CHAPTER III

GENERAL DESCRIPTION OF THE OBJECT OF RESEARCH

III.1. GEOGRAPHIC REVIEW OF KOTAMADYA MADIUN

Kotamadya Madiun that is located in the west part of East Java is near to Kotamadya Solo that is known as one of the central cities of Javanese culture. Kotamadya Madiun is divided into three Kecamatan. It is surrounded by several Kabupaten - they are Ngawi in the North, Ponorogo in the South, Nganjuk in the East, and Magetan in the West. Madiun is situated about 180 kilometres from Surabaya, the capital of East Java province. There are not so many industrial regions arround Madiun.

III.2. POPULATION

Kotamadya Madiun as one of eight Kotamadya in East Java has 182,178 population consisted of 43,892 families (Data Monografi Kodya Madiun,1991). As stated above there are three Kecamatan in Kotamadya Madiun - Kecamatan Taman, Manguharjo, and Kartoharjo. Among these three, Taman has the biggest number of population that is about 76,909. The writer takes Kecamatan Taman as sample since there are many representative samples there. Manguharjo is inhabited by 58,543 people and

Kartoharjo is by 45,726 people.

III.2.1. Religion

The religion of Kotamadya Madiun population varies into five religions and one belief to the Supreme God. Most of them hold the religion of Islam (+157,504) while the others are Christians (+15,515), Hindus (+2,826), Buddhists (+2,070) and a belief to the Supreme God (+1,382).

III.2.2. Source of Living

Most population of Madiun work as government employees (+33,503). About 10,116 people run a bussiness in trading, while only 3,406 people work as farmers and about 1,920 as small industries' craftsman. The rest work as employees in building construction and transportation.

III.2.3. Education

Concerning with the grade of education the population of Kotamadya Madiun is divided into universities graduates (+26,274), SLTA graduates (+27,460), SLTP graduates (+30,156), SD graduates (+49,477) and about 17,102 of the population are not graduated from school yet. While about 37,513 of the population do not go to

school yet. If we see from the data there is about 32% of Madiun population that can be considered as educated people.

III.2.4. Age

Since the writer includes the limitation of age in taking the respondents, especially for the children, she will describe the composition of Kodya Madiun population according to their age. The most dominated composition of age in Kodya Madiun is the age of fifteen to nineteen years old (+22,969) and of more than fourty years old (+41,140). Let us see the following list for further information.

AGES	TOTAL NUMBER
0 - 4	17,190
5 - 9	20,453
10 - 14	22,071
15 - 19	22,969
20 - 24	17,241
25 - 29	11,631
30 - 34	13,022
35 - 39	14,014
40 -	41,140
Total	182,178

III.2.5. Language

Since most of Kotamadya Madiun population are Javanese (+60%) it is obvious that Javanese is the major language used in the city. It is used as a daily

means of communication and as their mother tongue. While only 30% of the population speaks Indonesian and the rest (about 10%) speak other languages such as Chinese and Indian because they are from foreign countries.

III.3. LANGUAGE CHOICE

In a society there can be several languages used as means of communication. So, we can not avoid the fact that there are also choices in using language. Khaidir Anwar said that "in sociolinguistics study, it has been found that generally people use certain language because they follow certain pattern (1990:41)". Most of Middle Class-Madiun families are Javanese. As bilinguals they master Javanese - their mother tongue - and Indonesian - their national language.

In this thesis the writer only focuses on the language choice between Javanese (with its three main levels) and Indonesian used by children and their parents in Madiun families. The writer will not pay attention to the code-switching and code-mixing since they are usually occured in an event of communication. As stated by Nababan that:

> Code-switching is the mixing of elements from two languages or varieties of the same language in a

unit of communicative event or in a sentence without the sociocultural and situational influence (1984:8)

Muriel Saville-Troike also said that *code switching* is the changes in languages or variety of the same language within a single speech event (1984:61).

The writer tries to analyze the pattern of language choice used in relation to the four components of Hymes' **SPEAKING** and also investigate what make children and their parents choose to use one language rather than another one in a given instance. There is also possibility for them to use both languages - in this case javanese and Indonesian, but the writer see from their choice not the mixing of them. As stated by Gumpertz, Parasher, Hill and Hill in **The sociolinguistics of Society** by Ralph Fasold that:

> Code-mixing, where pieces of one language are used while a speaker is basically using another language. The language 'pieces' taken from another language are often words, but they can also be phrases or larger units (1984:180).

So, it is unnecessary for the writer to analyze the mixing but she will focuses on the kind or variety of language the respondents used. One language might be the language of the home. However, another language might be used inside the home in certain condition such as when the third persons are present and the topic of conversation is changed.

III.3.1. JAVANESE

What is meant with Javanese is the regional language mostly used in East and Central Java. In Javanese there are many etiquette systems or rules that should be obeyed by its users. It is nearly impossible, in Javanese, to say anything without indicating the social relationship between the speaker and listener in terms of status and familiarity. Basically Javanese has three main levels. They are Krama, Madya, and Ngoko - the high, middle, and low levels of Javanese (C. Geertz in J.B. Pride and J. Holmes, 1972:171). Each sentence in Javanese shows certain speech level. Wardono and Murtasim (1992:20) conclude that there are actually six varieties of Javanese levels but only the three of them are commonly used in society. Those three main levels can be divided into the following description.

1. NGOKO LEVEL is the lowest level of Javanese. It is usually used among close friends or intimate persons and divided into two kinds:

    a. **Ngoko lugu**

    all of its words are ngoko. It is usually used among close friends or to a younger person.

    b. **Ngoko andhap**

    It can be said as polite ngoko. Its words may consist of Ngoko or Krama and ngoko words.

2. **MADYA LEVEL** is the middle level of Javanese. It is divided into three kinds:

   a. **Madya ngoko**

   Its words can be Madya, Ngoko, and Krama words.

   b. **Madyantara**

   Its words can be Madya, Ngoko, and Krama words for pronouns.

   c. **Madya krama**

   Its words are the same as Madyantara but it uses Krama Inggil for the term of address.

3. **KRAMA LEVEL** is the high level of Javanese. It is divided into five kinds:

   a. **Mudha krama**

   It can be used to any people and usually used by younger person to an older one.

   b. **Kramantara**

   Its words are all Krama. It is usually used by an older person to a younger one.

   c. **Wredha krama**

   It is the same as kramantara but for the prefixes and suffixes use Ngoko words.

   d. **Krama inggil**

   This level is the same as mudha krama but more polite since it is used to an older person.

e. **Krama desa**

This level is usually used by villagers. There is only a few number of people that still use this level.

Among those levels, only the Ngoko, Madya krama, and Kra-ma Inggil levels that are still used in Javanese society.

III.3.2. INDONESIAN

Indonesian as the national language of Indonesian people is mastered as the second language. Most people learn it at school. Mansoer Pateda said that "national language is the language used by a country to communicate each other among its population (1990:72). As a national language, Indonesian is used as medium of instruction in all educational institutions.

CHAPTER IV

PRESENTATION
AND ANALYSIS OF DATA