ages. However, they must still show their well-manner to the interlocutors. Specifically, **Krama Madya** can be divided into **Madyakrama**, **Madyaantara**, and **Madyangoko**.
3. **Krama Inggil** is a variety in Javanese language which reflects a full-well manner. This variety is used to express a reluctant manner towards the

interlocutors. Krama Inggil is divided into **Mudakrama, Kramantara, and Wredakrama.**

Besides the above varieties, there are still **Ngokodewa, Kramadewa, and Bagongan** (Soepomo Poedjosoedarmo,1986:36).

Unggah-Ungguh Basa or Unda-Usuk Basa is a stratification in Javanese language. Javanese language has a very complex level of speaking. According to Soepomo Poedjosoedarmo in his book **Tingkat Tutur Bahasa Jawa** that the level of speaking is a variety in Javanese language which the difference between one level with the others is determined by a different polite manner of speaker in front of interlocutors.

Some examples and uses of Unggah-Ungguh Basa or Unda-Usuk Basa in Javanese language are as follows.

1. Ngoko

- a. Ngoko Lugu is spoken by administrator to subordinate.

Sapa sing dadi tamu

[ sapa sing dadi tamu ]

(Who becomes a guest)

- b. Antyabasa is spoken by elder to younger. Here it is found some Krama Inggil words beside Ngoko words and affixes.

Ngendi parane

[ ɲəndʰi pəranə ]

(To which direction)

c. Ngoko Kasar is spoken by someone who is getting angry.

E hae, pancorot bangkong pincang.

[ e hae paŋtʃɔrɔt baŋkɔŋ piŋtʃaŋ ]

(Damn, a crippled big frog)

d. Basaantya. In this variety it is found several words of Krama Inggil and some

Ngoko words and affixes.

Kok dadi kaya mengkene

[ kɔʔ dʰadʰi kaja məŋkene ]

(Why does it become like this ?)

e. Ngoko raja is spoken by king to his sychopancy.

Yen kaya mengkono, ingsun bakal utusan maneh

[ jən kaja məŋkono ɛŋsɔn bakal utusan manɛh ]

(If it goes like that, I will ask you to do that again)

## 2. Krama Madya

a. Madya Ngoko. Here it is found Ngoko affixes and words of Krama Inggil and Krama Madya.

La saniki kula nuwun Bu

[la sakniki kulo nuwun bu ]

(Right now I will go backward)

b. Madyantara. It is found some Ngoko affixes and Krama Madya words here.

Napa pun padha samekta

[nappo pon padha samakta ]

(Are you all ready ?)

c. Madyakrama consists of Ngoko affixes and Krama Madya words.

Enggih lega manah kulo yen kados mekatèn

[inggih lega manah kulo yen kados mekatèn ]

(I have released if it is like that)

### 3. Krama Inggil

a. Mudhakrama consists of Krama Inggil affixes and words.

Wonten ing njawi sanget kuwatosipun manah kula

[wonten ing njawi sanget kuwatosipun manah kulo ]

(Outside I am very scared)

b. Kramantara. It is found Krama Inggil affixes and words.

Inggang dados kajeng sampeyan kados pundi

[inggang dados kajeng sampeyan kados pundi ]

(Which one do you expect ?)

c. Wredakrama. it is found Krama Inggil affixes and words.

Kaliyan ingkang dipun ndelaken

[ kaliyan engkang dhipon ndelaken ]

(You are one who is relied on) (Soepomo Poedjosoedarmo, 1986:37-40).

## II.2. Bahasa Indonesia

At present Bahasa Indonesia has spread out all layers of the Indonesian society. The use of Bahasa Indonesia is not only in the big cities whose citizens come from different regions to live together but also in the villages whose citizens are still homogenous and practice their regional languages. Even, in this globalization era Bahasa Indonesia mastery becomes one of the conditions which must be possessed by Indonesian to live in big cities especially. This condition in turn results in the parents' anxiety towards their children's future on Bahasa Indonesia. Because of that, they have taught the children Bahasa Indonesia since their childhood that hopefully the children do not get ashamed when they meet children from Jakarta, for instance, the children can understand television program easier, or the children can accustom themselves in Bahasa Indonesia before they get a formal education at school. Realizing this, the parents suppose that a correct Bahasa Indonesia teaching since childhood is very important.

Bahasa Indonesia as a national language is not a single system language. Bahasa Indonesia has a couple kind of uses which each has its own function in a

communication. They are standard and non-standard Bahasa Indonesia. According to Harimurti Kridalaksana, the function of standard Bahasa Indonesia is used, firstly in a formal communication, such as in writing formal document, announcement announced by formal institution, naming formal terms, written regulations, and so forth, secondly in a scientific writing, such as in writing a formal report, thirdly in making a speech in front of the public, fourthly in a communication with respected people, such as with older people, someone who is higher in status, and someone one knows very slightly. Outside of those uses of the standard Bahasa Indonesia, the use of the non-standard Bahasa Indonesia is used. The non-standard Bahasa Indonesia is used to maintain relationship with the other, such as in the familiar or non-formal communication in the relax atmosphere (Harimurti Kridalaksana in Imam Syafi'ie, 1990:22).

Because of that, in the non-standard Bahasa Indonesia it is found some regional, temporal, social dialect, and also slang and jargon. The characteristics of the standard Bahasa Indonesia are :

1. having prefix me- and ber-

**The Standard Bahasa Indonesia**

- Banjir menyerang kampung kami.
- Kuliah sudah berjalan dengan lancar.

**The non-Standard Bahasa Indonesia**

- Banjir serang kampung kami.
- Kuliah sudah jalan dengan lancar.

**2. using the verbal phrase pattern - aspect-agent-verb**

**The Standard Bahasa Indonesia**

- Surat anda telah saya baca.
- Kiriman itu telah kami terima.

**The non-Standard Bahasa Indonesia**

- Surat anda saya sudah baca.
- Kiriman itu kami telah terima.

**3. using the conjunction - bahwa and karena**

**The Standard Bahasa Indonesia**

- Ia tahu bahwa anaknya lulus.
- Ia tidak percaya kepada semua orang karena tidak setiap orang jujur.

**The non-Standard Bahasa Indonesia**

- Ia tahu anaknya lulus.
- Ia tidak percaya kepada semua orang, tidak setiap orang jujur.

**4. using the syntactical construction**

**The Standard Bahasa Indonesia**

- Berapa harganya ?
- Ia telah membersihkan ruangan itu.

**The non-Standard Bahasa Indonesia**

- Berapa dia punya harga ?
- Ia telah bikin bersih ruangan itu.

**5. using the lexical elements of the Standard Bahasa Indonesia.**

**The Standard Bahasa Indonesia**

- anda, saudara
- hari ini
- dengan
- diberi, memberi

**The non-Standard Bahasa Indonesia**

- situ
- ini hari
- sama
- dikasih, kasih and so forth.



**6. using the Perfected Spelling of Bahasa Indonesia or EYD**

<b>The Standard Bahasa Indonesia</b>	<b>The non-Standard Bahasa Indonesia</b>
- mesti	- musti
- Rabu	- Rebo, Rabo
- hewan	- khewan
- panitia	- panitya and so forth.

**7. using the formal term**

<b>The Standard Bahasa Indonesia</b>	<b>The non-Standard Bahasa Indonesia</b>
- acak	- random
- keluaran	- output
- peringkat	- ranking
- kawasan	- area

**8. using the correct standardization.**

<b>The Standard Bahasa Indonesia</b>	<b>The non-Standard Bahasa Indonesia</b>
- Ibu membelikan adik buku.	- Ibu membelikan buku adik.
- Pengendara sepeda diharap turun.	- Naik sepeda harap turun !

(Imam Syafi'ie, 1990:22-24).

**II.3. The Description of Young Javanese People**

The development in all fields of life has resulted in the change of traditional life style into modern one. The value of traditional life style is gradually

becoming weak. Consequently many modern values are transformed in Indonesia although ironically many Indonesian life values are adopted by another society abroad.

In the respect of Javanese society although it is still found that many Javanese cultures are performed in front of the public but its frequency is not the same frequency as before. It is true that many Javanese dances, for instance, are still practiced but they are merely done in the castle, dancing school, or some dance festival event. Tragically many buildings to perform some traditional arts, such as to perform ketoprak, wayang show, ludruk, and so forth, are ruined and then rebuilt and changed into skyscrapers, supermarkets, and the other modern buildings.

Winata Adi Subrata in Higina magazine November 15<sup>th</sup>-30<sup>th</sup>, 1993 edition says that it is more tragic that some parts of wayang show mostly loved by Javanese spectators in the Sriwedari showing art building such as Perang Cakil are just watched by a few of people while the sit capacity of the building itself is around 300-400 people. Wayang show which used to be performed every night is only held 3 times a week at present.

Seemingly, the influence of television and radio broadcasting popular cultures dominantly has replaced Javanese cultures so that this condition results in the change as above.

These such kinds of conditions are easier to be found in big cities such as Surabaya. Many Surabaya citizens, especially young Javanese people, do not know Javanese cultures, even most of the cultures are not practiced again in their daily life. The modern life is preferable to be practiced by young Javanese. The term of discoutique, pub, night club, Valentine day, and so forth are so common for them. They also prefer going to attend to those such kinds of places or modern parties to wayang show, ketoprak show, ludruk show, traditional parties such as Kendurian, Bancakan, or Barikan etc. so that it is not so surprising if they do not know the names and the characters in the wayang show, for instance, the names of days and months in Javanese calendar, and the other Javanese cultures, norms, customs, and traditions. Besides, they have also left behind some Javanese traditions gradually. Probably they suppose that those traditions have been irrelevant to be applied in the modern time as they are experiencing right now. They think that those traditions can reduce and limit their freedom. Meanwhile, in living they prefer doing something individually and pragmatically. Briefly, there are many norms, traditions, customs which are not practiced, applied, and followed by young Javanese again

#### **II.4. The Young Javanese's Competence on Javanese Language.**

Most of students in Indonesia have known regional languages before learning Bahasa Indonesia. It means that they get formal education at home and in the society by using their regional languages (Alwasilah, 1985:161). This condition

also takes place in Javanese society that most of Javanese students have learned Javanese language firstly before they learn Bahasa Indonesia. They have been acquainted with Javanese language since baby. For instance, their parents or families put to sleep them in Javanese language.

Meanwhile, at school the students of Javanese get the Javanese lesson from Elementary School until Junior High School. Even, in the lesson they are also introduced with works of Javanese literature, Javanese letter (or Aksara Jawa), stratification and the function of Javanese language, and so forth.

Because language competence is a skill so that someone must practice it continuously. One's degree of fluency in a language or languages is determined by the use or practice of the language or languages in a communication. The more frequently the speaker practices and uses the language, the more the speaker will be fluent in using the language (Alwasilah, 1985:126).

In big cities such as Surabaya, the writer observes that many young Javanese in Surabaya are rarely accustomed with Krama Inggil or Krama Madya. If they can speak the two kinds or varieties of Javanese languages, commonly their competence are poor. It is different from what the writer sees in Ponorogo which Krama Inggil, Krama Madya, and Ngoko are still spoken and practiced in daily communication. In this town the citizens seldom use Bahasa Indonesia in their daily communication with the others while in Surabaya the citizens commonly use or practice either

Bahasa Indonesia or Ngoko. Because of those such conditions, it is reasonable that in the respect of Javanese language competence young Javanese living in villages are better than those who live in big cities. But in the respect of Bahasa Indonesia competence or mastery young Javanese living in big cities are better than those who live in villages.

Publications also cause young Javanese living in big cities not able to speak Javanese language well. Right now it is very hard to find factual Javanese publications reporting some events which take place in their surroundings recently. For young Javanese people in villages this problem does not influence so much. Although the hardness of getting factual Javanese publications is also undergone by young Javanese people in the villages, but it does not result in their mastery on Javanese language so much since they have accustomed themselves in Javanese language since their childhood well. Here, the writer can only mention Jawa Anyar, Djaka Lodang, Mekar Sari, Panyebar Semangat, Praba, and Jaya Baya as publications in Javanese language. Citizens in big cities read Indonesian publications more than Javanese ones. This condition does not only happen in Javanese society but almost in all Indonesian. Khairil Anwar says that even, as early as 1951, the government publishing house, Balai Pustaka, issued a circular in which it was said other things that there were hardly any manuscripts written in regional language submitted for publication (1980:139).