

Javanese Identity in Today's Society: Exploring the Influence of Javanese Language on Javanese Identity

SAID Dewi Pangestu*

(Abstract)

Language and society are closely intertwined and can influence each other. Indonesia is a unitary country with a diverse culture and local languages. Despite this linguistic diversity, Indonesian has served as a unifying language. This article discusses the current attitudes of Javanese people towards the Javanese language within the context of societal changes. The research involved questionnaires, interviews, and recordings of several Javanese conversations. The study findings indicate that while most participants believe they uphold a solid preservation of the Javanese people's identity, signs are pointing to the potential erosion of the Javanese people's identity, particularly in the quality of language usage among the participants. The preservation of Javanese people's identity is closely tied to the Javanese language skills and attitudes, emphasizing the need to take action to protect it. The findings of this research can inform policies related to language education, cultural identity, and the development of language preservation and promotion strategies.

Keywords: Language, society, Javanese attitude, Javanese language.

1. Introduction

Language is a vital means of transmitting cultural knowledge from one generation to the other. Through language, individuals can learn about their community's history, traditions, values, and beliefs. This knowledge transfer ensures that essential cultural elements are passed down to future generations. Furthermore, language significantly shapes how individuals perceive the world around them. It can influence how they view themselves, their relationships, and their societal place. Therefore, language is not just a tool for communication but also a powerful instrument for shaping and preserving cultural identity (Reid & Ng, 1999).

Indonesia is known for its diverse local languages spoken throughout the archipelago. Despite this diversity, the Indonesian national language serves as the unifying medium for communication and governance, which has significant societal impacts. The Indonesian language has created a sense of national unity and identity among Indonesia's diverse communities. The influence of the Indonesian language is especially evident in the education system, where it serves as the primary medium of instruction in most schools. Students are required to learn it

* The Graduate School of East Asian Studies, Yamaguchi University

as a second language. The aim is to promote Indonesian as the national language to strengthen national unity. However, this widespread use of the national language has led to a potential threat to the survival of Javanese, one of Indonesia's significant regional languages (Foulcher, 2012; Hobsbawm, 2012).

Recent studies have indicated that the Javanese language is facing particular challenges and a potential decline in usage (Fitriati, 2023). This raises a critical question about the current state of the Javanese language and whether the Javanese community has abandoned or retained Javanese in response to the prevailing social conditions. Javanese language is known for its cultural heritage and has played a role in shaping the identity of the Javanese people over the years. Therefore, the potential decline of this language could result in a loss of Javanese people's identity. It is essential to gain an in-depth understanding of the identity of the Javanese people through the Javanese language in today's society by comparing people's attitudes towards the Javanese language and the actual conditions of its use in society. This comparison is crucial because identity is closely related to language proficiency and social adaptation (Amalo, 2022).

Identity is commonly defined as the distinct characteristics that define an individual or group. According to Carter (2013) and Simon & Trötschel (2010), identity comprises differences and similarities. This conceptual framework suggests that social identity is established when individuals identify with the similarities shared within a specific social group, creating a different identity that sets them apart from other groups. These shared similarities foster a sense of belonging, solidarity, and unity among group members. For example, within the Javanese community, the Javanese language plays a significant role in enabling seamless communication and reinforcing their collective identity. However, with the increasing exposure to external languages and influences within the group, concerns about the future of the Javanese language and its role in preserving the Javanese people's identity are growing.

Several studies have been conducted to investigate the Javanese language as a Javanese people identity. Among the studies conducted on the Javanese people's identity through the Javanese language, two notable research works were undertaken by Setiya et al. (2019) and (Amalo, 2022). Setiya, et al.'s research focuses on preserving the Javanese language as the Javanese people's identity in the digital era, particularly on using digital platforms such as YouTube to promote and preserve the language and the efforts of content creators to popularize it. On the other hand, this article concentrates on the fundamental aspects of identifying Javanese people's identity by examining today's attitudes and usage of the Javanese language.

On the other hand, Amalo's (2022) research explores the relationship between Javanese language, social identity, and habitus in a multicultural setting. The study emphasizes preserving the Javanese language and its impact on social interaction and cultural identity. Although this research examines the Javanese language as Javanese people's identity, it is limited to literature studies. In contrast, this article aims to provide more in-depth information on the

Javanese language as Javanese people's identity by utilizing first-hand data through questionnaires, interviews, and conversations with some Javanese. Therefore, the data used in this research can provide more accurate information regarding the topic at hand.

All these articles show that the study of language as people's identity has remained a significant area of research over the years. Scholars and researchers have dedicated their efforts to investigating this topic. However, there is still much more to learn, such as how the Javanese language is preserving the identity of the Javanese people. Therefore, this research aims to explore the attitudes of Javanese society towards the Javanese language and understand to what extent social change has influenced the use of the Javanese people's mother tongue. The objective is to gain insight into how the Javanese society values the Javanese language and how it is used in different social contexts. This study hopes to contribute to understanding the relationship between language, maintaining community identity, and its connection to social change by exploring these factors.

2. Frame Work

The Javanese language is well-known for its strict rules that govern the selection of appropriate lexicon and level of speech for a given situation. This means specific lexicon and phrases may be considered more appropriate or respectful depending on the context and the listener. These rules are deeply ingrained in Javanese culture and crucial for effective communication. These rules will be explained to provide a comprehensive framework for this study.

2.1 Javanese Lexicon

The Javanese language has a complex vocabulary that reflects the cultural and social dynamics of the Javanese community. It is structured hierarchically, using different terminology levels for different societal settings. Additionally, the Javanese lexicon includes a unique set of terms (Hardiyanti et al., 2021; Indarti, 2022) for sacred or significant objects, practices, elders, and children within the community. There are three levels of Javanese vocabulary: Ngoko, Krama Madya, and Krama Inggil. Table 1 gives an example of a Javan lexicon.

Table 1: Javan Lexicon

Ngoko	Krama/Madya	Krama Inggil	Meaning
<i>mangan</i>	<i>nedha</i>	<i>dhahar</i>	eat
<i>tuku</i>	<i>tumbas</i>	<i>mundhut</i>	buy
...			

The most casual form, Ngoko, is used when speaking with friends, colleagues, and family. It promotes comfort and ease of understanding (Jaeni, 2019). Krama Madya, on the other hand, balances the informal Ngoko with the formal Krama Inggil. This maintains respect and

harmony in different social contexts, such as the public service sector. Krama Inggil, known for its formality and politeness, is used to communicate with parents, elders, or someone higher in status. Krama Inggil is influenced by affixes like dipun-, -ipun-, and -aken, which are essential in conveying politeness and respect in Javanese culture. The choice of a lexicon depends on affectivity and social hierarchy (Suhandano, 2020). This influences the proper use of language in Javanese society.

In addition to the commonly used lexicon in society, Sasangka (2010) has categorized the Javanese lexicon into six forms: Ngoko, Madya, Krama, Krama Inggil, Krama Andhap, and Neutral. Table 2 below shows the form of each lexicon.

Table 2: Javan Lexicon by Sasangka (2010)

Ngoko	Madya	Krama	Krama Inggil	Krama Andhap	Neutral	Meaning
abang	-	abrit	-	-	-	red
Arep	ajeng	badhe	-	-	-	will
A weh	-	suka	atur	paring	-	give
-	-	-	-	-	cendhela	window
...						

The Ngoko lexicon is the most commonly used and is the foundation for other lexicons (Poedjosoedarmo et al., 2013). However, according to Table 2, it does not necessarily have equivalents in other forms. The Neutral lexicon is neutral and does not have any subtlety in pronunciation. The Madya and Krama lexicons are situated at an intermediate point on the politeness spectrum, with Krama being slightly more formal than Madya.

The Krama Inggil and Krama Andhap lexicons are considered the most polite in Javanese and are used formally when speaking to others. The Krama Inggil lexicon commands the highest respect and is used when addressing someone (Damariswara, 2016). However, it goes against Javanese cultural rules, prohibiting individuals from elevating themselves. The Krama Andhap lexicon is used instead to maintain a polite conversation. The following is an example of using Krama Inggil and Krama Andhap in conversation:

A : *Kepareng badhe ^{Krama Andhap} matur bilih Bapak ^{Krama Inggil} ngendika menawi dinten Rabu badhe tindak Jakarta.*

Translate : I would like to say that Father said that on Wednesday, he would go to Jakarta.

For instance, the lexicons “matur” and “ngendika” share the same meaning, which is “talking”. However, the lexicons used to convey this meaning differ. It is crucial not to confuse these two lexicons to avoid communication errors. Javanese individuals should demonstrate respect

using humble language (Suciptaningsih et al., 2017). The Krama Andhap is the highest lexicon for individuals to elevate themselves while respecting older and higher-status individuals (Priyatiningasih, 2019). This lexicon is reserved for self-expression and cannot be used to refer to others. The speaker's use of Krama Andhap and Krama Inggil in communication signifies courteousness and places the speaker in a higher position.

Understanding the language's lexicon is crucial to creating grammatically correct Javanese sentences. However, the placement of words within the sentence will ultimately determine the structure, so it's equally important to consider this aspect. One fundamental element of constructing Javanese sentences is recognizing the different levels of speech within the language. In the following section, we'll delve deeper into these speech levels.

2.2 Javanese Speech Level

Lexicon refers to vocabulary with meaning that has not yet been constructed into complete sentences. Understanding sentence construction guidelines in Javanese is crucial because the lexicon and speech level are inextricably linked and form the foundation for effective communication. Speech level refers to the style and manner in which individuals speak. It is influenced by various factors such as context, participants, and the result or function of the communication. Social factors also play a role in determining the appropriate level of formality and informality in the present communication situation (Holmes, 2013).

Javanese, a language with multiple speech levels, can be challenging to communicate effectively. However, the writer of the books *Karti Basa* (Indonesia Departemen Pendidikan Pengadjaran dan Kebudayaan, 1946), and linguists like Poedjosoedarmo et al. (1979), Sudaryanto (1989), and Ekowardono et al. (1993) have established guidelines for proper usage. The Ministry of Education, Culture, Research, and Technology has released a Javanese speech-level module for Javanese language educators, highlighting the relevance and importance of these theories (Rahmat, 2022).

The *Karti Basa* book (Indonesia Departemen Pendidikan Pengadjaran dan Kebudayaan, 1946), the first-ever Javanese guidebook, was published by the Ministry of Education and Culture in 1946. It divides the language into seven levels: Ngoko, Madya, Krama, Krama Inggil, Kedhaton, Krama Desa, and Kasar. Poedjosoedarmo et al. (1979) simplified the classification using Sociolinguistic theory, dividing the language into three types with three variations. Later research by Sudaryanto (1989) and Ekowardono et al. (1993) found that the most logical speech level is Ngoko and Krama types, divided into Ngoko Lugu, Ngoko Alus, Krama Lugu, and Krama Alus variations. Sudaryanto (1989) and Ekowardono et al. (1993) created the most suitable guidelines for the four abovementioned speeches. These guidelines are simple and relevant for today's communication needs in the Javanese language. The guidelines are widely accepted and recognized by the public and education sector. They are frequently used as teaching materials in schools, making them an excellent resource for students to learn proper Javanese

speech levels in formal and informal settings.

In Javanese, different levels of speech are categorized based on the type of lexicon used in a sentence. Speakers can choose to use one kind of lexicon or mix several variations in one sentence, which would result in different speech levels. Table 3 shows the lexicon-forming speech levels according to Sudaryanto (1989) and Ekowardono et al. (1993).

Table 3: The lexicon forming speech levels according to Sudaryanto (1989) and Ekowardono et al. (1993)

Type of Speech-level	Variation of Speech-level	Form of Lexicon
Ngoko	Ngoko Lugu	Ngoko
	Ngoko Alus	Ngoko + Krama + Krama Inggil/ Krama Andhap
Krama	Krama Lugu	Krama
	Krama Alus	Krama + Krama Inggil/ Krama Andhap

Table 3 is a useful tool for constructing sentences using different levels of speech formation. Consider the following example to understand the different levels of Javanese speech better using Ngoko and Krama in conversation:

<u>Speech Level</u>	<u>The lexicon used in each Speech Level</u>
Ngoko Lugu	: <i>Mbak, <u>Aku oleh njaluk endogmu?</u></i> Ngoko
Ngoko Alus	: <i>Mbak, <u>Aku oleh nyuwun endoge, panjenengan?</u></i> Ngoko Krama Ngoko Krama Inggil
Krama Lugu	: <i>Mbak, <u>Kula angsal nyuwun tigane, sampean?</u></i> Krama
Krama Alus	: <i>Mbak, <u>Kula angsal nyuwun tiganipun, panjenengan?</u></i> Krama Krama Inggi
Meaning	: Sis, can I have your eggs, please?

The sentences provided show that Ngoko Lugu uses the entire Ngoko lexicon. On the other hand, Ngoko Alus combines the lexicons of Ngoko, Krama, and Krama Inggil/Krama Andhap. Krama Lugu takes full advantage of the Krama lexicon, whereas Krama Alus is a speech level that constructs sentences using only the Krama lexicon. Each variation of speech level has a different level of politeness. For instance, individuals who want to communicate informally and intimately with people in their close circle can use the Ngoko Lugu speech variation. In situations where it is necessary to show respect without leaving a relaxed or familiar impression, the Ngoko Alus speech variation may be used. In formal settings, the Krama speech type is most appropriate, while the Krama Alus has the highest degree of politeness.

With the theoretical framework discussed above, this paper examines the relationship between Javanese language attitudes and its use as a factor in determining Javanese people's

identity. After the theoretical framework, it reviews empirical research on the Javanese people's identity. The empirical theory aims to provide insight into the flow of the data collection process. This paper explores the steps taken in the study and aims to contribute to the discourse surrounding language, identity, and social cohesion in society.

3. Empirical Study

The data obtained from the research was collected through a rigorous process to ensure its relevance and scientific accountability. Data sources were obtained through a research permit letter. Relevant parties, including individuals and organizations, were approached for permission. Participant consent letters were prepared, and data was collected systematically and accurately. Figure 1 shows the data collection flow clearly.

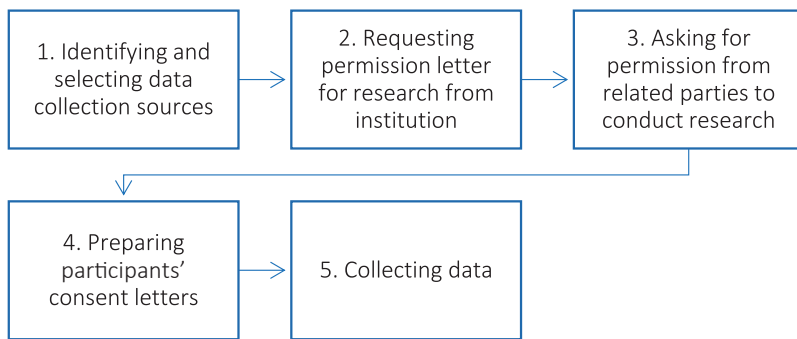


Figure 1: The Flow of Data Collection

Data collection begins with identifying and selecting appropriate sources to provide the necessary information. During the early stages of the research process, the collected data is adjusted to suit the research objectives and questions, thus ensuring that the data collected is relevant and useful for the research project. The required data is then determined and documented based on the identification process results in Table 4 below.

Table 4: The Objectives and Methods

No.	Objectives	Methods
1.	How is the Attitude of Javanese Society Towards the Javanese Language?	questionnaires and interviews
2.	How is Javanese utilized?	audiovisual recordings
3.	What is the identity of the Javanese people?	The results of the first and second objectives,

The second stage involves obtaining permission from the research institutions involved to proceed with the research. The approval from Yamaguchi University's Ethical Research Committee and a letter requesting research permission from the faculty concerned were

obtained in August 2021.

The third stage involves obtaining permission from relevant parties in Indonesia to begin the data collection process. This process started in August 2021 and requires communication with the appropriate parties. The consent can be granted verbally or in writing, and all parties are informed of the purpose, methodology, data storage mechanisms, and participants' rights. Once approved, the permit becomes the official authority to conduct research activities.

The fourth step involves obtaining participant consent letters. These are written agreements with participants taken individually or collectively based on the data collection scenario. Participants will be provided with detailed information about the research, including objectives, methodology, expected results, and their rights and responsibilities. The signed consent letters were obtained as a reference for both parties to ensure ethical considerations were met during the data collection.

The final stage in the data collection process for this research endeavor is data collection. The subsequent section will expound on the techniques utilized for data collection in this research.

4. Methodology

A comprehensive quantitative research study was conducted using descriptive-analytic methods. An interactive model data analysis technique was employed, developed by Miles and Huberman in 1994. Figure 2 illustrates the three steps of the interactive model data analysis technique and highlights the interconnections between them.

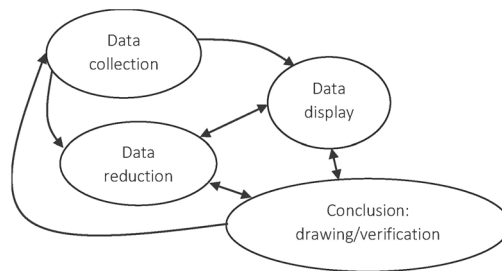


Figure 2: Component of Data Analysis: Interactive Model (Miles & Huberman, 1994)

This process involves four steps. Once the data is collected, it is sorted to determine which information can be used and which is not necessary. Any irrelevant data is removed until only the data that supports the research is left. This is called data reduction. After reducing to only the relevant data, it is displayed in tables or graphs to make it easier to analyze.

This study uses various methods to collect comprehensive information. The following data was collected in this study:

4.1 Questionnaire

A questionnaire-based approach was used to gather data on students' use of Javanese language in four high schools in Yogyakarta and Surakarta. The total number of respondents was 136. The selection of schools for this study was based on the characteristics of the schools and the students, with two schools chosen because of their urban locations and relatively diverse student conditions and the other two selected due to their traditionally homogenous areas with relatively few immigrants. These locations were chosen specifically to gather more varied and precise information about the use of Javanese language within the two provinces. The questionnaire investigated the respondents' willingness to use the language, pride in it, and awareness of its use.

4.2 Interviews

A series of semi-structured interviews were conducted to gain insight into loyalty, pride, and overall awareness of its use. Ten individuals, including five adults, five teenagers, and two Indonesian Language Agency staff, were spoken to during these interviews. These interviews aimed to gather detailed information and perspectives on Javanese language in society and school.

4.3 Conversation Recording

Audio recordings of 16 Javanese conversations from Central Java and Yogyakarta provinces were collected. The aim was to understand the usage of the language in natural settings. The data was sourced from families and community assemblies.

5. Data Analysis and Results

The ever-changing nature of society means that an individual's perception of their own identity can undergo significant transformations, which can range from being reinforced, diminished, or even wholly altered over time. Various factors, including globalization and government policies, influence this phenomenon. One aspect of society that can be used to gauge shifts in identity is the use of language within that society. Changes in society can lead to the evolution of language, and conversely, the evolution of language can shape and influence society (Markov et al., 2023; Reid & Ng, 1999). This is because language is a fundamental tool for expressing culture and shaping individual and collective identities (Bucholtz & Hall, 2004). Javanese language has been a critical aspect of the culture and society of its speakers for centuries. However, with the rapidly changing society and the increasing influence of globalization, Javanese language is facing significant challenges in maintaining its usage as a societal identity. Rohmadi et al. (2023) are concerned about the decreasing use and cultural significance of traditional languages like Javanese, which is at risk due to rapid urbanization. To understand whether there have been

changes in the identity of Javanese people, it is crucial to explore the attitudes of Javanese people towards the Javanese language today and its actual use in the society.

This section examines attitudes towards the Javanese language, evaluates the use of the Javanese language, and studies the identity of the Javanese people. Based on these discussions, the present identity of Javanese people, as perceived through the Javanese language, will be formulated. Further elaboration on this topic will be provided in the subsequent sub-section.

5.1 The Attitude of Javanese Society Towards the Javanese Language

Understanding the attitudes of Javanese individuals toward the Javanese language is key to gaining insights into the challenges facing Javanese people's identity amid a transforming social landscape. Javanese people's attitudes towards the Javanese language are influenced by three fundamental factors: language loyalty, language pride, and awareness of norms (Amin, 2020; Garvin & Mathiot, 1977; Ginting, 2018). Linguistic loyalty pertains to an individual's dedication to their native tongue or an adopted language, while linguistic pride involves a sense of self-worth and contentment associated with language. Furthermore, awareness of norms refers to understanding the rules and conventions governing language usage across different contexts. This stage involved in-depth analysis and discussion of data collected from questionnaires and interviews to gather insights into attitudes towards the Javanese language. The questionnaire is designed to assess individuals' loyalty, pride, and awareness of language norms by incorporating 15 crafted questions that aim to gauge the significance of these three characteristics. Additionally, interviews were conducted with seven participants, offering a qualitative dimension to the research by delving into individuals' personal experiences and perspectives towards the Javanese language.

The questionnaire tested loyalty to the Javanese language by asking participants whether they use Javanese in everyday conversations, classroom settings, and communication with friends, family, and society. Participants' levels of pride in the Javanese language were analyzed based on the following questions: pride in speaking it, feeling a part of Javanese society, comfort level, relevance, interest in learning, and the impression of politeness. This pride is often linked to aspirations, nostalgia, and a sense of belonging strongly influenced by an awareness of loss (Dobson, 2022). Finally, to assess participants' awareness of the norms used in the Javanese language, the questionnaire asked whether they understood different speech levels, paid attention to grammar, and could adjust speech levels.

Almost all the data collected from the questionnaires was used in this research, except for returned empty questionnaires. The visual representation of the collected data can be seen in Table 5, making it easier to understand.

Table 5: Questionnaire Results

Statements		Average Scores
A. Participants' Levels of Loyalty (\bar{x} =3,36)		
1	I use Javanese as the primary language in everyday life.	3,53
2	I use Javanese in class.	3,17
3	I use Javanese when talking to friends.	3,42
4	I use Javanese when talking to relatives.	3,49
5	I use Javanese when talking to other Javanese people.	3,19
B. Participants' Levels of Pride (\bar{x} =3,99)		
6	I feel proud to be able to use Javanese well.	3,96
7	The Javanese language makes me feel like a part of Javanese society.	4,05
8	I am more comfortable using Javanese than other languages.	3,35
9	I think the Javanese language is still relevant today.	4,02
10	I find it more polite to use Javanese.	4,12
11	I believe there is a need for the preservation of the Javanese language.	4,51
12	I think Javanese is interesting to learn.	3,92
C. Participants' Levels of Awareness (\bar{x} =3,5)		
13	I understand the Javanese grammar rules very well (level of speech).	3,42
14	I pay attention to Javanese grammar rules when I talk.	3,48
15	I can adjust the use of the Javanese level of speech according to existing conditions.	3,59

The participants' attitudes towards the Javanese language were determined by averaging the scores from each question. When averaged, the score remains above three on a scale of 1 to 5. The positive and negative scores for using Javanese are shown in Figure 3.

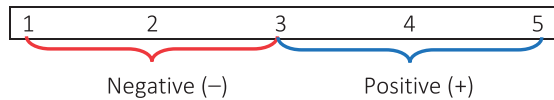


Figure 3: Likert scale bias level

From the average score of 131 respondents in Table 5, it is known that they had a positive attitude towards using the Javanese language in society, as shown by the data.

Meanwhile, interviews were conducted with teachers and students to assist in analyzing the questionnaire. The analysis involved collecting and documenting all the information gathered during the interviews. Not all the information was relevant for analysis, so the data was condensed and presented as required. The outcome of the teacher interviews is displayed in Table 6, while the results of the interviews with students are presented in Table 7. However, it is essential to underscore that, in order to protect confidentiality, pseudonyms have been used for all informant names prior to the release of the data.

Table 6: The Results of the Teacher’s Interview

Information	Mrs. Sekar	Mr. Wachid
Participants’ Levels of Loyalty		
Is Javanese your primary language?	Yes	Yes
Do you use other language?	Yes	Yes
Participants’ Levels of Pride		
Is it important to learn Javanese?	Yes	Yes
Participants’ Levels of Awareness		
Do you understand the various speech levels in Javanese?	Yes	Yes

Table 7: The Results of the Student’s Interview

Information	Adi	Dwi	Catur	Panca	Sat
Participants’ Levels of Loyalty					
Do you speak Javanese?	Yes	Yes	Yes	Yes	Yes
Is Javanese your primary language?	No	Yes	Yes	Yes	No
Participants’ Levels of Pride					
Do you find it challenging to use Javanese proficiently?	-	Yes	Yes	Yes	Yes
Do you enjoy learning Javanese?	Yes	Yes	Yes	Yes	Yes
Participants’ Levels of Awareness					
Did you know that the Javanese language has variations?	Yes	Yes	Yes	Yes	Yes
Do you understand the various speech levels in Javanese?	No	Yes	Yes	Yes	Yes

Both data obtained through questionnaires and interviews can be used to analyze the attitudes of Javanese people towards the Javanese language today. At this point, the results obtained from the questionnaire and interview analyses are carefully juxtaposed. This comparison aims to ensure that the data from the two sources complement each other while also allowing for any discrepancies to be identified and rectified. The ultimate goal is to obtain a more precise and comprehensive understanding of the current attitudes of the Javanese people towards the Javanese language.

The discussion about the Javanese people’s attitude towards the Javanese language begins with the participants’ loyalty to the language. This attitude encourages speakers of a particular language to protect it from the harmful impact of foreign languages (Ginting, 2018). In essence, linguistic loyalty influences decisions about which language to keep and which to abandon (Curdt-Christiansen et al., 2023). Considering the concept of linguistic loyalty, which refers to the emotional bond of speakers with a particular language, it is essential to note that the discussion regarding Javanese community loyalty will exclusively revolve around the community’s decision to utilize Javanese language.

Most participants still prefer their mother tongue as their primary mode of communication. A questionnaire was used to evaluate the use of Javanese in various domains, with an average cumulative score of 3.36 (See Table 5-(A) above), indicating a favorable outlook. These findings highlight the importance of promoting the Javanese language in society and the deep-rooted commitment of the Javanese people to safeguard their linguistic heritage. The interview

results supported the findings of the questionnaire. The study found that participants strongly preferred their native language, Javanese, which is frequently used in everyday communication. However, in formal or official settings, they tend to switch to Indonesian, with two out of seven participants reporting that they use Indonesian more often than Javanese. This preference for Indonesian is attributed to its widespread use as a lingua franca in their community. The participants emphasized the importance of preserving the Javanese language, as it enables communication with Javanese-speaking individuals and new friendships. In summary, Javanese people display a strong attachment to their native language, as evidenced by their frequent use of Javanese in everyday communication. However, they reserve Indonesian for formal or official contexts, where it serves as a useful lingua franca.

The second characteristic is their sense of pride in their native tongue, a multifaceted emotion that arises in social situations when individuals assess the value of their possessions and how others perceive them (Mairitsch et al., 2023). This self-conscious feeling is triggered by various factors such as individual accomplishments, social status, approval from others, or a sense of belonging. Expressing pride is generally seen as desirable and enjoyable as it can offer a sense of validation, self-esteem, and confidence. According to the questionnaire results, the participants highly value the Javanese language, with an average score of 3.99 (see Table 5-(B) above), indicating its significance in today's society. Despite other language options, Javanese language usage is relevant and comfortable, fostering community engagement and a sense of belonging. The study also revealed participants' pride towards their mother tongue, valuing the language's attractiveness for further research at 4.51 (see Table 5-(11) above) and the necessity to preserve and maintain it at 3.92 (see Table 5-(12) above).

The interview findings also support those views, with Javanese individuals needing to use their native language effectively. In modern times, the use of Javanese is significant due to its ethical and moral teachings. However, it is limited to dominant Javanese communities and may not be as relevant in other areas. While Indonesian serves as a viable alternative, Javanese remains an essential means of communication for Javanese speakers. These findings suggest that the participants take great pride in the Javanese language. They indicated that Javanese should be reintroduced into children's education and highlighted the benefits of learning the language professionally. They urged Javanese people to take responsibility for preserving their native language and to use it professionally. The study recommends reintroducing Javanese into children's education to help them connect with their roots, history, and traditions.

The last characteristic is their recognition of the inherent norms within the language. The Javanese language is marked by certain inherent norms that govern how speakers communicate to display politeness. A questionnaire was administered to evaluate the participants' comprehension of different speech levels, knowledge of grammatical rules, and ability to adjust their speech levels. The findings indicated that the participants understood Javanese speech levels well, as demonstrated by an average score of 3.42 (see Table 5-(13) above) out of 5. They

exhibited familiarity with formality and politeness in Javanese speech and could use appropriate speech levels based on the context. Moreover, their average score of 3.48 (see Table 5-(14) above) out of 5 for correct grammar usage in speech showed their attention to proper grammar. They demonstrated their understanding of Javanese society's social and cultural norms governing communication by adapting their speech level to different situations and people.

Along with the questionnaire, interviews with various participants provided further insights into their proficiency in using Javanese speech levels. Most participants reported having a high level of proficiency with the Javanese speech levels. However, one participant, Adi, struggled to differentiate and apply grammatical rules in real-world situations. Adi preferred the Ngoko level of speech as he found it easier to use. Another participant, Sat, had a theoretical understanding of the Javanese speech levels but faced difficulties implementing them. Most participants referred to the different levels of the Javanese lexicon in the vocabulary rather than explaining the Javanese speech level as grammar rules. The study found that although participants were confident in their understanding and ability to use the Javanese language, there was still room for improvement in their comprehension. Notwithstanding this, participants still follow the language's norms and can adjust their speech levels depending on the context and the person they speak with.

Finally, this subsequent section discusses the participants' perspective on their native language nowadays. According to the study, the participants show remarkable loyalty, pride in the Javanese language, and awareness of the language norm. Despite globalization and modernization, most prefer to use Javanese over other languages. The study indicates that the Javanese language continues to be important in Javanese society. Javanese people exhibit a positive attitude towards the Javanese language because it holds considerable value for them, as it is an integral aspect of their culture. While a few participants had differing opinions, some expressed their loyalty, pride, and proper usage of the Javanese language. Further discussions are needed to understand the Javanese language's current status better. The next sub-sequence will analyze the participants' actual usage of Javanese and determine whether it aligns with the results of this sub-sequence.

5.2 Javanese Language Use in Society

In the previous section, the significance of the Javanese language has been discussed. Most participants agreed that the Javanese language plays a significant role in the community's communication. However, further evidence is required to understand the complexities involved. This study aims to collect evidence on the community's current language usage patterns, focusing on conversations between adults, teenagers, families, and society. The study analyzed direct conversations from various contexts, including conversations held by adults and teenagers, family conversations, and community discussions. The analysis of age groups intends to determine Javanese individuals' usage of the Javanese language across generations. Apart from that,

the analysis of family and social recordings to identify the use of Javanese in various situations. The primary objective is to understand the Javanese language's use in the community.

Voice recordings of Javanese speakers were analyzed to identify errors made during conversations. Then, the quality of Javanese language use can be described using Table 8.

Table 8: The quality of Javanese language usage.

Degree of Endangerment	Grades	Grade Limitation	Wrong Proportions
Safe	5	4.18 – 5	0% – 16%
Unsafe	4	3.34 – 4.17	17% – 33%
Definitively endangered	3	2.51 – 3.33	34% – 50%
Severely endangered	2	1.68 – 2.5	51% – 66%
Critically endangered	1	1.84 – 1.67	67% – 83%
Extinct	0	0 – 1.83	84% -100%

It's worth mentioning that the scoring criteria used in the research were based on the language vitality levels used by UNESCO (Brenzinger et al., 2003) and the Indonesian Language Agency (Harimansyah et al., 2017; Lauder et al., 2019) and were modified to suit the specific requirements of this study based on the information required. The discussion of the analysis is divided into three groups and can be displayed as follows:

5.2.1 Adults and Teenagers

The first analysis in this section examines how adults and teenagers who identify as Javanese use the Javanese language. The study was conducted with a representative sample of ten participants in a formal yet relaxed setting, resulting in the use of Krama's speech, which is considered a polite, respectful, and refined form of Javanese. The participants were asked to engage in a conversation reflecting their Javanese ability. The study's findings are presented in Figure 4, providing a comprehensive overview of the analysis.

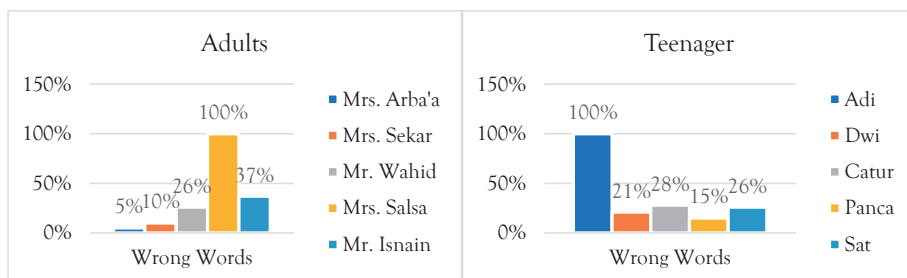


Figure 4: The errors in the use of Javanese among adults and teenagers

Based on analysis, only two conversations can be considered safe for Javanese adults, which had 5% and 10% error rates, respectively, and contained only minor vocabulary mistakes. However, one conversation was classified as unsafe, with an error rate of 26%, and another was classified as definitively endangered, with an error rate of 37%. These two conversations

contained significant vocabulary errors, which could lead to unethical communication. The highest error rate of 100% was mainly due to participants opting to use Indonesian instead of Javanese. The following quote demonstrates the error use of Javanese by Mrs. Sekar:

“Siswa menawi sinau basa **ngoten** nggih? Nggih remen, **maksude** siswa nggih kadhang kala **seneng** menawi **dipunajaraken** basa punika kanthi **napa** nggih, boten **terlalu formal ngoten** leh, Mbak. Menawi sinau **ngoten** kedah dipunkathahi variasi-variasi nalika ngginakaken, mekaten...”

Translate:

“Simply put, students enjoy learning Javanese, primarily when it isn’t taught too formally. That’s why I always vary my teaching styles.”

The color marking indicates specific language shifts in the conversation. Green highlights words that are not standard in Javanese. These words are often used in spoken language rather than written. For example, the word “ngoten” (like that) in Mrs. Sekar’s quoted sentence should be replaced with “kados makaten”. Red indicates a combination of Indonesian words and Javanese suffixes, such as the word “maksude” (it means), which should be used “tegesi”. Gray highlights indicate that words should be elevated from “Krama” (middle) to “Krama Inggil” (highest), as in words “seneng” (enjoy), “dipunajaraken” (taught), and “napa”(what) should be replaced with “remen”, “dipunwulangaken”, and “menapa”. This is because when speaking in Krama Alus, the speaker is expected to use the highest lexicon to address others. Additionally, certain words in blue, such as “terlalu” (too), and “formal” should be replaced with “sanget”, and “baken”. Although imperfect, they can be used as a reference for good Javanese language usage.

Meanwhile, an analysis of conversations among teenagers found that only one person was proficient enough to use Javanese safely, with an error rate of only 15%. However, when examining the three conversations, it was discovered that all three were unsafe, with the percentage of errors varying between 21%, 26%, and 28%. Moreover, one conversation was categorized as “extinct” due to a 100% error rate, as the participants opted to use languages other than Javanese. This finding highlights that the individuals were more skilled in other languages than Javanese. For example, the following sentence from Catur:

“Njih remen njih, **soale** **pembelajaran** **lewat** video dados njih **menyenangkan**, remen sanget kalih Basa Jawa, **tur** Basa Jawa niku **kadang-kadang** saged **naikke** rata-rata rapot, **dadi** **padha** **seneng**.”

Translate:

“It seems like they also enjoy learning the Javanese language as I do because the lesson is delivered through video, which is very entertaining. Also, our learning resulted in a satisfying score. Therefore, we all like the subject.”

When creating a more polite sentence in current Javanese, the gray highlights should be elevated from lower lexicons to “Krama Inggil” (highest), as in words “lewat” (through), “tur” (also),

“*niku*” (that), “*dadi*” (therefore), “*padha*” (all), and “*seneng*” (happy) should be replaced with “*mawi*”, “*menapa malih*”, “*menika*”, “*dados*”, and “*remen*”.

After comparing the use of the Javanese language by adults and teenagers, it was discovered that both groups had fluent individuals in Javanese. However, it was also found that some individuals’ language use was unsafe, and some even fell into the extinct category. To determine the level of security in language use for each group, this study calculated the grade of security for each individual’s language use and the average within the group. Based on the findings, the use of Javanese in the group of Javanese adults has an average security value of 3.4. This value was obtained by calculating each group member’s suitability value (see Table 8 above to convert Figure 4), which were 5,5, 4,3, and 0, respectively. On the other hand, the average score for individuals under twenty years old is 3.4, which also falls into the unsafe category. This average score was obtained from individual scores of 5, 4, 4, 4, and 0. Comparing the two groups’ use of Javanese, it can be concluded that both groups have the same level of danger regarding language usage, with a grade of 3.4. Hence, it is crucial to be mindful while using the Javanese language to avoid any potential issues arising from unsafe language usage.

5.2.2 Families

During this research stage, an analysis was conducted to examine the use of the Javanese language in family conversations. The primary goal was to determine whether the different levels of Javanese speech were being used appropriately in family settings. This study focused on diverse and close-knit family groups to gain a comprehensive understanding of how language was used in these types of family units. The findings are presented in Figure 5, which provides patterns and trends observed in using the Javanese language in family settings.

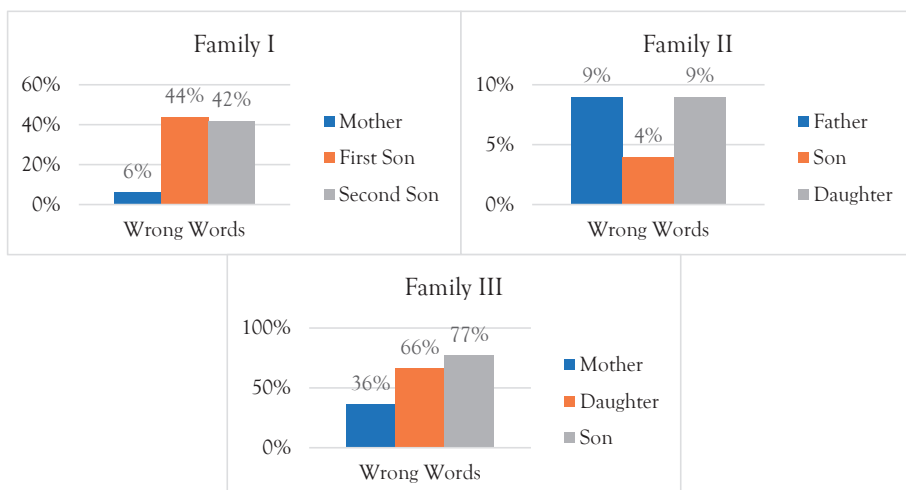


Figure 5: The use of Javanese in family

The analysis of language usage across different families revealed varying results. The conversations in the family I occur between the mother and her children. The data suggests that using the mother's language experiences only 6% of errors, but the language used by the children falls under the definitively endangered category. The following is an excerpt from their conversation:

Mother : *Le, arep melu Ibu, ndherek Ibu?*
Second Son : *Ya nek numpak motor ya amote gur wong loro, aku ya ora melu no, aku tak jaga omah wae.*

Translate:

Mother : 'Son, are you coming with us?'
Second Son : 'Count me out. The motorcycle loads only two persons, so I'm guarding the home.'

The error in first-family conversations is mainly seen when using Javanese lexicons. As for the shifts to Indonesian, it's only a tiny part of the overall conversation. The conversations involve a young boy using informal language intended for his mother. While this creates a sense of closeness, it does not align with the current standards of politeness in Javanese society. Words highlighted in gray represent the lowest level of formality, suitable for close interactions with younger individuals. However, when used with parents, it may lack the expected respect and come across as inappropriate. Additionally, words marked in yellow should be toned down from formal to informal when addressing a child, as using high-level words like "ndherek" for children is considered quite rude, with "tunut" being more appropriate.

Family II, on the other hand, appears to have a much higher level of language proficiency than the previous family. All family members use Javanese in the safe category, which may be attributed to the influence of the father, a Javanese language teacher. Family III showed that using the mother's Javanese language in the family is classified as definitively endangered, with an error percentage of 36%. Meanwhile, their children fall under the severely endangered category (66%) and critically endangered (77%) (see Table 8 above to convert Figure 5). This family lives in an urban area with heterogeneous environmental conditions and has been in a non-Java area for less than a year.

The findings suggest that each family displayed different proficiency levels in mastering the Javanese language, which can be attributed to different family backgrounds and parenting patterns. Language acquisition is a complex process that involves cognitive and behavioral activities. Exposure to the correct Javanese language from family and surroundings is essential for building a solid foundation in the language. However, a parent's lack of good Javanese language skills could hinder proper language skills development in children. Home-based learning can be advantageous but may not be optimal without correct language models. Exposure to non-Javanese languages can also foster an interest in other languages. Therefore, parents and communities should prioritize using proper Javanese language and exposure to correct

language models to ensure optimal language development in children.

5.2.3 Society

The subsection examined the use of the Javanese language in society. The main objective was to explore how society uses Javanese. The use of Javanese is highly influenced by the level of familiarity and respect between individuals during communication. For example, the study discovered that the Javanese language between family members differs from that in the larger society. The study's key findings are illustrated in Figure 6, which provides a visual representation of the analysis of the use of Javanese in society.

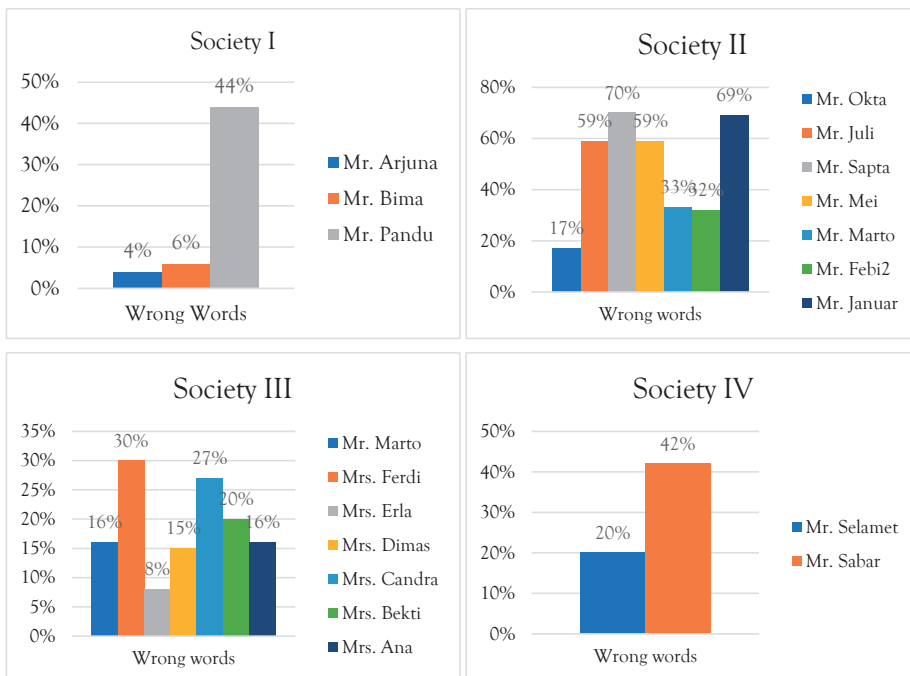


Figure 6: The use of Javanese in Society

Four recorded conversations were analyzed in this part. In the first conversation, three Javanese individuals conversed in Javanese Krama Alus, the official variation of Javanese used in village meetings. Two had a safe-level proficiency, while the third person exhibited a lower proficiency level, falling in the endangered category. The second recorded discussion featured seven participants conversing in Javanese during a community gathering, with none classified as safe. The third conversation had four participants considered safe, with an average proficiency score of 4.57 (see Table 8 above to convert Figure 6), suggesting good command and effective communication. The fourth conversation between two friends revealed that none achieved a safe score in Javanese language proficiency, indicating 20% of mistakes. The second individual scored 42%, classified as definitively endangered, suggesting significant struggles in

their Javanese language.

5.2.4 Summary of Javanese Language Use in Society

After analyzing the third group's use of Javanese, the data on the language's usage in society were collected. However, the results from the third group are pretty diverse, which prompted us to simplify the process of retrieving information. After analyzing the data, it can be concluded that the participants' usage of the Javanese language falls under the unsafe category. This is mainly because several errors in the use of the Javanese language were identified during the study. The mistakes observed were related to selecting inappropriate lexicon while speaking and substituting certain words with other languages, resulting in non-compliance with the standards for proper use of the Javanese language. For instance, the study found that some errors included incorrect lexicon and switching to another language commonly seen among the speakers, including the one quoted below.

"Kula punika boten ngertos, dados lampu **sing mati ngendi wong aku ora ben dina** lewat **tempat-tempat tertentu**. Dados lampu punika **secara umum** mangke **serahke** Mas Bima **ahli lampunya**."

Translate:

"I am occasionally out of details about broken lamps because I do not always pass the streets where the lamps are off. We can seek Brother Bima's assistance regarding the lamp."

The provided text contains instructions on how to annotate a given quotation accurately. The color yellow highlights words that are at incorrect levels, while blue signifies words in the Indonesian language. The color red indicates a combination of Indonesian with Javanese affixes. According to the instructions, the phrase "*sing mati ngendi wong aku ora ben dina*" should be replaced with "*ingkang pejah wonten pundi kula boten saben dinten...*" to ensure accuracy. Additionally, the phrase "*tempat-tempat tertentu*" should be changed to "*papan tartamtu*," "*secara umum*" should be replaced with "*kanthi lumrah*", and "*lampunya*" should be changed to "*lampunipun*".

After reviewing the information provided, it is evident that the decline in the use of proper Javanese language is a concerning issue that needs to be addressed. To tackle this problem, measures that promote the use of the Javanese language were recommended. One of the key aspects to focus on is improving the comprehension level of Javanese speech among individuals. This can be achieved through various means, such as organizing language classes, workshops, and cultural events to encourage the use and appreciation of Javanese language.

It's also important to emphasize the significance of mastering Javanese vocabulary so that individuals can communicate effectively in Javanese. This can be achieved by encouraging the use of Javanese vocabulary in different settings, such as schools, workplaces, and public spaces. Promoting the use of the Javanese language in these ways can work towards preserving and

promoting the rich cultural heritage of the Javanese language.

5.3 The Identity of Javanese People

This section provides a thorough investigation of the identity of contemporary Javanese people. The analysis includes comparing the two preceding sections to arrive at a definitive understanding of the Javanese people's identity through the utilization and significance of the Javanese language and the gap between them. Furthermore, these findings are reinforced by comparing them with the analysis of the Language Agency interviews. Two professionals from the Indonesian Language Agency were interviewed to gain a more profound perspective on Javanese. The results of the interviews are presented in Table 9.

Table 9.: The Results of the Language Agency Interview

Information	Mrs. Sekar	Mr. Wachid
Is the Javanese language still widely spoken?	Yes	Yes
Is the Javanese language safe?	No	No
Is the Javanese language still relevant?	Yes	Yes
What language variations do people usually use?	Ngoko or Indonesian	Indonesian

Previous discussions explored the current attitudes of Javanese society towards the Javanese language and the extent of its use. In this next phase, the identity of Javanese people will be delved deeper into, and how it is closely linked with language attitude and proficiency will be discussed.

Based on the previous attitude analysis, it can be inferred that the participants have a generally positive perception of the Javanese language. The survey results and interview responses indicated a majority of positive attitudes, including high levels of language loyalty, pride in the Javanese language, and proficiency in it. The respondents expressed a strong emotional attachment to their mother tongue and valued its cultural significance.

During a previous discussion about the Javanese community's attitude towards the Javanese language, one factor that was analyzed was their proficiency level in the Javanese language. Participants in the study claimed they possessed a good command of the Javanese language and could efficiently use it in communication. While this is a positive result, it is important to explore this statement in more detail by presenting appropriate evidence to support this claim. This is the focus of the previous section's discussion on the use of Javanese, where the prevalence of language in various aspects of their daily lives was examined. Those analyses provided a better understanding of the Javanese language's usage and helped to evaluate the participants' statements regarding their proficiency in the language.

These discussions have shown that some participants' self-assessment of their proficiency in using their mother tongue (subsequence 5.1) differs from their ability to use the language (subsequence 5.2). Two types of data were collected from the interview to determine a person's

proficiency in the Javanese language: one related to the content of the conversation and the other related to the interviewee's use of language. The collected data suggest that some Javanese people's self-assessment of the Javanese language proficiency is higher than their actual ability to use it. For instance, the data collected from Dwi, Catur, and Sat revealed error percentages of 21%, 28%, and 26%, respectively, indicating that their speaking ability falls under the unsafe category despite their belief that they had a good understanding of Javanese and used it correctly while speaking. For instance, during an interview, when Dwi, as a participant, was asked whether she felt comfortable using Javanese speech levels, she responded confidently, "Alhamdulillah boten bingung" (I can handle those levels without confusion). However, several errors were identified upon analyzing her direct use of Javanese, for example:

"Amargi nggih, **istilaha** kula **nyaman** **ngoten** **ngagem** Basa Jawi. Basa Jawi nggih basa ibu nggih **kagem** kula, dados wiwit alit kula sampun **ngagem** Basa Jawi."

Translate:

"First, I feel okay using Javanese; second, it's my mother tongue."

The color red indicates a combination of Indonesian with Javanese suffixes, the word "istilaha" (it means), which should be used "tegesa". The word in blue, "nyaman" (comfortable), should be replaced with "sekeca". Green highlights words that are not standard in Javanese. The word "ngoten" (like that) should be replaced with "kados makaten". Additionally, yellow highlights should be downgraded from "Krama Inggil" (highest) "ngagem" (using) to "Krama" (middle) "ngginakaken".

In the study's subsequent 5.1, it was observed that all interviewees recognized the significance and relevance of the Javanese language in today's society. They expressed concern over preserving the language as an important cultural heritage. However, during the interviews, some participants opted for a language other than Javanese. As a result, their Javanese language proficiency assessment showed a 100% error rate, indicating a lack of necessary skills and fluency in the language. Moreover, Mr. Wahid, a participant, acknowledged the importance of using Javanese but mixed Indonesian words into their sentences, leading to a 26% error rate in his Javanese proficiency assessment. This error rate falls into the unsafe category, suggesting the need for improvement in language proficiency.

According to the available data, the usage of Javanese has been declining, which is a concerning issue. To prevent the situation from getting worse, it is essential to take preventive measures. This fact has been supported by a statement from Language Agency staff that the usage of Javanese has been diminishing over time. Although Javanese people still speak and use Javanese, especially older adults, it is becoming less prevalent among the younger generation. Also, according to them, Javanese remains relevant today. But it depends much on the situation. Javanese applies to areas where most people speak Javanese, but Indonesian is mainly used for areas where many newcomers are outside of Java.

The Language Agency is an organization that is dedicated to preserving the Javanese

language. They achieve this by providing Javanese language training and organizing various language competitions. Despite their best efforts, the Language Agency staff seems to be struggling to absorb the training they supplied. In a recent interview with Mrs. Salasa, a representative of the Language Agency, she refused to use Javanese and instead suggested using Indonesian as a replacement. Ironically, Mrs. Salasa, who firmly believes that Javanese is still a vital language, refuses to use it herself. Mrs. Salasa's statement during interviews is as follows:

"Maksudnya relevan itu untuk dipakai sehari-hari? Ya kalau untuk komunikasi untuk pergaulan terus itu ya, menurut saya masih. Masih sangat penting, Mbak! Dan harus, terutama di keluarga ya terutama ibu itu paling tidak ya mangajarkan bahasa ibunya."

Translate:

"Do you mean relevant for daily use? Yes, the Javanese language is still vital for daily communication, especially in the family. I think it is a must."

Mrs. Salasa's attitude is not limited to her professional life. Even in her personal life, she speaks to her children in Indonesian despite acknowledging the importance of Javanese in family communication. Even her mother has kinship ties with the palace, which should be a pillar in maintaining the Javanese language.

It can also be seen in Mr. Isnaini's case. Upon analyzing Mr. Isnaini's language usage, it can be observed that despite recognizing the importance of the Javanese language in the Javanese community, he frequently resorts to using Indonesian sentences in his communication. This can be seen in the following excerpt from Mr. Isnaini:

"Widyapala kebetulan saya yang mengelola, Widyasastra ada juga. Ada juga ejaan Bahasa Jawa kami terbitkan tapi belum sempat kita, itu sudah lama malahan. Itu malah sudah sangat lama ejaan Bahasa Jawa. Kemudian tata bahasa baku bahasa Jawa itu yang diterbitkan di Balai Bahasa juga."

Translate:

"Yes, there are Widyasastra and Widyapala, which I fortunately supervise. We also published a book on Javanese Spelling and Javanese Grammar."

Even though not all sentences are dominated by a shift to Indonesian, the use of the Indonesian lexicon is quite noticeable in several parts, highlighted with the color blue. In fact, a thorough analysis of his speech patterns suggests that as much as 37% of his language usage falls under the definitely endangered category. This implies that a significant portion of his communication comprises words and phrases at risk of becoming obsolete and eventually disappearing from the language altogether.

Finally, after conducting a study on the participants' attitudes towards the Javanese language and its societal usage and gathering insights from the Language Agency staff, it became evident that the participants firmly believe they maintain their Javanese identity. Despite this assertion, it is essential to recognize an unconscious degradation in the quality of Javanese people's identity. The diminishing standard of Javanese language usage within society

substantiates this. The ability to speak and comprehend Javanese is held in high regard by many individuals of Javanese descent, embodying a source of pride for them. The prominence of the language in society remains theoretically significant and is an expectation of the community, necessitating its preservation. However, the study's practical application of Javanese in societal contexts shows that it falls short of participants' expectations. While most participants still actively utilize Javanese, it is apparent that not everyone does so accurately. This highlights the language's challenges in contemporary society and underscores the potential for shifts in its usage patterns.

6. Conclusion

This article discusses the attitude of Javanese society towards the Javanese language, the actual use of the language in society, and the identity of the Javanese people in today's society. The attitudes and points of view of participants towards the Javanese language were analyzed using questionnaires and interviews. The analysis revealed that the participants in this research have a positive attitude towards the Javanese language, as indicated by their loyalty, pride, and proficiency scores. However, the participants' actual use of Javanese was not as good as they had imagined, falling into the unsafe category, highlighting a gap between their expectations and reality.

Most participants believe they have maintained a solid connection to their Javanese identity and have a deep emotional bond with the Javanese language. However, upon closer examination, it became evident that there had been a noticeable decline in their proficiency in the Javanese language. As the Javanese language shapes the Javanese people's identity, this decline raises concerns about preserving it. As a result, there is a pressing need to prioritize initiatives that bolster individuals' proficiency in using the Javanese language. This would not only serve to safeguard the language itself but also to ensure the preservation and continuation of the broader Javanese people's identity for future generations.

Furthermore, the article serves as a starting point for more comprehensive research into how the Javanese language influences Javanese identity. It is important to note that certain aspects require further confirmation and analysis; thus, additional research is necessary to explore this topic thoroughly.

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