

CHAPTER II

GENERAL DESCRIPTION OF THE OBJECT OF THE RESEARCH

2.1. SMA I Ponorogo as A Bilingual Society

SMA I Ponorogo is a favourite senior high school in Ponorogo. It is popular for its smart students and its senior teachers.

Students of SMA I Ponorogo come from different social classes. They registered to SMA I by using their junior high school *DANEM* (the list of the result of national exam). So, their admittance depends on their grades and not on their social status.

All of the students are Javanese. Most of them live and grow up in Ponorogo. There are also many students from outside of Ponorogo, such as from Pacitan, Wonogiri and Trenggalek. But all of the regions above border on Ponorogo, so their language is almost the same as the language used in Ponorogo. If there is a difference, the difference is not significant. Beside, the number of students from outside of Ponorogo is just small, so they do not influence the style of language used by other students.

All of the teachers are also Javanese. Most of them are the natives of Ponorogo. They are also Javanese Indonesian bilinguals. When they teach in the classroom they use Indonesian as the medium. But, they sometimes switch

from Indonesian to Javanese. In this case they use '*ngoko*' style because the addressees are students. But when they talk to their students outside of the classroom they often use Javanese. They usually use Javanese also when they talk to other teachers, except to new teachers who are not close to them yet. When the writer visited the school canteen, the writer found them using '*ngoko*' in their conversation. And when the writer visited the head master's room, she met a teacher speaking in '*krama inggil*' to him and vice versa. So they tend not to use Indonesian if they do not speak in a forum.

2.2. Students' Language Varieties

As the writer mentioned in chapter one, students of SMA I Ponorogo are bilingual. They can speak in Javanese styles and Indonesian. Of course they do not use all of these language in all situations, but they choose the most appropriate language for every situation.

2.2.1. '*Ngoko*' Style

'*Ngoko*' style is the most informal style of Javanese. It is usually used in informal situation between two or more speakers who are close to each other. It is also used by older people to younger ones or higher class people to lower class people. Students acquired '*ngoko*' since their childhood. Everyday they use it in their conversation with their friends at the school or in the neigh

bourhood. There are also many students who use *'ngoko'* to talk to their parents or older people in their family, but not to older people outside their family because it is considered as taboo or impolite.

2.2.2. *'Krama Madya'* Style

'Krama madya' style is less informal than *'ngoko'*. It is usually used in informal situations between people who are not so close to each other. Older people of the same age or the same social class use to use *'krama madya'* style. Young people of the same age rarely use *'krama madya'* in their conversation. They usually use it when they talk to older people from lower class group, for instance their house attendant, vegetable seller, etc. But in certain region such as Tosari Kecamatan Kota Ponorogo, there is a tendency for children or young people to use *'krama madya'* when they talk to each other.

Students start to acquire *'krama madya'* when they enter elementary school. At that time they learned when to use *'ngoko'*, when to use *'krama'*, and the norms of language use.

2.2.3. *'Krama Inggil'* Style

'Krama inggil' is the most formal style in Javanese. It is considered as the most polite style. It is usually used if someone talks to respected persons such as their parents, teachers, older people, etc. So, whenever

someone uses '*krama inggil*' it means that he or she respects the addressee. Using '*krama inggil*' to older people is a norm. If a speaker disobeys this norm, he will be taken for impolite which is called '*ora ngerti unggah-ungguh*' in Javanese.

The use of '*krama inggil*' is related to many factors. Hari Mulyono, in his work, stated that the factors are :

a. The relationship between participants. The relation that determine the use of '*krama inggil*' are :

1. They are not closely related. There is a gap between them.
2. There is a more respected person between them.
3. They have different age.
4. They have different social status.

b. The presence of the third person.

If there is a third person presents, the speakers need to change to '*Krama inggil*' (with purpose) :

1. To show that the speaker should respect the addressee.
2. To show that the speaker is a polite person.

c. Speaker's emotional situation.

If a speaker is being angry, he usually does not use '*Krama inggil*' except if he is trying to conceal his anger.

d. The characteristics of the speaker.

A rude person does not use '*Krama inggil*'.

e. The purpose of the use of the language.

A speaker usually does not use '*Krama inggil*' when he tells story about animals.

The use of '*Krama Inggil*' is characterized by the use of (Mulyono, 1991) :

1. '*Krama inggil*' vocabulary if there is the '*Krama inggil*' form.

2. '*Krama*' affix is it has its form in '*Krama*'. For examples :

a. affix *-nten* :

dina (ng) , *dinten* (kr) 'day'

sapa (Ng) , *sinten* (Kr) 'who'

b. affix *-os* :

rasa (Ng) , *raos* (Kr) 'taste'

dadi (Ng) , *dados* (Kr) 'to be'

3. '*Krama inggil*' words that indicate the respect to either addressee or someone who is being talked about. If there is no form in '*Krama inggil*', '*Krama madya*' word is used. If there is no form either in '*Krama inggil*' or in '*Krama madya*', '*Ngoko*' word is used.

To clarify the statement above, it is important to know the classification of Javanese lexicon (Mulyono, 1991 : 10) :

1. Neutral Word

Neutral word is a word which has 'Ngoko' form only. So, such word does not have 'Krama madya' or 'Krama inggil' form. For examples.

Buku 'book', *kursi* 'chair', *kertas* 'paper'.

2. Words which have 'Ngoko', 'Krama madya' and 'Krama inggil' form. For examples :

a. *mlaku* (Ng), *mlampah* (Krm), *tindak* (Kri) 'to walk'

b. *klambi* (Ng), *rasukan* (Krm), *ageman* (Kri) 'clothe'

c. *aku* (Ng), *kulu* (Krm), *dalem* (Kri) 'I'

3. Words which have 'Ngoko' and 'Krama madya' only. So they have no 'Krama inggil' form. For examples :

a. *larang* (Ng), *awis* (Krm) 'expensive'

b. *jero* (Ng), *lebet* (Krm) 'deep'

c. *sawah* (Ng), *sabin* (Krm) 'field'

4. Words which have 'Ngoko' and 'Krama inggil' form only.

For example :

a. *sirah* (Ng), *mustaka* (Kri) 'head'

b. *nulis* (Ng), *nyerat* (Kri) 'to write'

c. *lambe* (Ng), *lathi* (Kri) 'lip'

'Krama inggil' usually starts to be acquired by the students at the kindergarten. In Ponorogo most of kindergarten use 'Krama inggil' as the medium in the class. It intends to make students obey the norms and politeness because 'Krama inggil' is identic to politeness. Children from higher class families begin to acquire 'Krama inggil' when they start to talk. High social class parents use to

teach their children to use '*Krama inggil*' since the children were still babies. The use of '*Krama inggil*' is a means of showing their prestige, so to keep their higher prestige they teach the norm of language use to their children as early as possible.

2.2.4. Indonesian Language

Another variety of language spoken by students of SMA I Ponorogo is Bahasa Indonesia. It is the national language for Indonesian people. It is used especially in formal situation. Exactly there are two styles of Indonesian language that are standard and non-standard Indonesian. Standard Indonesian is used in formal situation. Whereas non-standard is used in informal situation and usually mixed with Javanese.

Most of the students start to acquire Indonesian language when they were in elementary school. Indonesian, in this case, is used as the medium of educational instruction. For the first year students, teachers use Indonesian language and sometimes switch to Javanese to explain the meaning of Indonesian language to the students. Indeed, the government has suggested to use traditional language as the medium of education for the first to the third year of the elementary school (Suprpto, Prisma 1, 1989 : 64). In this case Javanese is used to help the students to understand the class program more easily.

The use of Javanese and Indonesian language is also determined by the function of each language. The government-sponsored seminar on national language policy held in Jakarta on 1975 has clarified the functions of Indonesian and traditional language as the following (in Alwasilah 1985 : 176-177, in Anwar 1980):

The functions of Indonesian language are :

1. the official language in state affairs
2. the official medium of instruction in educational institution
3. the official language of national level which is to be employed in carrying out the function of government, preparing and executing planning
4. the official language to be employed in the field of culture, science, and technology
5. the medium of communication between the provinces and the cultural groups.

Whereas the function of traditional language are :

1. the supporter of national language
2. the medium of teaching activity for the beginners in elementary school
3. the means to support the development of regional culture
4. the medium of communication between the members of the ethnic group.

2.3. The Javanese Norm

In a society, there must be norms that regulate their daily life. By obeying the norms, members of the society hope they can live in harmony.

Javanese society is known as a society which is rich in norms which are found among their members. A Javanese must obey these norms unless he will be called '*ora nja wa*' or '*ora nggenah*' (not know and understand the norms).

There are also norms regulating the language use in Javanese. Such norms have close relation to other norms which are found in Javanese society. The use of Javanese language with its norms will show the relationship of the speakers. The choice of style or words reflects the speakers status and application of the norms (Poedjosoedarmo in Mulder 1984 : 44).

Javanese norms oblige people to respect their parents, teachers, leaders, etc, because they give protection and education. Talking to such person, the Javanese people must use '*Krama inggil*' because the use of '*Krama inggil*' reflects the respect of the speaker to the addressee. When they talk to strangers they should also use '*Krama inggil*'.

Javanese norms also oblige an individual to be low profile (Mulder 1984 : 72). They are not allowed to show their superiority. They are not allowed to use '*Krama inggil*' form to refer to themselves. If they want to say '*I want to eat*', they do not say '*Dalem badhe dhahar*' but

'*Dalem badhe nedha*', because '*dhahar*' is used to refer to respected person. A Javanese person is permitted to use '*Krama inggil*' to refer to himself only if his addressees are his children or other small children to teach them to use '*Krama inggil*'. But children are not obliged to use it because children are taken for '*durung njawa*' (not understand yet) (Muler 1984 : 42). Therefore they are not obliged to obey the norms yet, but the parents must teach them to be good person who obey their norms.

In certain families, children are allowed to use '*Ngoko*' to their parents, but they must use '*Krama inggil*' form for verbs referring to or some things belonging to respected person (their parents). For example they can say '*Lho, paningale bapak kenek apa, Pak?*' '*What happen with your eyes, Dad?*'.

In this case, children use '*Ngoko*' style, but for the word meaning '*eye*' they must use '*Krama inggil*' style because it refers to father. They do not use '*mata*' or '*mripat*' but '*paningal*'.