

CHAPTER III

THE PRESENTATION AND ANALYSIS OF THE DATA

III.1. The Language Shift and Maintenance in Javanese Language

The first aspect of Javanese bilingualism the writer explores is the evidence that they have been experiencing an early phase shift in the Javanese language while maintaining Bahasa Indonesia. The respondents were asked what language (Krama Inggil, Krama Madya, and Ngoko as the Javanese language varieties or Bahasa Indonesia) they speak well. They were also asked what language their parents speak. When these data are arranged based on the generation of the respondents, it shows a decline of the use of Javanese language, especially the variety of Krama Inggil and Krama Madya. Meanwhile, Ngoko is still spoken commonly next to Bahasa Indonesia. The division of the generation is as the following.

Generation 1 : The respondents' parent.

Generation 2 : The respondents.

Table 1 The pattern of bilingualism through two generations in the Javanese community

Generation	Language						
	KMNI	KMI	KNI	MNI	NI	N	I
1: Number	41						
2: Number	6			7	30		

KMNI : Krama Inggil, Krama Madya, Ngoko, Bahasa Indonesia
KMI : Krama Inggil, Krama Madya, Bahasa Indonesia
KNI : Krama Inggil, Ngoko, Bahasa Indonesia
MNI : Krama Madya, Ngoko, Bahasa Indonesia
NI : Ngoko, Bahasa Indonesia
N : Ngoko
I : Bahasa Indonesia

Based on the table above it shows that the dominant language of the first generation is Javanese language-Bahasa Indonesia. No one is monolingual either only speak in Javanese language or Bahasa Indonesia. It is found that in the second generation the variety of Krama Inggil and Krama Madya has lost ground and replaced by Bahasa Indonesia while the variety of Ngoko is mostly still maintained. However, all of the members of the generation 1 are bilinguals of Javanese language-Bahasa Indonesia. Meanwhile, it is also found that there are a few respondents who can speak the variety of Krama Inggil, Krama Madya, Ngoko, and Bahasa Indonesia and no one is monolingual in Bahasa Indonesia. This condition implies that the most members of young Javanese people living in Surabaya have leave behind the variety of Krama Inggil and Krama Madya in a communication. It is somewhat reasonable to predict that the following generation of the respondents, the respondents' children, will not be able to speak Krama Inggil and Krama Madya badly.

It can also be concluded that the table shows the language shift (from Javanese language, in the respect of Krama Inggil and Krama Madya, to Bahasa

Indonesia) and the language maintenance (of Ngoko). The lessening of the use of Krama Inggil and Krama Madya varieties in the younger people of Javanese apparently indicates the beginning of shift.

Actually the shift in the Javanese language does not only take place at present but also has been taking place since the beginning of the 20th century. In his book entitled *Tata Bahasa Baku Bahasa Jawa* (The Standard Grammar of Javanese Language) Sudaryanto edited that since the early 20th century the use of the speech level in Javanese language (or Unggah-Ungguh Basa) is not used well. Even, before the 2nd world war the high class of Javanese society used to shift from Javanese language to Malay language (or Bahasa Indonesia) or Dutch language to avoid using their regional language and absolve themselves from the politeness of using the regional language. Later, in the 1950s most of young generation did not use the speech level. In this decade Krama Inggil and Mudha Krama were scarcely used and in turn the variety of Wredha Krama and Kramantara were hardly spoken. Even, in Solo in the late of the 19th century the variety of Basa Kedaton was not spoken again (1991:4-5).

III.2. The Data Analysis

According to Mulyadi that apparently, in this 20th century the condition of Javanese language is undergoing a static or stagnant stage; it does not develop meaningfully although it is realized that Javanese language is still alive since in daily life this language is still practiced by Javanese. Even, it is more tragical when we notice some activities, such as seminar or congress on the Javanese language, held to overcome the Javanese language problem or to lift up the Javanese language function in Javanese society which spend much time, money, and energy and invite some national and international linguists. Those seminar or congress are considered irrelevant viewed from the activities' objectives in the attempt to lift up the Javanese language function since they are not done by using Javanese language but Bahasa Indonesia in their discussions. Seemingly there is an anxiety among the participants and the presenters of the seminar or congress if the discussions had been done in Bahasa Indonesia that they would have got some difficulties eventually. Marcel Bonef of the French Research Institution in the Javanese Language Congress held on July 15th-20th, 1991 stated that Javanese language is not prestigious to be spoken. Nationally it is fairly clear that the function of regional languages are not allowed to compete Bahasa Indonesia as a national language. Amid this such condition Javanese language is down functionally (Mulyadi in Adi Triyono, 1993:19-20). It is then very reasonable that a number of a language

community does influence the language continuity. If a number of the language community is decreasing, the number of the people who are interested in the language will decrease too. It can be seen that compared to the number of Javanese population which are approximately 60 millions people, based on some linguists there are only around 200 thousands Javanese writers who write Javanese articles in 6 Javanese language publications in Surabaya, Yogyakarta, and Solo. Even, right now there is no Javanese romances except several short stories in the publications (Sardanto Tjokrowinoto in Adi Triyono, 1993:9). This condition indicates that the number of the Javanese people who are interested in Javanese language is decreasing since there are only two hundreds thousands Javanese language writers of the sixty millions Javanese population. This condition is possibly caused by the few number of the Javanese language publications readers or subscribers so that the few number of the writers are considered enough to fulfill the readers or the subscribers' demands upon the Javanese publications. Consequently there are very few Javanese articles written to equal the number of the subscribers and readers.

Actually the static condition of Javanese language is caused by many complex reasons but in this study the writer merely presents some of the reasons based on what he gets from his representative respondents. Besides doing this ways, he also tries to relate the data available to some information in some books as well.

III.2.1. The Surrounding Society

It is not so surprising then if most of the young Javanese people living in Surabaya can not speak Javanese language, especially Krama Inggil and Krama Madya well and fluently. In general this condition happens since their surrounding environments, such as their families and schools, do not demand and push them strictly to master Javanese language well and correctly. The cultural changes taking place in Javanese society have made Javanese's Javanese sense fade too. Besides it seems that the golden age of the Javanese language has been over. Right now Javanese people do not regret being called as ora njawani (lost the ground on the Javanese sense). The fading Javanese sense on Javanese people is considered one of some reasons causing the stagnancy in Javanese language. This condition is aggravated by the modern Javanese parents who suppose that it is not important to teach their children Javanese language since the community which their children live in is one which speaks Bahasa Indonesia and not Javanese language.

Because of the weak demand to master Javanese language, as a result of this many young Javanese people are reluctant to study the language to be practiced everyday. In another side Bahasa Indonesia considered a single alternative language to communicate with another is used more so that the use of Bahasa Indonesia is increasing. Mastering Bahasa Indonesia is in turn important right now, especially for those who live in big cities such as Surabaya. According to the several

respondents that at present the older Javanese living in this city whom the respondents meet often speak Bahasa Indonesia rather than Javanese language. Because of this such condition, automatically they must speak Bahasa Indonesia to adjust themselves in their situational conversations which indirectly it will stimulate the respondents or the young Javanese people in Surabaya to leave behind Javanese language. It is true as stated above by Herry Mardianto that the community which young Javanese generation live in is not one which speaks Javanese language but Bahasa Indonesia. Besides, in their life Javanese people living in Surabaya do not live with another Javanese but live with heterogeneous society so that the use of Bahasa Indonesia is very important. Daniel S. Lev stated that in such cosmopolitan centers as Jakarta, Medan, Surabaya, and a few others, where the mixture of the population groups make it necessary to use Bahasa Indonesia (1972:124). It is different from the condition of Indonesian living in the villages which the population groups are commonly still homogeneous. In the villages the citizens are demanded to master and speak their own regional languages well and correctly since the languages are considered the only one language to communicate with the others. They speak the languages everyday. Meanwhile, in the case of Javanese society, in the villages generally Javanese still keeps Javanese language well since it is the medium of the daily communication with the others. Then because of the low demand of their environments to master

Krama Inggil and Krama Madya, consequently, young Javanese do not try to learn them seriously to be used in their formal communication. Many respondents also reason that other activities such as doing some activities at their schools, offices, organizations and so forth, cause them get tired after arriving at home. They said that devoting attentions on those activities is also important to make friends and train themselves to manage an organization. They suppose that they do not have much extra or intensive time to study the language. As if their statements indicate that psychologically they do not have a strong will to study Javanese language by paying attention to another activity more. This condition is aggravated by the high tolerance of their societies not to push young Javanese to master the language well.

According to the data, the writer also finds that the young Javanese people tend to use Bahasa Indonesia rather than Krama Inggil and Krama Madya. However, they actually wish to speak Krama Inggil and Krama Madya when they are communicating with the respected or superior people and with someone as their age. Inasmuch as their Krama Inggil and Krama Madya are not so good, even considered bad, and they often make some mistakes in speaking them so that they think using Bahasa Indonesia is the safest way to anticipate in order not to hurt their interlocutors' feeling and to respect for the others. In Javanese society speaking Ngoko to the older Javanese people is considered impolite or even rude. Several

respondents assert that to avoid being called 'ora jawa' (impolite or rude), they speak Bahasa Indonesia.

Table 2 The Preferred Language In A Communication

Language	The Interlocutor	
	The Respected	The Same Age
Bahasa Indonesia	35	28
Krama Inggil	6	
Krama Madya		13

Many Javanese respondents choose Bahasa Indonesia to communicate with the respected Javanese people, to substitute the function of Krama Inggil, and with the same age Javanese people who are not close to the respondents, to substitute the function of Krama Madya. In the table above it is found that there are only 6 respondents who speak Krama Inggil to the respected Javanese people and 13 ones who speak Krama Madya to the same age Javanese people to whom the respondents are not close. The table also tells us that the dominant use of Bahasa Indonesia by young Javanese people living in Surabaya indicates that a beginning shift is taking place in Javanese language. The use of Krama Inggil and Krama Madya which must be used among Javanese people, based on the Javanese culture and custom, are now shifted to the use of Bahasa Indonesia by young Javanese people living in Surabaya

dominantly. The degree of the respondents' mastery on the Javanese language is also a determinant of the shift. When we see over table 1 on the page 31, it is clearly understood if the most respondents can not speak Krama Inggil and Krama Madya in their communication since there are only a few respondents who can speak Krama Inggil, there are 6 ones, and Krama Madya, there are 7 ones. Although the all respondents' parents can speak Krama Inggil, Krama Madya, Ngoko, and Bahasa Indonesia well but their mastery do not influence the most respondents' mastery on Javanese language.

III.2.2. The Teaching At Home

Table 3 The Parents' Action In Teaching Javanese Language

Number	Action	
	Yes	No
	6	35

The table above shows us that 35 of the 41 Javanese respondents are not taught by their parents to master Javanese language well while there are only 6 respondents who assert that their parents still teach them the Javanese language. Based on the data on the table, it indicates that seemingly a beginning shift has been taking place in Javanese language. The teaching of Javanese language by parents at home is considered unnecessary again. The modern Javanese parents' reluctances

to teach Javanese language to their children implies that functionally Javanese language has lost its power to be a language which is proper or deserved to be mastered by young Javanese based on the Javanese culture and custom and a properer language, it is Bahasa Indonesia, has changed Javanese's position in this modern era. A phenomenon happens in our society that at present Javanese language is, for instance, not spoken to do interview in the respect of recruiting a new employee. It must be done in Bahasa Indonesia or even in English. It is very different from what happened when the Javanese language reached its toppest power long time ago at the moment of the Javanese kingdoms' power. At that time to apply an official job to the kingdoms, the Javanese mastery was, of course, a main condition which had to be possessed by the Javanese applicants. Referring to this condition, apparently the golden age of the Javanese language has been over.

The parents' attitudes not to teach their children Javanese language seriously are supported by their habit of speaking Bahasa Indonesia . When the respondents are asked about the use of Bahasa Indonesia and Javanese language by their parents, 5 respondents say that their parents speak Javanese language more than Bahasa Indonesia. Meanwhile, 19 ones state that their parents speak Bahasa Indonesia more and 17 respondents state that their parents speak Bahasa Indonesia and Javanese language equally.

Table 4 The Comparison of The Use of Bahasa Indonesia and Javanese Language by The Parents at Home

Number	Frequency In Bahasa Indonesia		
	More	Equal	Lesser
	19	17	5

The parents' preference in speaking those languages indirectly results in the respondents' mastery of Bahasa Indonesia and Javanese language.

Table 5 The Respondents' Preference of the Language Spoken at Home

Number	Bahasa Indonesia	Javanese Language
		24

Referring to the table above, it can be concluded that Bahasa Indonesia is used more than Javanese language at home. From the all respondents there are only 17 young Javanese who practice Javanese language at home. It means that to communicate with another member of their family, the young Javanese use Javanese language but the kind of the Javanese language speech level spoken is the lower level of Javanese language or Ngoko. Here, although the writer does not count the exact number of the respondents, he just finds several respondents who practice Krama Inggil to communicate with their parents and Ngoko to speak with

their brothers or sisters. The rest of the respondents assert that they prefer speaking Bahasa Indonesia to Javanese language. Although in the interview they said that they still practice Javanese language but the frequency is quite low. Bahasa Indonesia is dominant in their daily communication at home.

Several respondents said that at home their parents also scarcely speak Krama Inggil and Krama Madya to their guests. Here, the respondents often see that their parents are about to speak Krama Inggil, Krama Madya, and Ngoko if only they visit their families or relatives in the villages, such as in the event of Idul Fitri and another family program. When they have Javanese guests whether they are respected or the same age ones, they speak Bahasa Indonesia more. Unconsciously their habits of speaking Bahasa Indonesia more than Javanese language are supposed by them as the internalization process of Bahasa Indonesia. It means that indirectly they have taught them Bahasa Indonesia.

Later the writer interviewed some respondents living in his surrounding area why they prefer accustoming their children Bahasa Indonesia to Javanese language. Several of them said that this way is done to prepare their children if someday they go to Kindergarten. They hope that their children will not get shocked with the language instructed at their schools which it is Bahasa Indonesia.

III.2.3. The Teaching At School

Realizing the functional condition of the Javanese language which is replaced by Bahasa Indonesia, it is natural if it is difficult to teach the language in the Elementary and Junior High School. Even, in formal education the lesson of Javanese language is not considered important by the students since the grade of the Javanese language lesson is not one of a student's main condition to pass. It is not a passing grade for a student. Consequently, many Javanese students are not interested in studying the language so that they can not practice the Javanese language in a communication eventually. This situation is aggravated by the teacher's skill on Javanese language. Many Javanese language teachers do not have proper knowledge on Javanese language so that consequently the Javanese language lesson which is taught at school is not maximum to be understood. Siman Widyatmanta said if a teacher with a poor knowledge on Javanese language has to teach, it will result in a broken Javanese language for the students (Siman Widyatmanta in Adi Triyono, 1993:31) The problem of the hard teaching on Javanese language is caused by the language itself; the stratification in Javanese language as explained later and the parable words between Bahasa Indonesia and Javanese language.

Table 6 The Opinion Towards The Javanese Language Teaching at School

Number	Degree	
	Applicable	Unapplicable
	2	39

This table tells that most of the Javanese respondents, even almost all of them, think that the Javanese teaching at school is not sufficient to practice Javanese language every day. There are only 2 respondents of the total number of 41 ones suppose that the Javanese language which they got at school is applicable. They still need a longer and deeper Javanese language lesson. But when they are asked in the interview whether the Javanese language lesson is necessary added if they were still students of the Elementary and Junior High School, they said that it is not necessary to add the lesson since the lesson is considered boring for them.

The teaching system can also result in the degree of the students' understanding. If the system is not good, the result of the students' understanding will not be good or low. In addition, if the degree of the difficulty to study a language is high, surely the interested people of the language will be decreasing in the respect of number. These such conditions above may have created a difficulty for young Javanese people living in Surabaya to study Javanese language.

Even, in the formal education at school the lesson of Javanese language is not cared a lot. Consequently, many Javanese students are not interested in studying the language and they get nervous to practice the language in a communication eventually. If a teacher with poor knowledge on Javanese language is pushed to teach, it results in a broken Javanese language for the students (Siman Widyatmanta in Adi Triyono, 1993:31).

III.2.4. Sociocultural Change

Further it is also explained by Herry Mardianto that if the cultures in a society are shifted to new ones and a language can not cover the new values of the new cultures, surely the language will be left behind by the supporters of the language. This condition is also undergone by Javanese language. If Javanese language can not cover and represent some of the new sociocultural terms in Javanese society with a new culture, surely Javanese language will be left behind and changed into a properer language. For Javanese people who have a strong nationality of Indonesia , the proper language to change the Javanese language supposed unproper to cover the new sociocultural terms is Bahasa Indonesia. The functional decline of Javanese language is caused by the continuous narrowing understanding on the Javanese vocabulary ; the teaching on the language which does not have a good guided line; the jealousy or even the shyness of the older Javanese people towards the young Javanese people's to renew the use of Javanese

language vocabulary maximally ; and the Javanese language becomes a second language that Indonesian must use Bahasa Indonesia as a national language (Herry Mardianto in Adi Triyono, 1993:17).

In addition, Widodo adds that many modern Javanese parents prefer Bahasa Indonesia as their daily language at home and ignore Javanese language. They feel proud if their children speak Bahasa Indonesia with them at home and not speak Javanese language with a correct unggah-ungguh basa (Adi Triyono, 1993:37). Psychologically, many Javanese parents suppose that Javanese society is a feudal or an old fashioned one so that they gradually leave behind some Javanese cultures, including the use of Javanese language and eventually they only speak Bahasa Indonesia every time and everywhere. Javanese language as part of Javanese cultures also undergoes this condition. It is gradually left behind by Javanese people. Eventually they speak Bahasa Indonesia more.

III.2.5. The Javanese Language

Many vocabulary in Javanese language and Bahasa Indonesia are similar but having different meaning. For instance, the word senjata in Bahasa Indonesia must be translated into gegaman [ǰəǰaman] since senjata [sɛnʤata] in Javanese language means a rifle, rencana in Bahasa Indonesia must be translated into rancangan [rɑntʃɑŋɑn] since rencana [rɛntʃɑnɔ] in Javanese language means an obstacle or a danger, and mengusir in Bahasa Indonesia must be translated into

nundhung [ꦒꦸꦤ꧀ꦝꦸꦁ] since ngusir [ꦒꦸꦱꦶꦂ] in Javanese language means doing a duty as a coachman. Referring to the above explanation the sentence of *The man carries a weapon* (English) or *Orang itu membawa senjata*, the idea of weapon or senjata has two meaning in Javanese language; they are gegaman or senjata so that the sentence above can be translated into *Uwang iku nggawa gegaman* [ꦸꦮꦁ꧀ꦲꦶꦏꦸꦒꦒꦮꦠꦒꦒꦩꦤ] which means the man carries a sword, a kris, or a sickle but if the man carries a rifle or a gun, the sentence must be *Uwang iku nggawa senjata* [ꦸꦮꦁ꧀ꦲꦶꦏꦸꦒꦒꦮꦠꦱꦺꦤꦗꦠꦚ]. Besides, in Javanese language many words have the same meaning but different in sense. The idea of I (English) or aku and saya (Bahasa Indonesia) which refers to the first person singular, in Javanese language it can be aku [ꦲꦏꦸ], kula [ꦏꦸꦭꦏꦸ], and dalem [ꦢꦭꦩꦩ] which are respectively Ngoko, Krama Madya, and Krama Inggil. In Bahasa Indonesia the idea of aku, kula, and dalem is only aku or saya without caring for the status or the familiarity between the speaker and the interlocutor. Because of these conditions then, many students do not master Javanese language well.

Many Javanese respondents get confused with the speech levels which have many various different vocabulary. Each has its own vocabulary. Which word belongs to the word of Krama Inggil, Krama Madya, and Ngoko are confusing them and create a difficulty to them to study Javanese language. Besides, the problem on

when and how each is used is confusing them too. For instance, the idea you has three forms kowe [k^ow^e], sampeyan [s^am^pe^jaⁿ], and panjenengan [p^an^aj^en^en^an^an], the word going has arep [a^ra^p], ajeng [a^aj^en^g], and bade [b^ad^he], the word to eat has mangan [m^an^an], neda [n^ed^he], and dahar [d^ha^ha^r], and so forth for their Ngoko, Krama Madya, and Krama Inggil respectively. According to them, these sorts of divisions create a difficulty to study Javanese language well.

Table 7 The Difficulty of Studying Krama Inggil and Krama Madya

Number	Degree	
	Difficult	Easy
	28	13

The table shows us that there are many young Javanese people living in Surabaya think that it is difficult to study the Javanese language well, especially Krama Inggil and Krama Madya. It is in turn reasonable that the degree of the difficulty to study Krama Inggil and Krama Madya is caused by the respondents' own personal problem, the teaching system of the language, and the language itself. The reluctance another activity, for instance joining an organization, can also create a difficulty to study the language. If one is not highly interested in studying a language, of course one will get a difficulty further. The interest will determine

one's success to study a language. The more one is interested in studying a language, the easier one studies the language.

Many young Javanese people as the representative respondents often get confused with the unggah-ungguh so that they also often make some mistakes in practicing the language.

Table 8 The Difficulty of Speaking Krama Inggil and Krama Madya

Number	Degree	
	Difficult	Easy
	35	6

Based on the table, we can conclude that the number of the Javanese respondents who suppose that it is difficult to speak Krama Inggil and Krama Madya are 35 ones while 6 ones suppose that it is not difficult to speak the both varieties in the Javanese language. The mistakes in speaking which the respondents often make constitute their consideration why they suppose that it is difficult to speak the Javanese language well. In addition, the various words or unggah-ungguh basa which have their own uses are really confusing and often create a difficulty for the respondents. Referring to the data above, it can be concluded that there are two possible reasons why young Javanese people are not able to speak Javanese language well. First, the young Javanese people are not taught the speech level or

unggah-ungguh basa correctly. This signifies that the use the speech level or unggah-ungguh basa is not paid attention carefully by young Javanese people. Second, many modern Javanese parents ignore Javanese language and prefer speaking Bahasa Indonesia. Indirectly it shows us that a cultural change is taking place in Javanese society.

III.2.6. The Opportunity

If we examine the Surabaya condition in the respect of using language, the use of Bahasa Indonesia is more dominant than Krama Inggil or Krama Madya for young Javanese people. Besides, it is hard to find books, magazines, and newspaper in Javanese language at present. The minimum opportunities given to the young Javanese do determine their abilities to master Javanese language. The more use of Bahasa Indonesia than Javanese language and the limited Javanese language publications number constitute indicators of the minimum. Consequently, young Javanese people living in Surabaya are not accustomed with the language.

Here, the writer also gets the data of the SPG students in Yogyakarta on the Bahasa Indonesia problem. Based on the result of the Team Proyek Penelitian IKIP Yogyakarta's research, it was found that the weakness of SPG students in mastering Bahasa Indonesia is caused by the minimum or limited opportunities given to speak Bahasa Indonesia outside of the class and the lack of interest of the students in reading books or magazines in Bahasa Indonesia (1974:28). It can be understood if

the SPG students' Bahasa Indonesia are not so good since the use of Javanese language in Yogyakarta is still dominant. Its citizens still keep the language very well.

III.2.7. The Publications

Next to the above reasons the additional ones are still found, according to Sardanto Tjokrowinoto that Javanese language does not develop meaningfully because of the following conditions. First, many writers are reluctant to write articles in Javanese language. Second, many Javanese readers do not eager to buy or subscribe Javanese publications. Right now Javanese are merely able to get 4-5 magazines in Javanese language published in Surabaya, Yogya, and Solo. They are **Djaka Lodang, Mekar Sari, Panyebar Semangat, Jaya Baya, and Praba**. Third, young Javanese people are not interested in Javanese language. Fourth, many Javanese families have missed their Javanese sense and do not get ashamed to be called *ora njawani*. Fifth, Javanese lesson at school does not determine the students' graduation to the following year; although the students' grades are bad, they still graduate by a condition the other lessons of theirs are good (Sardanto in Adi Triyono, 1993).

According to Khairil Anwar in his book entitled **Indonesian The Development and Use of A national Language**, the minimum quantity of the writings in the regional languages are caused by the young people themselves. The

fact is that younger people are not interested enough in promoting their regional languages as compared with their concern to master and cultivate Indonesian. When they come to write, they normally prefer to do so in the national language (1980:139).

III.2.8. The Influence Bahasa Indonesia

What the writer describes in the previous discussion are the reasons why the young Javanese people tend to use Bahasa Indonesia than Krama Inggil and Krama Madya in the formal communication in the point of the young Javanese people and Javanese language view. Meanwhile, if it is viewed from the point of Bahasa Indonesia view, we will get a description as the following. Imam Syafi'ie says that as a national language, Bahasa Indonesia has been almost used in so many speech communities throughout Indonesia. This happens because of the government's role, as the manifestation of the article 36, chapter XV of the 1945 Constitution, in spreading out the use of Bahasa Indonesia through the instruction of using Bahasa Indonesia in all governmental institutions, requiring the government employee candidates to master Bahasa Indonesia, making the intensive broadcast of the correct Bahasa Indonesia teaching in the television and radio, providing the special column to the correct Bahasa Indonesia teaching, and making the program of the newspaper in the village successful (1990:14-15). Because of the government's role

and program, it enables Bahasa Indonesia to be used throughout Indonesia increasingly then young Javanese also use in the daily communication.

Moreover, we have known that Bahasa Indonesia is unstratified one. It does not have a speech level as Javanese language so that it can be used to communicate to all kinds of people without caring for the status and the familiarity. According to Pride and Holmes that Indonesian's attainment of widespread use in less than a generation is due to the fact that Indonesian is an easy language to learn (1972:128). Because of the widespread and easiness of studying Bahasa Indonesia which does not have a speech level as Javanese language and of the open-characteristic of Bahasa Indonesia to adopt many new sociocultural terms to enrich its vocabulary and the government's role to spread out Bahasa Indonesia, many young Javanese living in big cities such as Surabaya leave behind and tend to shift from Krama Inggil and Krama Madya to Bahasa Indonesia.