

The Preservation of Javanese Identity:
A Study of Javanese Language Attitudes and Utilization

ジャワ人としての自己認識の維持:

ジャワ語の捉え方および使用に関する研究

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Statement of Originality

I hereby attest that the research work presented in this thesis, entitled “The Preservation of Javanese Identity: A Study of Javanese Language Attitudes, Utilization, and Education,” is solely my own, and no other scientific work has been submitted by anyone else to obtain an academic degree.

Furthermore, no work or opinions have been written or published by any other individual except those cited concerning their sources in both the text and bibliography.

SAID Dewi Pangestu

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Abstract

Indonesia has adopted the “Bhinneka Tunggal Ika” concept to unite various ethnicities. The nation’s formation is unique due to the inclusion of existing tribes. Group identities can change, strengthen, fade, or multiply during the process. Indonesian society identifies itself on two levels: as part of the state and as part of indigenous communities. During the nationalist movement in Indonesia, the Indonesian people developed a new identity by prioritizing similarities in language and ideology. This new identity is based on the idea of an Indonesian nation that transcends ethnic and linguistic differences while still recognizing and celebrating the unique cultural diversity of its constituent groups. Thus, Indonesia’s identity as a nation is a continuous process that develops and changes over time.

Linguists have studied the relationship between national and local languages in Indonesia. Their findings suggest that while some studies focus on the unifying role of the national language, others highlight the importance of the diverse ethnic languages spoken across the country. The coexistence of these languages depends on community culture and communication patterns. The relationship between national and local languages in Indonesia is complex. While Indonesian is the official language, local languages such as Javanese are still widely used and taught. The government has implemented regulations and plans to protect both languages. However, efforts to strengthen Indonesia may inadvertently affect the preservation of Javanese. Therefore, it is necessary to analyze the current state of the Javanese language, particularly its function as an identity for the Javanese people.

Based on those statements, the study aims to assess whether the Javanese language is being adequately preserved or if there is room for improvement. The following sub-statements will be investigated to achieve the primary research objective: the current attitude towards the Javanese language, the current use of the Javanese language, and the present Javanese identity.

Linguists belonging to Javanese culture have established a set of guidelines for the use of Javanese speech levels. While there are different classifications, Sudaryanto (1989) and Ekowardo et al. (1993) have formulated the most suitable procedures for practical use. These guidelines are simple, relevant to contemporary Javanese communication, and

widely accepted. The researchers used these guidelines to analyze the use of Javanese by the participants in their study.

A variety of data collection methods have been employed in this study, including questionnaires, interviews, and recorded conversations. The findings from the questionnaires and interviews reveal that participants hold a positive attitude towards the Javanese language, demonstrating strong loyalty, pride, and an awareness of linguistic norms. However, there is a notable discrepancy between their perceived proficiency and actual usage, suggesting a gap between their beliefs and their practical language skills. The discussion explores the evolving ways in which participants utilize Javanese, highlighting a gradual shift away from standard Javanese. This trend raises concerns about the preservation of the language, suggesting that proactive measures must be taken to safeguard its continued vitality and use.

Thus, this study provides a valuable report on the current state of the Javanese language and establishes a foundation for further research to address the identified challenges. It underscores the importance of focusing on preservation strategies that promote appreciation and correct usage of the Javanese language, ensuring its survival for future generations. An additional study focused on protecting the Javanese language, especially through education, is needed to build on the foundation established by this study.

Keywords: attitude, identity, Indonesia, Javanese, language, nation, language usage.

Chapter I Introduction

1. Background of Indonesia's Nation and Language

Indonesia's history is often dominated by its colonial past, with Dutch colonization being a significant part of its formation. However, it is essential to acknowledge that Indonesia did not exist as a unified country before colonization. The Indonesian archipelago was home to a diverse range of independent kingdoms and indigenous communities, each with unique cultures, languages, and political systems. These communities had little to no unified governance or sense of national identity.

The lack of a united Indonesia can be attributed to several factors. Firstly, Indonesia's geographical nature hinders the formation of a unified country. The archipelago comprises over 17,000 islands (Akob et al., 2021; Ananta et al., 2014; Cribb & Ford, 2009), making it challenging for communities to interact and form a shared identity. Moreover, the archipelago's rugged terrain and volcanic activity created natural barriers that further isolated communities. Another factor that contributed to the lack of a united Indonesia was the absence of a centralized authority figure. Before colonization, there was no single ruler who governed over the entire archipelago. Instead, the various kingdoms and communities were led by local rulers who were uninterested in forming a unified country.

The Dutch colonial rule profoundly impacted Indonesia, which is visible in the country's national integration and identity formation. The colonial era was marked by the Dutch's efforts to establish economic and political control over the Indonesian archipelago, which they achieved by implementing various policies. One such policy was the canonization policy, which aimed to propagate European values in law, education, and culture throughout the region. At that moment, the Dutch education system became a symbol of social achievement, and using Dutch words became a sign of high social status among some people (Steinhauer, 1980).

However, the canonization policy had an unintended consequence. While initially intended to strengthen the Dutch's control over the region, it ultimately eroded the local identity and culture of colonial society. As a result of Dutch colonization, Indonesia became a fragmented and diverse population without a common language

or identity. The territory was divided into several regions, each with its own customs, traditions, and beliefs. The Dutch also attempted to divide society's power, which is evident in the division of the Islamic Mataram kingdom in Java into the Surakarta Kasunanan and the Ngayogyakarta Sultanate, as stated in the Giyanti agreement (Assilmi, 2024). This division of power was carried out to minimize rebellion against the Dutch colonialists. Although the divided power existed, it was not so great and could have been handled more efficiently by the Dutch colonialists at that time.

Furthermore, the Dutch enforced the use of their language, religion, and culture, which further contributed to the erosion of local and cultural identity. Despite Dutch attempts to impose European values, the local population preserved some of their traditions and customs. The Dutch did not wholly eradicate local culture, and some aspects of local identity survived and eventually merged with European values, creating a unique regional identity. The Dutch colonialism in Indonesia continues to shape the country's culture, history, and identity. This can be seen in various aspects, such as the Beskap Langenharjan clothing from Kasunanan Surakarta, which combines a jacket and bow tie from Europe with keris, blankon, jarit, etc. This fusion of Dutch and Javanese elements is just one example of how colonialism has influenced the country's cultural heritage.

Since the early days of Dutch colonialism, Indonesian people have been striving to attain self-liberation, but their efforts were primarily regional, lacking a cohesive national movement. Consequently, they were more often defeated than victorious in their fight for independence. However, as time passed, the Indonesian society realized that the struggle for independence would be easier if they worked together and with greater force. Thus, they came together to fight colonial rule and assert their right to self-determination. The journey toward independence began with the emergence of national-scale organizations. One such organization was the Budi Utomo Association, founded in the early 1900s (Ichsan et al., 2023). This youth organization focused on social, economic, and cultural issues rather than political ones. The Indonesian people's struggle for independence was rooted in their shared ideals and aspirations to become an independent country.

Various challenges and obstacles, including the lack of a common language, marked Indonesia's struggle for independence. With a population of over 300 ethnic groups,

each with its language, communication, and coordination among the diverse groups involved in the movement proved a significant hurdle. This challenge was further compounded by the fact that the Dutch colonial administration had imposed Dutch as the official language, which only a tiny percentage of the population could speak. Local languages were popular vernacular, and Malay was very much tertiary (Fogg, 2015).

A common language was needed to address this issue and enable effective communication and coordination among the various groups. The decision was made to adopt Indonesian as the official language due to its simplicity, flexibility, and neutrality. One of the key advantages of Indonesian is that it does not have different levels of speech, making it relatively easy to learn and understand. Additionally, Indonesian is a relatively new language, meaning it does not have native speakers who could claim it as belonging to a particular tribe or ethnic group. While Indonesian has its roots in the Malay language, it has evolved to adapt to the unique characteristics of Indonesian society. As a result, it cannot be considered a Malay language, and it has developed its distinctive traits and features. Adopting Indonesian as the official language represents a significant step forward in promoting effective communication and collaboration across diverse groups and communities.

Moreover, adopting Indonesian as a unifying language did not happen overnight. It was a gradual process that involved the standardization of the language based on the Malay language spoken in the Riau Islands. The language was then further developed and enriched by incorporating words and phrases from various local languages spoken across the country. As a result, the Indonesian language that emerged was not just a unifying language but also a reflection of Indonesia's diverse linguistic and cultural heritage. The adoption of Indonesian as a common language unites the various groups involved in the cause for the country's independence. It facilitated communication and coordination among individuals from different backgrounds, ultimately leading to the country's independence on August 17, 1945.

Despite Indonesia's adoption of Indonesian as a common language, it's worth noting that local languages still hold significant societal sway. It has been acknowledged that these languages are crucial to preserving Indonesia's cultural heritage and promoting communication across the country's diverse ethnicities. On October 28, 1928, the declaration on using Indonesian for unifying the nation emphasized that the

language was not intended to replace or eliminate local languages but rather to complement them. Indonesian would become the primary language for national-level communication, while local languages could still be used for communication within ethnic groups. This is because local languages, such as Javanese, Sundanese, and Balinese etc., are integral to the identity and traditions of local communities (The Flag, Language, and National Emblem, as Well as the National Anthem, 2009). For example, traditional ceremonies and rituals are often conducted in local languages, and local literature and music are written and performed in these languages.

Preserving local languages is not only for cultural and practical reasons. Indonesia is a vast country with a diverse topography; local languages help local communities to communicate. Therefore, promoting the use of local languages is important for ensuring that all Indonesians can communicate effectively (Hamidah & Duncik, 2024). Ideally, to achieve a balance between Indonesian and local languages, both must receive a fair and equal share of usage in Indonesia. While Indonesian is the language of government, education, and official communication, local languages should also be promoted and protected. This way, both languages can coexist and thrive without creating inequality.

However, over time, Indonesia has become increasingly integrated into the global society, presenting the country with two distinct paths to follow. The first path involves embracing a global perspective, where proficiency in English and Indonesian languages is key in facilitating communication and interaction with the rest of the world and within Indonesia. This approach prioritizes the development of both language skills to facilitate more national and international activities. By doing so, it promotes economic progress and prosperity locally and globally. It also recognizes the importance of fostering cultural exchange and understanding through effective communication.

The second path involves maintaining local nuances, preserving traditional cultures and values, and using local languages. This approach recognizes the importance of linguistic diversity and seeks to support local communities in a balanced manner while still promoting the development of the Indonesian language and the introduction of English following the law. It emphasizes the importance of preserving Indonesia's unique cultural heritage and traditions and seeks to foster a sense of pride and identity

among its diverse population. By following this path, Indonesia can achieve a more equitable and sustainable development that benefits all its citizens.

Due to two distinct paths for language management, Indonesia has faced challenges in its language policies. Despite the Youth Pledge explicitly stating the role of Indonesian as a unifying language and the 1945 Constitution guaranteeing the state's responsibility in preserving local languages, there have been instances where these policies have conflicted with each other. During the reign of President Soeharto from 1966 to 1998, language regulations were set by the central government. These regulations refer to the policies and rules regarding the use of local languages. Prior to the New Order in Indonesia, there were limited regulations regarding the use of local languages. Local languages were often marginalized and considered less important than the national language, Indonesian (Quinn, 2012). However, after the New Order in Indonesia, there were efforts to promote and preserve local languages. These efforts included including local languages in the education curriculum, teaching local languages as school subjects with local content, and supporting local governments' maintenance of local languages to encourage cultural diversity and local identity (Indonesian law, 20042014; 2009;). As a result, the government gave local languages more importance and recognition, which helped preserve Indonesia's cultural diversity. A simple example is the change in Javanese language learning, which is currently mandatory in Yogyakarta, Central Java, and East Java schools (The governor of DIY, 2013; The Governor of Central Java, 2013; The governor East Java, 2014).

The management of Indonesia's national and local languages has become an issue in the face of the country's rapid globalization and the volatile nature of language policies. In the field of education, both languages are recognized and preserved by the law, but there are significant differences in the amount of time allocated for their instruction. Six hours a week in Indonesian education are dedicated to teaching Indonesian, while Javanese is only taught for two hours a week (Ministry of Education and Culture, 2012; Rizqi et al., 2020; The Governor of the Special Region of Yogyakarta, 2021; Yogyakarta Education, 2013). This issue has sparked a question about the repercussions of these language policies on Indonesia's national and local identities and the impact of these policies on the preservation of local languages that have shaped the local identities of Indonesia's diverse population. Furthermore, this study needs to consider the role of national and local languages in the present context.

This is because promoting a single national language could weaken the established local identities based on local languages, leading to a changing linguistic diversity.

As the use of language in society might change, there is a growing need for extensive efforts to preserve Indonesia's linguistic and cultural heritage while promoting national unity. It is essential to take a balanced approach that recognizes the importance of both national and local languages in addressing this potential imbalance. To further explore potential shifts in local language use, this research conducted a study titled “The Preservation of Javanese Identity: A Study of Javanese Language Attitudes and Utilization”. The study was narrowed down and focused on investigating the attitudes and usage of the Javanese language - a local language spoken by a significant portion of the Indonesian population. The findings of this study could offer insights into the broader issue of the expansion of the national identity of Indonesia and its impact on preserving local identities.

This chapter provides an in-depth background to the thesis, laying the foundation for the subsequent discussions. Moving on to the second chapter, the focus is on Indonesian nationalism and social identification. The third chapter delves into a literature review on the use of language in Indonesia, exploring the intricate relationship between national and local languages. In the fourth chapter, the thesis examines the proper Javanese language speech level, comprehensively analyzing its various aspects. The fifth chapter discusses the method of data collection used in this thesis. The sixth chapter examines the data collected using multiple techniques, providing a detailed and insightful interpretation of the results. In the seventh chapter, the thesis thoroughly discusses the findings, critically evaluating the results and highlighting their significance. Finally, in the last chapter, the thesis presents a conclusive research summary, including its limitations and future research suggestions.

2. Conclusion

Indonesia was initially composed of various ethnic communities, each with its own language and identity. During the colonial era, these communities were merged into a single political entity, ultimately developing a shared language: Indonesian. Since gaining independence, Indonesia has endeavored to foster national unity while preserving local cultures and languages. However, in the age of globalization, this has become increasingly difficult. Globalization is pushing towards both universalism and

particularity, raising questions about the future of Indonesia's national and local identities and the role language plays in shaping them.

To address these concerns, the study focuses on how globalization has impacted the identity of Indonesian society, mainly through language usage. Indonesia is working to balance its national and local identities, and this research aims to investigate how language adapts to this complex process. By analyzing potential changes in language and identity in Indonesia, the study seeks to better understand the dynamics at play in this rapidly changing society. Through this research, more profound insights into Indonesia's efforts to uphold its identity while engaging with the globalized world can be gained.

Chapter II

Nationalism and Social Identification

1. Introduction

The issue of nationalism in Indonesia has been a topic of interest among several philosophers in recent decades. Two such philosophers are Hoey (2003) and Aspinall (2016), who have conducted detailed investigations into the topic. Hoe has focused on the Indonesian government's transmigration program as a tool to create a collective national identity while analyzing the tension between the state's deliberate aspirations and the individual settlers' aspirations in building intentional communities. On the other hand, Aspinall has studied the emergence of a new form of nationalism in Indonesia. This new sentiment is characterized by a preoccupation with national dignity, a focus on alleged foreign threats and exploitation, and a non-ideological and non-intellectual form of nationalism driven by history, politics, economic, and social dynamics.

Nationalism encompasses individuals' strong pride, loyalty, and solidarity towards their country. It is rooted in a shared belief in the nation's values, history, and culture, fostering a collective sense of belonging. This profound sense of nationalism significantly influences an individual's point of view as people align themselves with their nation, embracing its symbols, traditions, and ideologies. This alignment can be observed through various expressions, such as active participation in national events and celebrations, displaying national flags and symbols, and advocating for policies and actions that uphold the interests and values of the nation. Hence, it is reasonable to argue that nationalism and social identity are closely intertwined ideas that influence a nation's sense of self.

Individuals' emotional bond with their nation often leads them to act on behalf of their group, even if they do not personally know all the other group members. However, analyzing national identity cannot be done in isolation from the broader concept of "nation" itself. The definition of a nation is complex. Several overarching aspects can be generalized to define the idea of a nation. These aspects include the citizens' identification with their country's historical and cultural traditions, moral values, ideals, beliefs, national sovereignty, political institutions, and more. These factors shape

the overall understanding of what it means to be a member of a particular nation, and they influence how people act on behalf of their group and interact with other nations.

Establishing the Indonesian nation entailed navigating a complex historical narrative intricately linked to the country's colonial past, the fight for independence, and the subsequent endeavors to construct a unified national identity in light of the nation's remarkable diversity. The notion of national identity in Indonesia is not a fixed or static entity but rather a dynamic construct influenced by various factors such as historically inherited characteristics, present needs, and future aspirations (Khayitov, 2020). The journey to nationhood involved a prolonged struggle over what to commemorate and what to relinquish from Indonesia's history. The history of colonialism has tied Indonesia into the country's diverse cultural tapestry. With its multitude of ethnic groups, languages, and traditions, Indonesia faces the challenge of forging a unified national identity that embraces its diversity while fostering a sense of nationalism.

Notably, Sukarno's groundbreaking address on June 1, 1945, bridging the gaps and breaking the impasse, ultimately setting the stage for the formation of the Indonesian Republic. Indonesia's foundational philosophy of Pancasila serves as a guiding framework for the nation's commitment to unity amidst diversity. It is rooted in the values of democracy and pluralism (Nur, 2019). The overarching ideology of Pancasila, which prioritizes harmonious coexistence amidst diversity, is believed to have formed the solid foundation upon which the fledgling nation was constructed (Hamzah et al., 2020). The principle is also encapsulated in its national motto, "*Bhinneka Tunggal Ika*," which translates to "Unity in Diversity." This phrase shows the country's commitment to acknowledging and honoring its diverse heritage while uniting its people under a standard set of values and aspirations. It reflects an understanding that diversity is not a source of division but a wellspring of strength and resilience for the nation.

The concept of nationalism in Indonesia has shifted society from being associated with specific ethnicities to being part of a unified and diverse nation-state. This transition has significant implications for Indonesian society's perception of itself, its shared identity, and its alliances, which are of great importance. The shift occurs following the collective identity agreed upon and desired by society and the state as a legitimate legal entity. The formation of national identity, which is formed by social

identification within a country, is an important aspect that requires further study. This chapter explores these complexities and offers valuable insights into how nationalism contributes to forming social identification.

2. State and Nation

The term nation is often associated with establishing a state, as it is the legal power through which a group of people express their desire for independence from other nations. However, historian Hobsbawm (2012) stated that the relationship between an extended but indigenous nation and the state remains puzzling. Diversity is often present in different countries regarding ethnicity, language, and other variables. Due to these heterogeneous conditions, it is challenging to establish a direct relationship between the state and the nation. It is evident that the state and the “original” nation cannot always occupy the same position.

Moreover, Brazilian political scientist Bresser-Pereira (2008) states that nation-states are political entities with a significant level of complexity determined by their sovereignty. That is the power to govern themselves without external interference. A nation-state comprises three essential components: a territory, a state, and a nation. These three components of nation-state formation will be further explained below.

2.1 Territory

In political science, territory shapes the dynamics of state authority within defined geographical boundaries (Sassen, 2013). This concept forms the bedrock of the international system, encompassing not only the physical control of land but also the strategic and symbolic assertion of state power. It is integral to legitimizing and consolidating state authority, permeating political and social dimensions within and across national borders.

Throughout history, territory has been a significant means for states to assert their dominance and exercise exclusive control over specific geographic areas. This traditional understanding of territory has become widely acknowledged as a fundamental principle of the international system, recognizing a state’s exclusive jurisdiction over its territory as a cornerstone of organizational structure (Branch, 2016). Traditional theoretical frameworks further support this perspective by emphasizing the state as the paramount authoritative institution.

2.2 State

The state is a unique entity with a legal power that distinguishes itself from the nation and the government that leads the state. A state's sovereignty derives from its legal power/authority to make and enforce laws, govern its citizens, and manage its resources. Sovereignty, the ultimate authority within its territorial boundaries, grants the state the power to control its affairs (Jackson, 2003). Bodin and the Permanent Court of International Justice expounded that the concept historically represents supremacy within a state's territory and equality of status in international relations (Goodwin, 2014).

The state consists of the constitutional system, the organization that ensures it, the law, and the state apparatus. The constitutional system refers to the fundamental rules and principles that govern the state, including the constitution, which is the supreme law of the land. The organization that ensures the constitutional system comprises the different branches of government, such as the executive, legislative, and judicial branches, along with the bureaucracy that supports them.

The law provides a framework for regulating relationships among individuals, organizations, and the government. In today's society, law is more than just a set of rules; it encompasses both formal and informal elements of governance. Several fundamental principles help to understand the role of law in the state. The principle of legality dictates that all actions of the government and its citizens must comply with the law, ensuring a level of certainty in the social order (L. Green, 1994; Solihin et al., 2020). Law also forms and upholds the social contract between the state and its citizens.

The state apparatus is the government's machinery responsible for enforcing the law, maintaining order, and delivering public services. This includes the police, the military, the courts, and other government agencies. The state apparatus needs to operate efficiently and strategically to achieve these goals. Public services are the main link between the government and society, and their quality significantly impacts public trust in the government (Dharmika & Subanda, 2023; Pandey, 2019; Solihin et al., 2020).

2.3 Nation

From an anthropological standpoint, a nation is characterized by its fluidity, with each individual experiencing their sense of well-being in unique ways (Ahmad &

Abdullah, 2022). A common historical heritage, culture, or language often underpins this shared feeling of well-being. Cultural heritage is widely acknowledged as the symbolic essence that forms the foundation of a nation, with culture and language serving as the pillars of this collective identity (Konsa, 2013; Penier, 2019). Cultural heritage serves as a tangible representation of a nation's history, shaping the nation's identity and fostering a sense of "imagined community" among the diverse population.

Hobsbawm (2012), a renowned Marxist historian, has provided a thought-provoking perspective on the concept of a nation. He posits that nations are relatively modern constructs that gained prominence during the late 18th and 19th centuries, coinciding with the rise of industrialization and the modern state-building processes. Contrary to the notion of nations being inherent or eternal entities, Hobsbawm views them as "invented traditions" that are socially and politically constructed. He emphasizes how modern nation-states often impose a singular national identity on diverse populations, potentially marginalizing or suppressing minority groups and regional identities.

Hobsbawm's perspective resonates with other leading scholars, such as Anderson (2016), who argue that nations are "imagined communities" upheld through cultural and political means. He explains that nations are "imagined" because their members typically do not personally know or interact with most of their fellow citizens, yet they share a deep sense of commonality and belonging. Anderson also emphasizes that nations are portrayed as limited entities due to their physical boundaries and considered sovereign as they emerged when traditional hierarchical systems were dismantled.

2.4 State and Nation

The terms state and nation are frequently used interchangeably, but they denote separate concepts for comprehending the political and social frameworks of the contemporary era. Based on these viewpoints, the state is a political entity with legal power, giving it the authority to create and enforce laws, govern its citizens, and manage its resources. On the other hand, a nation is a cultural and social entity characterized by a shared historical heritage, culture, and language, often independent of state boundaries (Giri, 2019).

The development of the modern nation-state has intertwined these concepts, as nationalist movements have often aimed to establish a state that reflects a perceived national identity. However, the successful development of nations, national identities, and nation-states have not always been fully aligned. Modern state borders often include a mix of ethnic, cultural, and linguistic groups with varying levels of support for the national project, presenting a challenge.

The relationship between states and nations can often lead to significant political and social conflicts as minority groups within a state strive to assert their national identity and pursue self-determination. These tensions have, at times, led to the creation of new states while igniting secession movements and long-standing disputes over the borders of existing states. A distinct case is found in the Patani region of Thailand, where differences in religion, ethnicity, language, and historical perspectives contribute to structural issues (Melvin, 2007). Despite being part of Thailand, Patani has strong ties to the Malay family. Similar prolonged conflicts are also evident among the Rohingya ethnic group in Myanmar (Mahmud et al., 2019), the Uyghurs in China (Abdelkader, 2020).

Additionally, the conflict between state and nation has drawn attention to the spatial limitations of these theories, particularly in ethnocratic societies where the focus is on emphasizing and separating group identities rather than integrating the nation and state. In these cases, the regional aspect of the nation-building process becomes crucial, with the region serving as a focal point for national mobilization. Moreover, a country's historical origins are often romanticized and unified, reinforcing territorial conflicts. Connor's juxtaposition of nation-building and nation-destruction encapsulates this paradox, showing that establishing the legitimacy of the state in defining a nation is likely to exclude minority citizens – immigrants and regional cultures – who are part of the region (Johnston, 2018). For example, the emerging African state didn't develop as a multi-ethnic society but as a post-tribal, post-feudal community emerging from the disintegration dynamics of modernity (Robinson, 2014). In essence, classical modernization theory predicts that modernization has the potential to strengthen national identification at the expense of ethnic group identification.

The concept of nation and state can be used to examine the post-independence situation in Indonesia. This raises inquiries about the Indonesian state's nature and how the government and citizens position their ethnic nation within the state's framework. Is Indonesia's national identity predominantly centered around its majority group or is Indonesia in the process of creating a new identity that eliminates its multi-ethnic identity? These thought-provoking subjects will be thoroughly investigated in the upcoming section.

3. Theoretical analysis of the case of Indonesia

The formation of the Indonesian nation-state highlights that Indonesia has met the necessary components for establishing a nation-state. These components in Indonesia's nation-state formation will be further clarified below.

3.1 Territory

The modern boundaries of Indonesia were significantly shaped by colonial policies and the expansion of the Dutch East Indies during the 19th and early 20th centuries (Darmawan et al., 2018; Lindblad, 1995). Before Dutch colonization, the islands that now make up Indonesia were home to various autonomous kingdoms, sultanates, and smaller political entities, each with distinct cultural, linguistic, and political identities (Djajadiningrat-Nieuwenhuis, 1993).

As the Dutch strengthened their control over the Indonesian archipelago, they aimed to consolidate and restrict the territorial expanse of their colonial holdings. They emphasized the concept of "land and water as one inseparable part," viewing the surrounding sea as a unifying force among the islands rather than a divider (Masilamani, 2019). This ideological framing of Indonesia's geography as a cohesive, maritime-oriented entity formed the basis for modern state boundaries.

The archipelagic nature of Indonesia is a defining characteristic, with the country comprising over 17,000 islands spread across the vast ocean (Masilamani, 2019). While not all of these islands were directly under Dutch colonial rule, the Netherlands gradually expanded its administrative territory and political control throughout the region, establishing the boundaries of what would later become the independent Unitary State of the Republic of Indonesia. The location of the Indonesian archipelago, situated between the Indian and Pacific Oceans and encompassing vital maritime trade

routes, played a crucial role in Dutch colonial calculations. The colonial government sought to delineate and regulate the vast waters and islands under its control, laying the groundwork for Indonesia's modern status as the world's largest archipelago.

Indonesia's archipelagic character and maritime orientation were further reinforced through its active participation in developing the UN Convention on the Law of the Sea (UNCLOS) in the 1970s and 1980s. Indonesia was leading in establishing an "archipelagic state," which grants legal status and special rights to the waters between its islands (Abdulajid et al., 2021). This legal framework has solidified Indonesia's geographical and political identity as a maritime-focused unitary state in conjunction with the territorial legacy of Dutch colonial rule.

3.2 State

The Indonesian state's historical origins can be traced back to the events before the declaration of independence on August 17, 1945. This significant period was characterized by the establishment of Pancasila, the Indonesian state's fundamental philosophical foundation, and the Constitution's development several weeks before the official declaration. Together, these elements form the legal structure that governs the nation.

In the aftermath of Indonesia's independence, the government faced the arduous task of establishing a stable and efficient system of governance. This involved a deep dive into the evolution of the judiciary, the legislature, and the executive branches during the post-independence era and their profound impact on the country's legal and political framework. The 1945 Constitution ushered in a presidential system of government, delineating power distribution (Bachri et al., 2018). However, Indonesia's extensive social and political diversity posed challenges in implementing this system. While the Constitution established Indonesia as a unitary state to promote stability and national unity, it had to be balanced with demands for greater regional autonomy and recognition of diverse legal and cultural traditions (Salim, 2010).

Indonesia's People's Representative Council (DPR) has played a role in policymaking. Over time, efforts have been made to streamline the party system to reinforce the stability of presidential governance. The significance of the Supreme Court and the Constitutional Court as the primary judicial authorities cannot be

overstated, with the latter in reviewing the constitutionality of legislation (Juanda & Juanda, 2023; Maftuhah et al., 2019). The administrative court system has emerged as a critical check on the executive branch, although its decisions have not always been fully enforced (Putriyanti, 2017). Furthermore, the coexistence of various legal systems, such as Islamic courts and customary law, has contributed to a complicated and, at times, disputed legal landscape (Salim, 2010).

Overall, the development of Indonesia's government and legal system in the post-independence period has been characterized by an ongoing equilibrium between centralization and decentralization, as well as tensions between competing legal and political interests. This shows Indonesia's ability to fulfill its role as a state.

3.3 Nation

The idea of a nation encompasses various aspects, including historical background, ethnicity, culture, and language. It refers to people who share common traits and come from a specific geographic area. In the case of Indonesia, this concept is particularly fascinating due to its diversity and the multitude of languages and cultures within its borders—a clear example of this contrast between the Javanese and Medanese communities, each with distinct linguistic styles. Javanese culture tends to use more figurative language in communication, aiming to refine their expression delicately to avoid offending, while Medanese culture values direct and assertive communication to ensure precise conveyance of meaning. Each culture has its values that set them apart from one another.

After Indonesia gained independence, there was a strong focus on protecting the nation's diverse ethnicities (Heryanto, 2018; Permatasari, 2020). However, fragmented societal groups posed challenges to governmental and social cohesion. As a result, the government took steps to promote unity. Both governmental bodies and civil society worked to establish a unified national identity that included the diverse ethnic, cultural, and linguistic groups that have coexisted since the colonial era of the Dutch East Indies. This approach is evident in Indonesia's legal framework, which aims to preserve the nation's cultural heritage and distinctive languages while strengthening Indonesia's collective sense of national unity and identity. The post-colonial "unity in diversity" initiative remains complex for Indonesia, encompassing ethnicity and national identity (Kohler, 2020).

The Indonesian government has been working to address the complexities of ethnic and national identities by implementing laws and policies. These efforts aim to strike a delicate balance by preserving Indonesia's cultural heritage while fostering unity among its diverse population. This commitment to promoting national unity through legal means often involves actions considered nationalism. In the following section, nationalist initiatives were undertaken by the Indonesian government to encourage the nation of Indonesia.

4. Nationalism

Nationalism is a phenomenon that can take various forms and have different political implications. In a sovereign state, the concepts of nation and nationalism are closely related. How the nation and state interact creates distinct patterns of nationalism, resulting in varying outcomes (Rejai & Enloe, 1969). Therefore, understanding the complexities of nationalism is essential to ensure that the nation and state work together towards a common goal.

Nationalism arises when people in a specific geographical area begin to feel a shared destiny and connect through camaraderie. Various scholars have extensively studied this phenomenon, with contributions from (Hoselitz, 1956; Huyseune, 2004; Zhu, 2021) providing valuable insights. Throughout the twentieth century, nationalism manifested in diverse forms, including the political quest for independence in colonies, the fight of minority groups for their political and cultural autonomy, the territorial ambitions of states, and movements advocating for the reunion or separation of territories. This surge in nationalism gave rise to various manifestations, such as expansionist nationalism, ethnic nationalism, and more.

Historically, expansionist nationalism has often led to conflicts and tensions on the global stage. However, the post-World War II era has witnessed a shift towards internationalism and the emergence of supranational organizations. Notable scholars such as Hoselitz (1956), Johnston (2018), and Zhu (2021) have highlighted how this shift has served to moderate some of the more extreme forms of nationalist manifestations, thereby contributing to a more interconnected and cooperative global landscape.

Ethnic nationalism is a type of nationalism that defines a nation based on the ethnicity of its people. This includes similarities in language, culture, history, and ancestral origins. These factors greatly influence identity and belonging and have significantly impacted the modern state system, often leading to political and social movements. A critical area of the point is how individuals transition from identifying with their ethnic group to embracing national identity. While much attention has been given to the historical development of these ethnic cores into modern states, there has been little exploration of how these ethnic cores have fared within these new modern states (E. Green, 2018).

Meanwhile, the roots of Indonesian nationalism can be traced back to the resistance against Dutch colonial rule. This concept encompasses the intricate process of nation-building, considering the diverse ethnic composition of the archipelago (Meng & Silva, 2021). In Indonesia, nationalism wasn't just about defying Dutch authority but also about redefining the idea of nationhood. It involved recognizing the ethnic diversity of the archipelago and striving to reorganize traditional forms of governance to establish Indonesia as a modern nation-state. This type of nationalism attaches significant importance to reconciling various nationalist views to attain political independence while also serving to nurture Indonesian identity and nationality.

This awareness paved the way for the nationalist movement in Indonesia, which aimed to liberate the country from the oppression of colonial rule. When society began to consider the possibility of independence, several national organizations were founded to address the problem of oppression in Indonesia. The nationalist movement is not merely about military power and weapons; it also includes efforts to improve the welfare and dignity of the Indonesian nation. Organizations such as Budi Utomo, which focuses on education, and Indische Partij, which operates in the political sector, were founded to fight for the interests of the Indonesian people. These organizations faced opposition from the colonial government, but their founders remained committed to their goals and often risked their lives to defend their organizations. The nationalist movement in Indonesia was a vital step in the country's journey towards national identity as it created a mutual history of Indonesia that was a fundamental foundation for the nation.

The Youth Pledge of Indonesia is a significant document in the country's history, as it represents the young generation's aspirations to unify the nation. The pledge consists of three main points resulting from a negotiation process. The first point emphasizes the unity of Indonesia, stating that the country's society shares the same blood and belongs to one homeland. This point was not debated much, as it was a clear goal that everyone wanted to achieve even before the pledge happened. The second point emphasizes the nation's unity, with the people agreeing to unite into one nation, namely the Indonesian nation. This point was also not debated much, as forming a new nation representing all tribes and ethnicities was a reasonable and fair action.

The third point of the pledge stressed the need for a national language that would unite the diverse ethnicities of Indonesia. This particular point generated a lot of discussion and debate among the delegates. The pledge proposed several languages to become official languages of Indonesia, each with its unique attributes that could be seen as advantageous in the context of a new nation. The delegates considered three languages for official status – Malay, Javanese, and Dutch (Paauw, 2009). Each of these languages had its merits and could have been chosen as the national language, but the decision was complex. Dutch, which was the colonial language, had a solid claim to official status, given its historical association with the region. Javanese, the language of the largest ethnic group in the archipelago, presented a compelling case for recognition as an official language. Finally, Malay, used as a *lingua franca* throughout the archipelago for centuries, also had a solid claim to official status.

However, the Javanese language, spoken by almost half of Indonesia's population, was not chosen as the national language due to its complex usage system with language levels. Similarly, Dutch, which was used during the colonial period, failed to become a national language due to its limited usage among the local nobility and elites (Husna, 2018; Maier, 2005). Interestingly, the basic language of Indonesian was spoken by a relatively small ethnic group, namely the Malays (Azra, 2018), who accounted for only 5% of the population and mostly lived in East and Central Sumatra. Despite this, Malay-based Indonesian was chosen as the national language because it was simple and easy to learn. Moreover, it had *lingua franca* status in Indonesia, making it an ideal choice for a common language that could unite all Indonesians. Adopting Malay-based Indonesian as the emergence of nationalist movements in the country also aided the national language. These movements recognized the importance of having a common

language that could unite the multi-ethnic population of Indonesia. Other ethnicities' acceptance of Malay-based Indonesian as the national language demonstrated the country's tolerance and unity in diversity (Azra, 2018).

In this spirit, Mohammad Yamin proposed the motto "Bhinneka Tunggal Ika" for the Indonesian people, which means different but still one. This motto was chosen because it reflects the idea that Indonesia is a nation of diverse ethnicities, languages, and religions and that, despite these differences, Indonesians must share a common identity and be united in their love for their country.

This motto is well accepted, and Sukarno later coined the motto Bhinneka Tunggal Ika through his proposal to include those words on the ribbon image depicted being gripped by the feet of the Garuda on the Indonesian State Emblem (Riyanto et al., 2022). The phrase "Bhinneka Tunggal Ika" has become the official slogan of the Indonesian nation, serving as a trigger for the spirit of national unity. It symbolizes the strength and resilience of the Indonesian people, who have overcome incredible challenges to achieve a united nation.

The pledge and motto of Indonesia serve as a constant reminder of the values and principles that the people of Indonesia uphold. These values and principles are deeply ingrained in the Indonesian nation and continue to inspire and motivate future generations. However, the concept of nationalism is not merely a fad or slogan. It is a practical action that the government and society must take to promote the country's interests. As a responsible entity, the government promotes nationalist actions, such as fostering national unity. The government is responsible for creating policies and programs that promote a sense of belonging among the people and encourage them to take pride in their country's history, culture, and language.

Efforts to expand nationality in Indonesia continue to be carried out with policies that may be similar but sometimes differ from one generation of leadership to another. During the three-decade-long reign of President Soeharto from 1966 to 1998, Indonesia was governed by a highly centralistic system that focused on spreading nationalism. The regime's main objective was to maintain national unity and central authority at all costs, and ethnic cultures were deemed a threat to achieving this goal (Quinn, 2012). As a result, there were severe restrictions on the growth of Indonesia's ethnic cultures, and local languages were neglected during this period. The government used Indonesia as a

centralizing instrument alongside a tightly controlled national school curriculum and a government political movement, among other things (Lamb & Coleman, 2008; Quinn, 2012). The policy was designed to create a sense of unity among the diverse ethnic groups in Indonesia, but it also had the unintended consequence of suppressing and marginalizing local cultures. This unbalanced nationalism cultivation program violated the mandate of the youth pledge, which aimed to promote the development of ethnic and national identity in a balanced way. The policy created an imbalance in the way ethnic and national identity developed in Indonesia, which continued until there was a change in leadership in the country.

Following President Soeharto's replacement, Indonesia's government system underwent a significant transformation, transitioning from a centralized structure to regional autonomy. This shift in governance has resulted in the decentralization of power, granting local governments greater autonomy to regulate their respective regions. As a result, local cultures and languages have been given more attention and importance by the local governments, as they are considered the root of national identity that must be preserved and appreciated. In order to protect the presence of local culture and language, the central and regional governments have implemented legal laws to safeguard them. Developing cultural diplomacy policies in Indonesia is a form of state support for its ethnic identity. As part of the Public Diplomacy agency's activities, the Ministry of Foreign Affairs (MOFA) conducts cultural diplomacy as part of Indonesia's diplomatic strategy (Viartasiwi et al., 2020). This cultural diplomacy is a fusion of ethnic culture into nationalist values and serves as a unifying tool for the Indonesian people.

From the explanation that has been carried out, it is found that Indonesia has been making continuous efforts towards nationalism since its struggle for independence, and it continues to do so. The reason behind this nationalist effort is to fulfill the requirements of being a sovereign and recognized nation-state, which mandates the presence of three essential segments, namely territory, nation, and state. To foster nationalism, various efforts have been made by the Indonesian government, not only in the past but also in the present. These efforts include promoting and preserving Indonesian culture and traditions, developing the country's infrastructure, and educating the masses.

All these measures aim to encourage a sense of belonging and unity among the people of Indonesia, irrespective of their diverse backgrounds. The nation-building process has helped create a shared identity among the Indonesian people. This topic is worth discussing concerning the social identification of Indonesian society after the rise of nationalism. Consequently, conversations about the social implications of nationalism in Indonesia carry great importance. The subsequent section will delve into how Indonesian society shapes its identity following the national cultivation efforts in Indonesia.

5. Social Identification

Identity is generally defined as a set of characteristics distinguishing an individual or a group. However, the meaning of identity may vary from one person to another depending on their perspective, the scope of importance, and other factors. Several philosophers have provided their interpretations of identity to shed more light on this topic. According to Tajfel's (as cited in Tartaglia & Rossi, 2015) social identity theory, identity can be divided into personal and social. The personal aspect of identity refers to the unique characteristics an individual believes define them.

On the other hand, social identity is derived from an individual's knowledge of their membership in social groups that hold emotional significance. Simply put, social identity is formulated by the characteristics and similarities among group members. These characteristics help create a sense of uniqueness that distinguishes a group from others, while similarity is based on members' shared values and emotional attachments towards their group. This duality of identity is present in every social group and is an integral part of social life.

Some other philosophers, such as Simon & Trötschel (2010), for instance, equate identity with the self and define it as a concise expression for a set of psychological experiences, such as thoughts, feelings, and motives, that reflect and contribute to an individual's understanding of their place in the social world. They view identity as individuals' characteristics, defining their social functioning. In this way, they explain how individuals view themselves and others in a social context. However, Bucholtz & Hall (2004) believe that personal identity is more about societal similarities than individual characteristics. According to this view, people are more likely to know their

identity when they share something, such as the same language. This perspective is crucial in the context of understanding social identity.

Social identity has two dimensions, according to Tajfel's definition, which is widely acknowledged. These two dimensions are characteristics and similarities. In other words, social identity is formed when individuals feel they have the same characteristics, beliefs, and values as a particular social group. This shared sense of belonging creates a feeling of solidarity and togetherness. Beyond the idea of similarity, identity is also linked to personal or self-identity. Tajfel's concept of personal identity is characterized by uniqueness, while Trötschel and Simon emphasize the role of the individual in society. In other words, while Tajfel views identity from an external perspective, Trötschel and Simon are more concerned with the internal aspects of identity.

The diverse population of Indonesia comprises various tribes, ethnicities, and languages. Despite the differences, these groups came together with a common goal of achieving independence from Dutch colonialism, which marked the beginning of a nationalist movement. This movement eventually culminated in a pledge to recognize the importance of one homeland and nation, symbolized by using Indonesia as a tool for unity. Notably, the slogan *Bhinneka Tunggal Ika*, which translates to "Unity in Diversity", was also adopted to reinforce the perspective of the Indonesian nation as a heterogeneous nation.

Indonesia's formation as a nation is unique as it sits on top of existing ethnic groups. The group's identity can change, get stronger, disappear, or double in that process. Indonesian people recognize themselves in two layers: as part of the state and as part of the indigenous people. Moreover, the appearance of a new identity on top of these several identities is possible. Bucholtz & Hall (2004) state that when individuals decide to organize themselves into a group, they are driven by some pre-existing and recognizable similarity but by organization and power. Social grouping is a process of discovering or recognizing a similarity that precedes and establishes identity but, more fundamentally, of investing similarity by downplaying differences.

As soon as the nationalist movement in Indonesia happened, the Indonesian people created their new identity. In forming their new identity, Indonesian people invested their similarities in language and ideology. This new identity was based on the notion of an Indonesian nation that transcends the various ethnic and linguistic

differences while simultaneously recognizing and celebrating the unique cultural diversity of its constituent groups. Thus, Indonesia's identity as a nation is not simply a fixed concept but rather an ongoing process that continues to evolve and change over time.

The Indonesian people are deeply rooted in their ideology of Pancasila, which encompasses their perspective and values. According to Widiyuseno's (2014) journal, Pancasila serves as the state ideology and fundamental ontological value system that has been integrated into the lives of the Indonesian people since the nation's inception. It is considered a vital pillar of national identity and has a crucial role in regulating the lives of the Indonesian people. Moreover, Pancasila serves as the legal basis of Indonesia, and all regulations and laws made after that must align with its principles. As per Abdurrahman et al. (2018), Pancasila is a philosophy, an open ideology, and the foundation of the state. It serves as a source of enlightenment, inspiration, and a basis for resolving the Indonesian nation's issues. One of the fundamental principles of Pancasila is the unification of the Indonesian people despite the country's diverse ethnicities. The Indonesian people firmly believe in this principle, which has become integral to their cultural identity. Therefore, Pancasila is not just a philosophy or a set of values but a way of life for the Indonesian people.

While the Indonesian nation is a part of many Indonesians' sense of self, it is not their only identity. The Indonesian nation was formed with the idea of unity in diversity, as reflected in the country's national motto, *Bhinneka Tunggal Ika*, which means "Unity in Diversity". This motto acknowledges its diverse characteristics, and one of the most significant aspects of this diversity is the ethnic groups that make up the country. Each of these ethnic groups has its unique culture, language, and history, contributing to the richness of the Indonesian nation. Instead of eliminating these differences, the goal was to bring them together in a new form that would be just and tolerant towards all communities. The country is committed to building a society that is inclusive and respectful of all its citizens, regardless of ethnicity or cultural background. The Indonesian people take great pride in their country's diversity, believing it is one of their greatest strengths.

6. Conclusion

Nationalism is a multifaceted concept with various expressions and political implications. In the words of Brazilian political scientist Bresser-Pereira (2008), nation-states are intricate political entities characterized by their sovereignty, encompassing territory, a state, and a nation. Indonesia's path to independence involved establishing these fundamental components.

Indonesia has adopted the "Unity in Diversity" concept to unite its diverse population. The nation's formation is unique as it encompasses existing ethnic groups. The group's identity can change, strengthen, fade, or multiply in that process. Indonesian people recognize themselves on two levels: as part of the state and as part of the indigenous people. During the nationalist movement in Indonesia, the Indonesian people developed their new identity, emphasizing their similarities in language and ideology. This new identity was based on the idea of an Indonesian nation that transcends ethnic and linguistic differences while acknowledging and celebrating the unique cultural diversity of its constituent groups. Thus, Indonesia's identity as a nation is an ongoing process that continues to evolve and change over time.

Additionally, the concept of identity is frequently intertwined with language. One interesting consideration is how nationalism and social identity might be impacted by the existence of two distinct languages within a society. This intriguing topic will be explored in greater depth in the upcoming chapter.

Chapter III

Literature Review on Language Use in Indonesia, the Relationship Between National and Local languages

1. Introduction

The connection between nationalism, social identity, and language is a complex area of study. Language is crucial for human interaction and self-expression, significantly shaping individual and collective identity. In societies where two languages coexist, the impact on nationalism and social identity can be substantial, offering various challenges and opportunities for individuals and communities.

One perspective suggests that language and identity are closely intertwined, with language serving as a primary marker of cultural and ethnic belonging. People and communities often use language to establish and strengthen their connections to specific social or national groups. This interplay between language and identity is particularly noticeable in societies with competing linguistic communities, where individuals may use language to underscore their cultural distinctions or political loyalties.

The concept of language as a defining element of national identity is complex, and scholars debate that the relationship between the two is multifaceted. However, in some instances, language is considered a flexible entity that can change over time. Furthermore, the increasing impact of globalization and linguistic diversity in society has led to a more nuanced understanding of the relationship between language and national identity.

The previous chapter discussed nationalism in Indonesia and how Indonesian people identify themselves. The existence of two layers of identity held by Indonesian people has an influence on their language use. Can society's efforts to balance these identities be executed evenly, or is there a language shift due to the dominance of one language?

The preceding chapter explored the nation's establishment in Indonesia, emphasizing the significance of the nationalist movement. This sets the stage for the

forthcoming be discuss linguists' research on language use in Indonesia and the relationship between national and regional languages.

2. Literature Review on Language Use in Indonesia

Researchers have conducted several studies on the relationship between national and local languages in Indonesia to understand the impact of language policy on language use and maintenance. These studies have shed light on the dynamics of language use in Indonesia and identified various factors influencing language choices. Furthermore, they have highlighted the importance of promoting equitable language policies and recognizing and valuing the country's diverse linguistic heritage.

One study by Chairunnisa et al. (2022) explores the importance of the Indonesian language as a unifying force in Indonesia. Given the multi-ethnic and multilingual nature of the Indonesian nation, it analyzes its role in fostering national unity. The document emphasizes the need for proper management of language diversity to prevent disintegration. The study employs a quantitative descriptive research method, using a questionnaire distributed to students from different universities to gauge their perspectives on Indonesian as a unifying language. Most respondents agreed with the statements emphasizing the ease of using Indonesian, its role in communication, and its ability to unite diverse languages within the nation. The study underscores the importance of preserving Indonesian as a unifying language aligned with the unitary state of the Republic of Indonesia.

In that article, it has been stated that the Indonesian language holds immense significance as it functions as a national language and unifies its society. The position of the Indonesian language as a national language has a positive impact on promoting unity, and it brings together various ethnic groups living in Indonesia. The article further explains that the role of the Indonesian language as a unifying language is vital in the country. The article emphasizes that Indonesian is not the only language spoken in the country, and many local languages still exist in society. Therefore, the language in Indonesia is not only Indonesian, but it also comprises several other languages that hold significant importance in the country.

The information presented above is supported by Riza (2008), whose comprehensive overview of the Indigenous Languages of Indonesia focuses on

preserving and digitizing less privileged local languages. These languages, also known as Bahasa Nusantara, exhibit significant variation in the number of speakers, with some having millions of speakers and others being spoken by tiny populations. The article emphasizes the urgency of preserving endangered languages within Indonesia, attributing language loss to cultural assimilation, migration, and lack of educational support. It outlines the tasks in language preservation, including utilizing computational linguistics and the orientation of research centers toward resource creation. It also emphasizes the use of statistical or empirical models of language, especially for near-extinct languages.

The coexistence of two types of languages in Indonesian society is primarily attributed to the influence of community culture, which shapes the communication patterns of society. This has been studied and confirmed in Muth'im & Sutiono's (2024) research, which focuses on the relationship between language and culture in Indonesia. The study specifically explores the use of Indonesian, Javanese, and Sundanese languages in the country and how they contribute to Indonesia's multilingual status within a multicultural community.

The research authors also highlight that the Indonesian constitution recognizes the Indonesian language as the national language, but at the same time, it respects and preserves local languages as national cultural treasures. This underscores the importance of linguistic diversity in Indonesia and how it reflects the country's unique cultural identity. It sheds light on the significance of the reciprocal development of language and culture, highlighting that language is a human communication system that is influenced by cultural values, norms, and rules. The authors delve into the complexities of culture, emphasizing that it is a standard agreement among community members, guiding behavior and communication. They provide examples of cultural manifestations, such as communication norms, body language, and gestures, showcasing how culture is integrated into language. Furthermore, the article delves into the historical significance of the Indonesian language, which emerged to unify various ethnic groups in Indonesia. The authors stress that the Indonesian language symbolizes national unity, connecting people from multiple ethnic backgrounds.

Research conducted by linguists has shown that national and local languages hold a critical position in Indonesian society. These languages play a significant role in the

lives of Indonesian people, as well as the nation and state as a whole. The government has made several efforts to maintain the existence of these languages, including creating regulations that are legally used in Indonesia. These regulations ensure that the government acknowledges the importance of using national and local languages.

Wirza (2019) conducted a comprehensive study on language policy and planning in Indonesia. The study focused on the competitive nature of Indonesian and local languages in a multilingual society and provided in-depth insights into the challenges of preserving local languages while strengthening Indonesian as a national language. The research emphasizes the complex nature of balancing the promotion of Indonesian as a national language with preserving local languages. It highlights the potential loss of local language proficiency among the younger generation and the inconsistent promotion of standard Indonesian. Furthermore, Wirza's study highlights the urgent need for strategic language policy and planning to effectively position programs that preserve local languages as national heritage and strengthen Indonesian for national unity. The findings offer valuable insights into the importance of language policy and planning in Indonesia, with crucial implications for the country's long-term socio-economic development.

After conducting a literature review, it was observed that two distinct languages are used in Indonesia. These include Indonesian, which is the primary language used on a national scale, and local languages, which are only used as a means of communication within their respective ethnic communities. Each language has its specific functions. Indonesian serves as a unifying language for people belonging to different ethnic groups in Indonesia, while local languages are maintained as part of the culture and traditions of traditional communities.

It is worth noting that both Indonesian and local languages receive considerable attention from the government, as indicated by the existence of language policy and planning in Indonesia. The primary objective of language planning and policy in Indonesia is to balance promoting the national language as a unifying force and preserving the linguistic diversity and cultural identity of various ethnic groups. However, some linguists have raised concerns regarding the imbalance in the use of the two languages in the language policy planning process. However, linguists have expressed growing concern over the gradual disappearance of local languages in

Indonesia as the dominance of the Indonesian language continues to increase in society. Furthermore, the inconsistency with the standard Indonesian language growth of the Indonesian language poses an additional challenge. Despite the challenges, the Indonesian government has taken steps to address these issues and ensure that both Indonesian and local languages receive equal importance in language planning and policy-making processes.

However, some linguists argue that language exhibits dynamic properties. Language users may unconsciously alter the language they use in communication. Several linguists have investigated this. Some of these alterations can be explained as follows:

In his research on language shift, Errington (1998) contributed significantly to understanding the intricate social and linguistic factors involved in replacing a community's primary language. He emphasizes that language shift is a dynamic process influenced by various interacting factors within the language and the broader linguistic environment. He also highlights the differing perceptions of language shift within a community, particularly among younger and older speakers. Younger speakers may perceive language changes more positively than older speakers, indicating the crucial role of age and generational identity in understanding language shifts. Furthermore, Errington's work emphasizes the importance of a language's perceived prestige or value in driving language shift. A language's social standing and usefulness in a specific region can significantly impact whether speakers hold onto their traditional language or switch to a language considered more useful or prestigious.

Zentz (2017) also delves into the shift of language within society, shedding light on the factors influencing these changes and the obstacles encountered by communities during these shifts. Zentz particularly hones in on how generational discrepancies mold language usage and perceptions. She emphasizes that age constitutes a multifaceted facet of identity, akin to gender, race, or class, rather than a straightforward, linear process as commonly assumed. Her work is rooted in research on the dynamics of vowel change across generations in American English, indicating that older generations may have undergone advanced vowel changes while younger generations exhibit distinct change patterns. This underscores the necessity of considering how language use and evolution progress across generations instead of assuming a straight-line trajectory.

Moreover, Zentz's framework for comprehending language evolution brings attention to the interplay between internal language factors and the broader language environment, enabling a more thorough analysis of the incentives and pressures shaping the identity choices of evolving language communities. Zentz's work underscores the significance of acknowledging the autonomy and diversity of language communities rather than viewing them as mere passive casualties of language evolution. By recognizing the intricate and dynamic nature of language use and identity, her research provides valuable insights for researchers, policymakers, and the general public seeking to comprehend and navigate the challenges associated with language evolution.

According to Goebe's (2010) research, language shift is often influenced by various factors, including education, urbanization, and the status of the languages involved. Studies have shown that increased exposure to a dominant language, whether through education or urban living, can decrease the use of traditional languages, especially among younger generations. Additionally, a language's perceived status and prestige can significantly impact speakers' willingness to either maintain their heritage or adopt a globally spoken language. However, he also emphasizes that language shift is not always inevitable. Language communities may use different strategies to revive and preserve their traditional languages. Furthermore, the sources suggest that language shift can significantly affect language communities' identity and cultural heritage, as language loss often correlates with the decline of traditional knowledge and ways of life.

The exploration of linguistic shifts resulting from the investigations done by linguists yields crucial insights that form the foundation of this study. The duality of identities among the Indonesian populace necessitates a careful equilibrium to prevent overlap or nullification. This situation prompts inquiries into preserving the Javanese identity and whether it has remained constant, transformed, or diminished. The state of the Javanese identity will be assessed using various methodologies to ascertain the status of the Javanese language in contemporary society. While language vitality studies traditionally prioritize quantifying the number of language speakers in a region, this investigation focuses on evaluating linguistic integrity in terms of adherence to language rules. This approach aims to provide a more comprehensive understanding of any deviations in the present-day Javanese language.

In order to fully comprehend the trend at hand, it is imperative to delve deeper into the intricate relationship between the national and local languages in Indonesia. The way these languages interact with one another is fundamental in shaping the linguistic landscape of the country, which in turn has a significant impact on Indonesian society as a whole. The intricacies of this interrelationship will be explored in detail in the following section to gain a comprehensive understanding of this phenomenon.

3. The Role of Indonesian Language in Developing Identity

Language, a fundamental tool for cultural expression, is a primary resource for forming individual and collective identities (Bucholtz & Hall, 2004). A significant example of the impact of language is evident in Indonesia's fight for independence, where the necessity of effective communication between diverse ethnic groups led to the adoption of a unifying language for the entire nation.

The Indonesian language has its role in fostering effective communication and cooperation among Indonesia's diverse population because it serves as a unifying force that brings together various ethnic groups and languages, enabling them to communicate and understand each other. As discussed in the previous section, its historical and symbolic significance for the Indonesian people stems from its establishment as the language of national unity and independence following the colonial period. Without a common language, using different languages in determining war strategies and national policies may lead to confusion and non-transmission of information to other parties. However, with the Indonesian language, these potentials can be minimized, thus ensuring effective communication and discussion among different parties.

Following Indonesia's independence, the Indonesian language continued to act as a unifying force across various levels of society. Particularly noteworthy is how government administration, businesses, and media officially adopted the language, cementing its place in society. Moreover, Indonesian has become the primary language of instruction in all educational institutions, per a Presidential Decree issued in 2019. The widespread use of Indonesian enables access to information and encourages active participation in national discussions and activities. This means that all state documents, national-level activities, media, and events must use the Indonesian language so that every member of society can comprehend the information conveyed. For instance,

during public events commemorating Indonesia's independence, which are accessible through electronic media, the language used is Indonesian (Sekretariat Presiden, 2023). Using other local languages during such events can lead to misunderstandings among different ethnic communities, which can be unfair and violate the provisions established by the government.

Moreover, the use of Indonesian in the business sector has made it easier for trade transaction activities to take place. For instance, in shop rental transactions, using different languages can lead to misunderstandings regarding transaction agreements. Furthermore, the use of local languages in a contract letter makes it less accessible to all related parties, which can result in fraudulent activities and disputes at a later date. The Indonesian has significantly impacted Indonesia's social development, allowing people from different backgrounds and social classes to engage meaningfully in shaping the future of their nation. Also, the use of Indonesian in society and education has made it easier for individuals to access formal educational institutions regardless of their location or the local language spoken in that area. This has ensured that everyone in Indonesia has access to quality education and has the opportunity to pursue their academic goals.

As a lingua franca, Indonesia's linguistic unification has also fostered its role in a collective sense of national identity and belonging among its diverse population. By adopting Indonesian as the official language, the country has bridged the gap between individuals from different cultural backgrounds, enabling them to comprehend each other's expressions, thus contributing to a more cohesive society and forming a shared identity. Using Indonesian as a unifier tool has encouraged the creation of new cultures and values that symbolize unity. It is important to note that adopting Indonesian as a national language was never intended to replace local languages. Instead, it aimed to unite people under a common linguistic umbrella, as emphasized in the Youth Pledge. Indonesian serves to join individuals and ethnic groups who face challenges in inter-linguistic communication across Indonesia, creating a sense of inclusivity.

Identity in Indonesia is not just a cultural source but a product of diverse cultural influences. Language, a fundamental tool for cultural expression, is a primary resource for forming individual and collective identities (Bucholtz & Hall, 2004). The importance of Indonesian in the country goes beyond communication and has become a

fundamental aspect of its identity, representing the diversity of the country's culture. It is safe to say that the Indonesian nation was built from its language, making it an essential part of the country's cultural and national identity.

The Indonesian language symbolizes national identity because it reflects an Indonesian's social environment and desire to be accepted. It serves as a medium for people to connect with Indonesia's unified culture, and as such, it continues to evolve to reflect this unity better. Indonesian has absorbed elements from various local languages, contributing to its development. Initially rooted in Malay, Indonesian has grown into a distinct language by including local vocabulary, which can be seen in the Fourth Edition of the Indonesian Dictionaries (2008), containing over 90,000 entries, with approximately 3,592 entries of the vocabulary derived from local languages (Budiwiyanto, 2022). This absorption of local languages has resulted in a diverse and unique vocabulary specific to the Indonesian culture. Even though the number of local languages is still limited, Indonesia's communication patterns and cultural development continue to evolve, making it likely that the absorption of local languages into Indonesian will continue. This, in turn, ensures that the language remains relevant and reflective of the diverse cultural identities within the nation while still maintaining its role as a unifying force.

With the importance of the Indonesian language as an Indonesian identity, the government of Indonesia has been actively encouraging the dissemination and introduction of Indonesian identity through language within the country and to foreign communities. In fact, Indonesian is not only the main language of instruction but also a priority subject in schools across Indonesia. This is because a strong command of the language enables individuals to participate in society and effectively communicate their ideas fully.

To promote the Indonesian language globally and strengthen the country's national identity, the BIPA (Indonesian Language for Foreign Speakers) program was established (Widianto & Zulaeha, 2016). This program operates through offices located in 30 countries around the world and has successfully attracted many international participants. From 2017 to 2019, this program recorded no less than 18 thousand foreign participants every year who came to learn Indonesian and deepen their understanding of Indonesian culture (L. Septiana, 2021). The BIPA program is

designed to provide international students with a comprehensive knowledge of the Indonesian language. The curriculum is aimed at helping students communicate fluently in Indonesian and understand the nuances of Indonesian culture and traditions. However, due to the COVID-19 pandemic, this program had to experience a decrease in enrollment to 8,854 participants in 2020, a significant reduction compared to previous years (as reported by Septiana, 2021). Despite the challenges posed by the pandemic, the BIPA program remains committed to promoting the Indonesian language and culture globally.

In another effort to promote Indonesian identity and elevate the Indonesian language globally, Indonesia proposed to designate Indonesian as the official language of UNESCO. After thorough consideration, this proposal was granted official language status during the Plenary Session of the 42nd UNESCO General Conference held in Paris, France. This recognition means that Indonesian can now be used as a working language in official meetings and conferences, and General Conference documents can also be translated into Indonesian, making them accessible to Indonesian-speaking individuals. On November 20, Resolution 42 C/28 was adopted, officially recognizing Indonesian as the 10th language to be recognized as an official language of the UNESCO General Conference (Ministry of Foreign Affairs, 2023). This recognition is a significant achievement for Indonesia and acknowledges the importance of promoting Indonesian linguistics.

All efforts to support the Indonesian language in shaping the country's social, cultural, and political order demonstrate its unique and irreplaceable role in developing national identity. Its use in state documents, official communications, and school teaching further reinforces its importance and significance in Indonesian society. The promotion of the Indonesian language to foreign communities is also a testament to its significance beyond the borders of Indonesia. This reflects the nation's commitment to showcasing its unique identity and values to the broader world. The Indonesian language is used as a tool for expressing the country's diverse culture, as well as its history. In conclusion, the Indonesian language plays a significant role in shaping the country's identity. Such efforts help foster a sense of community and identity among Indonesians and contribute to the country's international standing and reputation.

4. National and Local Languages

A diverse ethnic population and a centuries-old colonial period have shaped the relationship between Indonesia's national and local languages. Following the struggle for independence, language formed understanding and a sense of belonging to the nation. The country's independence movement aimed to increase the sense of belonging among the diverse ethnic groups and promote national unity. As discussed in a previous chapter, Indonesian was adopted as the national language to achieve this aim. This decision was a significant step towards promoting linguistic unity and ensuring effective communication between different communities.

The language policy framework in Indonesia can be used to analyze the relationship between national and local languages through a political lens because it provides a detailed explanation of the role of the languages in Indonesia. The government aims to maintain a balance between the role of the national language in unifying the country and preserving the linguistic diversity and cultural identity of the various ethnic groups that make up Indonesia. According to Law No. 24 of 2009 regarding The Flag, Language, and National Emblem, as well as the National Anthem, the Indonesian language holds a significant position as the national language. It serves various functions, such as being a means of communication, national identity, national pride, and a unifying factor for different ethnic groups. Additionally, it plays a critical role in inter-regional and intercultural communication, serves as the official national language, an introduction to education, a medium for national-level communication, and contributes to the development of national culture. The Indonesian language also functions as a means of conducting commercial transactions and documentation and developing and utilizing languages for science, technology, art, and mass media.

On the other hand, In the Government Regulation of the Republic of Indonesia Number 57 of 2014 concerning the Development, Guidance, and Protection of Language and Literature, as well as Improving the Function of the Indonesian Language, the position of local languages is clearly defined. According to the regulation, the primary function of local languages is to nurture and express ethnic personality, preserve and enhance local identity, promote local literature and culture within the broader Indonesian context, facilitate communication within families and regional communities, serve as the language of local mass media, provide support for the

learning and development of the Indonesian language, and serve as a source for the development of the Indonesian language. In essence, local languages play a crucial role in preserving and promoting local cultures and identities while also serving as a valuable resource for developing and growing the Indonesian language.

Some statements on the regulations clearly define the complementary roles of national and local languages in Indonesia. While Indonesian is essential at a national level, local languages facilitate communication, self-identity, and the development of local culture. However, the relationship between these two types of languages is much more complex than just the level of use. According to the regulations, local languages are expected to support and enhance the national language, Indonesian. This means national and local languages are closely interrelated and cannot be separated. Although Indonesian has its roots in the local Malay language, it is designed to continue developing by adding local vocabulary to facilitate inter-ethnic communication. In 2022, the Indonesian language officially incorporated 1109 Javanese vocabulary words, 929 Minangkabau vocabulary words, and 223 Sundanese vocabulary words (Budiwiyanto, 2022). These languages are just a few examples of the absorption of local languages into Indonesian. There are still many other local languages that have been absorbed over time. This demonstrates the unification of the pluralistic Indonesian society through the Indonesian language. It has absorbed local vocabulary over time and evolved into a language that reflects the richness and diversity of the country's linguistic and cultural landscape. At the same time, local languages play an essential role in preserving the nation's cultural heritage.

Cultural factors also influence the relationship between national and local languages in Indonesia. This can be observed through the efforts made to promote culture in Indonesia, one of which is the inclusion of language in Law Number 5 of 2017. Interestingly, in this regulation, the national language and local language are considered as one entity, where only language is mentioned with a note that it refers to Indonesian and local languages. This demonstrates that language is viewed as a significant part of Indonesian culture and has an equal status.

Due to the importance of national and local languages, the Indonesian government has taken several measures to safeguard them. To ensure the protection of the Indonesian language, the government has implemented various programs and

initiatives that aim to promote its use in education, media, and public life. These programs include education, development, coaching, linguistic research, documentation, and publication. On the other hand, the protection of local languages is carried out by exploring their potential, promoting literacy, collecting data, registering them, revitalizing their use, as well as documenting and publishing them. These measures have been implemented to preserve local languages and not be lost over time.

Thus, the protection of national and local languages involves different approaches and goals. In the case of the Indonesian language, the focus is on developing and promoting its use. On the other hand, protecting local languages aims to preserve and safeguard them from extinction. The methods employed to protect these languages are tailored to suit their unique needs and characteristics. The ultimate objective of language protection is to ensure that these languages continue to thrive and evolve. In Indonesia, preserving local languages is regulated by Presidential Regulation Number 57 of 2014. This regulation stipulates that the Local Government's responsibility is to develop and protect local languages and literature. Indonesia's language policies are designed to be flexible and responsive to the needs of different communities, particularly in a country as diverse as Indonesia. The government recognizes that other communities have different linguistic needs and that policies cannot be a one-size-fits-all approach. Therefore, the government works closely with local communities to develop policies that are tailored to their specific needs and circumstances.

The protection of the Javanese language, for instance, is the primary responsibility of the Governor of Central Java, East Java, and the Special Region of Yogyakarta. Governors are vested with more authority to protect the Javanese language. As such, they are mandated to implement various measures, such as requiring Javanese language learning in primary and secondary schools. Additionally, the Governors hold regular Javanese language discussions in symposiums with several Javanese language experts and the public to exchange ideas and solve challenges facing the Javanese language. These steps aim to promote the use of the Javanese language and preserve its cultural heritage for future generations.

The Governors of Central Java and the Special Region of Yogyakarta have taken a significant step forward in preserving the Javanese language. They have established a well-structured and comprehensive plan to protect the Javanese language and encourage

its sustainable use and development. However, as society continues to evolve and develop, there may have been a shift in language use that is not in line with the stated goals of language preservation. Therefore, in the following chapters, this study tries to identify any potential disparities between the intended outcomes of policies implemented in the field and the actual results on the ground.

5. The Research Problem and Research Questions

The previous description has raised certain issues that require thorough clarification. This research aims to delve into the fundamental question of the role played by Indonesian and local languages in defining Indonesian society's identity. However, the core analysis of this research will be limited to the study of local languages, with a specific focus on Javanese- one of the local languages spoken in Indonesia. The research examines how the preservation of Javanese identity is perceived through the language's attitudes, utilization, and education. To address this question, three sub-questions have been identified for this research:

1. What is the current attitude of the Javanese people towards the Javanese language?
2. How is the Javanese language used today?
3. What is the current identity of Javanese society?

The study aims to provide an in-depth analysis of the attitudes towards and usage of the Javanese language in contemporary Indonesian society. The research also explores how the language examines the participant's Javanese identity. By answering these sub-questions, this research hopes to contribute to a better understanding of the role of local languages in defining the identity of Indonesian society.

6. Conclusion

Indonesia is a nation home to a diverse ethnic population that speaks a multitude of languages. Despite Indonesian being the official language, local languages are crucial for everyday communication, cultural expression, and heritage preservation. The government has implemented various programs to promote the use of both national and local languages in education, media, and public life. However, striking a balance

between promoting the national language and preserving linguistic diversity is challenging and requires careful policy and planning.

Linguists have studied the relationship between national and local languages in Indonesia. While some studies emphasize the unifying function of the national language, others focus on the diverse ethnic languages spoken throughout the country. The coexistence of these languages is influenced by community culture and communication patterns. The government aims to balance the role of the national language with preserving the linguistic diversity and cultural identity of the different ethnic groups in Indonesia. Indonesian is necessary at a national level, while local languages help with communication, self-identity, and the development of local culture. Indonesian officially incorporates many Javanese, Minangkabau, and Sundanese vocabulary words. The government recognizes the importance of preserving local languages and has implemented regulations to ensure that both languages receive equal importance. The protection of local languages is carried out by promoting literacy, revitalizing their use, and documenting them to preserve them. However, the dominance of Indonesian poses a significant challenge as local languages continue to disappear.

The relationship between national and local languages in Indonesia is complex. While Indonesian is the official language, local languages, such as Javanese, are actively used and taught. The government has implemented regulations and plans to protect both languages, particularly Javanese. However, efforts to strengthen Indonesia may potentially affect the preservation of Javanese. Therefore, it is necessary to analyze the current state of preservation of the Javanese language, particularly its function as an identity for the Javanese people, including its usage and preservation in the education sector.

Chapter IV

Proper Javanese Language Speech Level

1. Introduction

Indonesia, a nation celebrated for its diverse culture, has cultivated a strong sense of nationalism among its populace. This has been achieved through the propagation of a philosophy that emphasizes both unity and diversity, known as Pancasila, as well as the adoption of a national language. The motto of the Indonesian government, *Bhinneka Tunggal Ika*, 'Unity in Diversity', reinforces the importance of unity among different ethnic groups. The Indonesian language serves as a unifying force, enabling effective communication and breaking down language barriers. This fosters inclusivity and ultimately contributes to developing a shared national identity. Language plays a crucial role in preserving and perpetuating a community's identity, promoting a sense of belonging and unity among its members.

The Indonesian language, serving as the national language, assumes a crucial role in Indonesian society by serving as a bridge between individuals from diverse linguistic backgrounds. Alongside the national language, ethnic languages such as Javanese, Sundanese, and Balinese are recognized and preserved, thereby enhancing cultural diversity and supporting various ethnic groups in expressing their identities. These languages are utilized for regular communication, preserving cultural heritage, and strengthening the uniqueness of different ethnicities. While Indonesian is the official language, ethnic languages such as Javanese, Sundanese, and Balinese remain actively used for daily communication, supporting literature and regional cultural heritage. Ethnic languages also enable more genuine expression of local cultures and identities, reinforcing a sense of belonging and pride.

The Javanese language holds a significant place in the linguistic landscape of Indonesia, primarily on the island of Java. Its history and culture make it integral to the country's diverse linguistic heritage. Javanese has a unique system of speech levels that plays a crucial role in personal and social interactions. The proper use of speech levels is essential to reflect the cultural values of etiquette, encompassing language propriety and politeness. In Javanese society, individuals are expected to show reverence and deference to those in higher positions, resulting in a hierarchical nature. Javanese

should adapt their speech level based on the context of the conversation. Formal settings, such as business meetings or public speeches, require a higher speech level, like Krama, while informal settings, such as casual conversations among friends, use a lower speech level, like Ngoko. Good manners are an integral part of Javanese speech level, including using polite language, avoiding offensive or vulgar words, and showing respect towards others through speech and gestures.

The Javanese language boasts a history that predates the discovery of script, which began to be actively used in the 15th century and has been predominantly passed down through oral traditions. As societal progress marches forward, written documentation becomes scarce. Locating guidelines for the utilization of the Javanese language prior to 1946 can prove to be a challenging endeavor. This predicament arose due to the underdeveloped nature of print and electronic media at that time. Written records were typically composed manually and necessitated complex upkeep. Establishing guidelines for the proper usage of Javanese within the communities is critical. This ensures consistency and accuracy, as variations and differing language versions can emerge over time. By adhering to these guidelines, the community can preserve the integrity of Javanese and its cultural significance. “Javanese is not just a means of communication, more than that, Javanese is a tool of cultural expression, to express noble values that can be passed down from generation to generation” (Nugrahani et al., 2020). Zen (2021) also said that the Javanese language is still highly valued as an ethnic marker and that Javanese people view its maintenance as central to their identity construction. Its deep intertwining with Indonesia’s rich cultural heritage has made it essential to preserving and transmitting traditional knowledge, stories, and values across generations. Through the Javanese language, traditional rituals, epic tales, and folklore are passed down, keeping them alive and relevant even in contemporary times. As such, the Javanese language plays a crucial role in perpetuating and safeguarding Indonesia’s cultural identity.

Linguists have observed that the speech levels used in the Javanese language have significant consequences. As a result, many linguists have developed theories about categorizing speech levels based on their research findings. Since the introduction of this categorization concept, it has been widely accepted by the public and serves as a reference for the majority of the Javanese language users. The conclusions of their

analysis are utilized as reference points for further research and as a means for the community to learn Japanese.

The classification of Japanese speech levels has sparked varying opinions among linguists, mainly because of differences in research techniques, periods, and goals. Furthermore, language is constantly evolving and adjusting to meet evolving societal demands and contexts, so alterations in classification are highly probable. When studying these concepts, individuals must consider the specific categories they must follow to reach their objectives.

The current investigation aims to shed light on the standardized regulations that govern the appropriate use of the Japanese language in society. The process for determining the proper speech level in the Japanese language involves a comprehensive analysis of relevant literature. These literary sources are then adapted to reflect the current usage of the Japanese language within contemporary society. Extraneous information may be omitted through this approach, and a precise definition of what constitutes “proper” Japanese language within the context of this thesis can be established. This chapter aims to clearly and concisely understand the appropriate Japanese language speech level.

2. Lexicon

The study and analysis of the lexicon is a crucial aspect of comprehending the intricacies of the language. Elman (2011) said that research across many language disciplines indicates that the lexicon is highly detailed and plays a significant role in productive language use. Additionally, information specific to certain words is crucial to interpreting grammatical structure and is often processed early on. Understanding the lexicon is essential in comprehensively understanding the language’s structure and complexity.

Determining the level of Japanese speech in communication relies heavily on the lexicon. It is essential to define what lexicon means before delving into the specifics. This section will provide a comprehensive overview of the lexicon topic, followed by a more focused examination of the lexicon utilized in the Japanese language.

The lexicon, a vocabulary or word list, is integral to language and communication. It comprises a collection of words and phrases utilized in a specific language or domain, facilitating individuals to articulate ideas, convey meaning, and communicate effectively. A comprehensive comprehension of the lexicon is indispensable for language learners and researchers, as it provides insights into a language's structure, organization, and richness.

A thorough understanding of the lexicon of a language is crucial for effective communication and comprehension, as it enables individuals to accurately convey their thoughts, comprehend the meaning behind others' words, and navigate the intricacies of language in diverse contexts. In today's fast-paced world, the significance of accurate information cannot be overstated. Thus, it is pivotal to comprehend the lexicon of a language to communicate effectively and to comprehend the language's subtleties.

According to Ziafar & Namaziandost (2019), in all major language schools, the importance of the lexicon has been acknowledged and accepted as a key linguistic component. Apparently, representations at all language levels are "projected" from the lexicon to emphasize the lexicon's importance in linguistic research. In addition, recent research on applied linguistics has further highlighted the importance of vocabulary in language acquisition. Researchers have begun to look for the neglected aspects of lexicons and multilingual units, changing from a focus on spelling and phonology to an effort to learn more about them (Zarifi & Mukundan, 2013). Lexicon's central role in native and non-native language acquisition processes is now recognized (Laufer, 1997). Often overlooked in linguistic studies, the lexicon has become an indispensable aspect of language acquisition and application. Its importance lies in its ability to assist in understanding the meaning of words, phrases, and idioms, facilitating effective communication. Consequently, a comprehensive knowledge of the lexicon is crucial in mastering a language and achieving fluency.

According to some studies, there are several reasons for this shift in focus from grammar to the lexicon. First of all, vocabulary is a building block of language (Schmitt et al., 2001). Words and phrases are a way to communicate the meaning of our thoughts, ideas, or emotions. Second, linguistic fluency and competence are enhanced by the extensive vocabulary. The link between vocabulary knowledge and proficiency in productive skills has been examined in research by Kiliç (2019). Through correlational

case studies, He seeks to determine the nature of this relationship. According to his analysis, vocabulary instruction's efficacy directly impacts the mastery of language productive skills. This underscores the need to emphasize developing vocabulary knowledge to enhance language performance. Third, the lexicon has a significant role in determining references and meanings of culture. The language allows individuals to learn and understand the nuances of their culture, societal norms, and interdisciplinary knowledge embedded within a specific language community. In addition, the dictionary is not a static cultural entity but is influenced by social factors. Therefore, learning the lexicon is based on interactions in its linguistic environment (Septiana & Yulianti, 2022). This interaction of language and culture illustrates the close relationship between a dictionary and its support culture in the community. The lexicon represents a linguistic element with information on the meaning and use of words in languages.

The significance of the lexicon in language comprehension cannot be overstated. Therefore, before delving into the sentence, it is crucial to comprehend the Javanese lexicon. The following section will expound on the categorization of the Javanese lexicon and its various application levels.

3. Javanese Lexicon

The lexicon of the Javanese language represents a vast and intricate system that encompasses a wealth of vocabulary. This lexicon contains an array of words and expressions that embody the cultural, social, and historical essence of Javanese society. The Javanese lexicon is a significant repository of knowledge that reflects the richness and complexity of Javanese culture and heritage. The Javanese lexicon's use of terminology levels is a unique feature. Another layer of richness and complexity is added to its lexicon by the Javanese vocabulary level. The use of word levels in Javanese reflects a hierarchical structure and societal dynamics. For example, when referring to someone of a higher social status or age, different vocabulary levels are used as opposed to those of equal or lower status.

The Javanese language also contains a special set of terms for dealing with things and activities under the heading (Indarti, 2022; Hardiyanti et al., 2021). For example, specific terms and vocabulary must be used when speaking of elders, children, objects,

and practices considered sacred or significant in Javanese culture. For instance, to refer to elders from different generations, parents one generation above us are referred to as *bapak/ibu*, while the 2nd generation above is referred to as *simbah*, the 3rd generation above is referred to as *buyut*, and the 3rd generation is referred to as *canggah*, and so on. Similarly, rice is an important object in Javanese culture, and specific terms are used to describe different stages of the rice plant. Rice grains that are still attached to the plant (not yet harvested) are called *Pari*, rice that has no contents is called *kapak*, rice seeds that have been peeled or shelled are called *beras*, and peeled rice husks that have been ground into a finer shape are called *katul*, and so on. Meanwhile, the lexicon includes practices considered sacred, such as using words like *sajen* for ‘offering’, *nglarung* for ‘to sweep away’, *nyadran* for ‘visit to the grave’, and more. These specific lexicons are an essential part of the Javanese language and culture and play an important role in communication and understanding within the community. By increasing the vocabulary available to convey various social dynamics, connections, and respect in Javanese society, these word levels and specifications add to the language’s distinctiveness.

The Javanese vocabulary level generally consists of three primary varieties: Ngoko, Krama Madya, and Krama Inggil. This type of vocabulary is commonly taught to students and can be found in Javanese language manuals that are widely utilized in society. This is illustrated in Figure 4.1.

Ngoko	Krama Madya	Krama Inggil
1. Ati	Manah	Penggalih
2. Ajang	Ajang	Ambeng
3. Alis	Alis	Imba
4. Awak	Badan	Salira
5. Adeg	Ngadeg	Jumeneng

Kawruh Pepak Basa 55

Figure 4. 1: Javan lexicon (Bismo, 2010)

Ngoko, mainly when speaking with close relatives or friends, is the least formal and most informal. Krama Madya is a middle-level, a mix of Ngoko and Krama Inggil. It is often the way to go when talking with friends and in informal social contexts. In contrast, Krama is the highest and shall be used exclusively for formal and

administrative situations and in dealing with individuals of more privileged status or authority. Table 4.1 gives an example of a Javan lexicon.

Table 4. 1: Javan Lexicon

Ngoko	Krama/Madya	Krama Inggil	Meaning
<i>kowe</i>	<i>sampean</i>	<i>panjenengan</i>	you
<i>aku</i>	<i>kula, ingsun</i>	<i>abdi, dalem, kawula</i>	i
<i>mangan</i>	<i>nedha</i>	<i>dhahar</i>	eat
<i>tuku</i>	<i>tumbas</i>	<i>mundhut</i>	buy
...			

In Table 4.1, column 1 shows the most informal and casually used form of the Javanese lexicon which is widely used by friends, colleagues, or family members. Although Ngoko lexicons are often associated with informality and disrespect, they are of special importance in communication. In particular, when informality and ease of understanding are priorities, this lexicon is applied mainly to intimate and personal relationships. Only people close to and with a lower status than the speaker can use example words in Table 4.1. If these words are spoken to someone who has just met, is respected, or has a higher status, they will appear rude and impolite. Often, the familiarity and social status of the interlocutors determine whether or not to use Javanese Ngoko. When engaging with friends or fellow human beings of similar societal class, using Ngoko is advisable within a Javanese society. Using Ngoko facilitates a degree of comfort and familiarity in conversation since it creates the speaker's sense of closeness with the audience by removing emotional distance from them during the discussions (Jaeni, 2019). Moreover, the need to be flexible and understandable also plays a role in choosing Javanese Ngoko. The speaker can talk more freely and easily with Ngoko because they do not have to conform to traditional rules of formal speech.

As a bridge between Ngoko and Krama Inggil, Column 2 in Table 4.1 is used when conversing with strangers or people of higher social standing. Javanese speakers who are not well familiar with persons of a higher social rank should utilize the Krama Madya lexicon to show respect and formality. This Javanese language characteristic serves as a means of preserving social harmony and demonstrating respect for others, supporting the cultural norms and values of the Javanese people. The Krama Madya vocabulary is also handy in various social contexts, such as the public service sector. Without knowing their social backgrounds, staff and consumers can communicate politely and respectfully in these contexts by using the Krama Madya lexicon. Its semi-polite and

semi-formal nature characterizes the Javanese language's Krama Madya lexicon. It balances the disrespectful and informal Ngoko speaking level with the polite and formal Krama Inggil. This language plays a significant role, allowing for civilized communication with those unfamiliar or of more excellent social status in Javanese society. Using the Madya lexicon exhibits a degree of deference and courtesy, maintaining social harmony and upholding cultural standards.

The Krama Inggil, which has long been known for formality and politeness, is an essential aspect of the Javan lexicon. As a sign of respect and deference, it is part of the Javanese people use to communicate with parents and elders. Compared with other Javanese lexicons, such as Ngoko and Krama Madya, the Krama Inggil in column 3 of Table 4.1 exhibits better politeness. The presence of particular affixes, like *dipun-*, *-ipun-*, and *-aken*, used to alter or construct words in the Krama Inggil lexicon, is another feature of Krama Inggil usage. These Krama Inggil-specific affixes are essential in developing words and expressions that convey politeness and respect in Javanese culture. The importance of manners and courteous behavior in Javanese society is also linked to using the Krama Inggil vocabulary.

The proper use of language in Javanese culture is rooted in the use of Javanese lexicon. Three types of Javanese lexicon play an essential role in shaping the language. The differences among these levels, the rationales for choosing one or another, are conceived by users in terms of ideas about affectivity and social hierarchy (Suhandano, 2020). The hierarchy in society largely determines both the lexicon and the speech level of the Javanese language. Therefore, the lexicon and speech level are closely related. The speaker should understand the importance of choosing the correct lexicon for speech levels in Javanese, as incorrect choices can lead to inaccurate speech. In order to be able to produce good Javanese, people need to understand the concept of Javan's language level after being familiar with its lexicon.

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 4.2 below illustrates the form of the lexicon.

Table 4. 2: Javan Lexicon by Sasangka (2010)

Ngoko	Madya	Krama	Krama Inggil	Krama Andhap	Neutral	Meaning
abang	-	abrit	-	-	-	red

Arep	ajeng	badhe	-	-	-	will
Aweh	-	suka	atur	paring	-	give
-	-	-	-	-	cendhela	window
...						

According to Table 4.2, almost every Javanese lexicon has equivalents in other lexicon forms. For instance, the Ngoko word *abang* is equivalent to the lexicon Krama *abrit*, while *arep* in Ngoko has the equivalent of *ajeng* in Madya and *badhe* in Krama. The Ngoko lexicon certainly has peers in the form of other lexicons, namely Madya, Krama, Krama Inggil, or Krama Andhap. However, the reverse is not alike - these other lexicons do not necessarily have equivalents in other forms besides the Ngoko lexicon. This idea suggests that the Ngoko lexicon is the foundation for almost all other lexicons (Poedjosoedarmo et al., 2013). For example, the word *asta* 'hand' in Krama Inggil only has an equivalence *tangan* in Ngoko. This results in no equivalents for Madya, Krama, and Krama Andhap in this lexicon. Similarly, the lexicon *estri* 'woman' in Krama is equivalent to *wedok* in Ngoko, but no such equivalent exists in Madya, Krama Andhap, or Krama Inggil.

On the other hand, the Neutral lexicon does not have any equivalent to other lexicons. As the name implies, this lexicon has a neutral nature and does not exhibit any degree of subtlety in its pronunciation. It cannot be classified as either harsh or subtle. For example, using the words *cedhela* 'window', 'jambu' guava', or *ayu* 'beautiful' at any level of speech will not change the level of politeness in the sentences spoken. Both the Madya and Krama lexicons are situated at an intermediate point on the politeness spectrum. Positioned between the Ngoko and Krama Inggil/Krama Andhap lexicons, they exhibit a level of politeness that is superior to Ngoko but inferior to Krama Inggil and Krama Andhap. While neither lexicon is excessively formal, Krama is slightly more formal than Madya.

In Javanese, the Krama Inggil and Krama Andhap lexicons are considered the most polite. They are used in formal situations when speaking to others. The rank of the Krama Inggil lexicon follows the assertion that the lexicon commands the highest degree of respect (Damariswara, 2016). The Krama Inggil lexicon consists of words with the highest level of politeness that can be used when addressing someone. However, it is inappropriate for the speaker to use this lexicon as it goes against Javanese cultural rules, prohibiting individuals from elevating themselves. To maintain the polite

conversation, the Krama Andhap lexicon is used instead. The following is an example of using Krama Inggil and Krama Andhap in conversation:

Krama Andhap
Krama Inggil

A : *Kepareng badhe **matur** bilih Bapak **ngendika** menawi dinten Rabu badhe tindak Jakarta.*

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

The sentence's lexicon *matur* and *ngendika* share the same meaning: talking. However, the lexicons employed to convey this meaning differ. The Krama Andhap lexicon *matur* refers to the speak which belongs to themselves. Conversely, the Krama Inggil lexicon *ngendika* refers to the speech which belongs to a third party, particularly the father. It is essential not to conflate or confuse these two lexicons to avoid communication shift.

To show respect for others not only by elevating them but also by lowering oneself. Suciptaningsih et al. (2017) explained that Javanese individuals should utilize a "humble" language for themselves while displaying respect for older and higher-status individuals with the Krama Andhap lexicon. Priyatiningsih (2019) indicated that the Kama Andhap lexicon is a vocabulary used to demonstrate respect for others by lowering oneself. The Krama Andhap lexicon is exclusively reserved for themselves and cannot be employed when referring to other individuals. In Javanese discourse, using the Krama Andhap for themselves in communication denotes the utmost level of courteousness, as individuals are prohibited from using the Krama Inggil. The speaker's use of Krama Andhap and Krama Inggil in touch indicates placing the speech partner in a higher position and is regarded as the most polite communication.

In order to construct correct Javanese sentences, a thorough understanding of the lexicon is essential. However, it is also crucial to consider the arrangement of the lexicon within the sentence itself, as this ultimately determines the sentence structure. A fundamental aspect of constructing Javanese sentences is understanding the various speech levels within the language. The subsequent section will explore these speech levels in greater detail.

4. Javanese Speech Level

Lexicon refers to vocabulary with meaning but not yet constructed into complete sentences. The presence of a lexicon is a crucial component in sentence composition, but it is imperative to understand the sentence construction guidelines. In Javanese, the guidelines dictating sentence construction utilized in communication align with speech-level guidelines. If one were to liken the level of speech to a wall, the lexicon could be considered the bricks that comprise it. Like bricks, individual words gain significance when arranged in a proper structure. Constructing a wall requires careful attention to the arrangement of its bricks, as haphazard placement produces an inferior product. Similarly, in order to create excellent and correct Javanese sentences, one must consider the relationship between the language's lexicon and its level of speech. These two components are inextricably linked, forming the foundation for effective communication in the language.

Speech level refers to the style and manner in which individuals speak. The standard of formality or informality in the language is also covered, as well as other features such as terminology, sentence structure, and overall tone. The speech level is a crucial aspect of communication, which impacts how audiences perceive and understand messages. Various factors, such as the context, the participants, and the result or function of the communication, are also relevant to the speech level. Social factors accounted for the specific language variety used, including factors related to users and uses of language in social settings and interactions (Holmes, 2013). These factors will determine the level of formality and informality appropriate in the present communication situation.

Javanese speech level is more than a linguistic trait; it's the people's worldview and understanding of their social environment. It is vital in preserving community harmony and good manners within Javan society. The Javanese speech level is distinguished by its emphasis on politeness and courtesy, reflecting the Javan culture. It is considered that the use of various levels of speech in the Javanese language aims at maintaining social stability and hierarchical relations. In particular, it should be noted that the level of Javanese speech is also influenced by intonation, tone of voice, body language, and the words and phrases employed.

Local linguists say the Javanese speech level is based on centuries of tradition, emphasizing hierarchicalness and respect for elders and those holding higher positions. Different levels of speech allow people to communicate how they are dealing with

societal interactions and thus demonstrate their understanding of the Javan society. The use of Javanese speech levels also has an important role in preserving cultural and social traditions within the local community (Hardiyanti et al., 2021). In the Javanese language, it has been believed that using a correct level of speech contributes to unity and respect in the community. Nuryantiningsih & Pandanwangi (2018) state that linguistic politeness is speaking in which consideration is given to others according to the prevailing norm. In Javanese society, a person is categorized as a polite speaker when the person can use the degree of Javanese speech.

Furthermore, using different speaking levels in Javanese languages is not just a linguistic choice but has significant cultural and social consequences. For example, when conversing with a grandparent using Krama and Krama Inggil, a child who exhibits that language is perceived as polite. Conversely, when children use the Ngoko lexicon with their grandmother, they are considered impolite and lack manners. The values and beliefs of the Javanese community are considered, highlighting the importance of politeness, courtesy, or mutual respect in relation to each other. In Javanese society, the language level is deeply rooted in the cultural fabric, maintaining social hierarchies and relationships.

Due to the fact that Javanese recognizes several different levels of speech, it can be challenging to communicate effectively. Over time, esteemed Javanese linguists have established guidelines for the proper usage of this language, the most popular of which are the Karti Basa book (1946), Poedjosoedarmo et al. (1979), Sudaryanto (1989) and Ekowardono et al. (1993). Below are some essential guidelines to follow when using Javanese for effective communication. These literary works are frequently utilized as a topic of discussion within scholarly circles and serve as reference materials for various studies and language guidebooks. For instance, the Book *Unggah-Ungguh Basa Jawa* (Sasangka, 2010) incorporates these four publications as discussion material within its own content. Additionally, the Ministry of Education, Culture, Research, and Technology has released a Javanese speech-level module (Rahmat, 2022) intended for Javanese language educators, which expounds upon the categorization of the Javanese language as established by the four linguists. This serves as a testament to these theories' continued relevance and importance, regardless of their time of publication.

1.1. The Karti Basa Book (1946)

The Ministry of Education and Culture published the first Javanese guidebook, *Karti Basa*, in 1946 after Indonesia gained independence. It's been a primary reference in the Javanese language. In several Javanese literature programs at Indonesia's universities, this book continues to be an important reference despite its age.

This book classifies the language into seven distinct levels: Ngoko, Madya, Krama, Krama Inggil, Kedhaton, Krama Desa, and Kasar. Furthermore, Ngoko, Madya, and Krama are divided into three sections outlined in the book. While the *Karti Basa* provides detailed instructions on Javanese language usage, learners must pay close attention to the vocabulary used. For further information on the language's usage, Table 4.3 is provided.

Table 4. 3: The lexicon forming speech levels according to *Karti Basa*

Type of Speech-level	Variation of Speech-level	Form of Lexicon
Ngoko	Ngoko Lugu	Ngoko
	Basa Antya	Ngoko + Krama + Krama Inggil/ Krama Andhap
	Antyabasa	Ngoko + Krama Inggil/ Krama Andhap
Madya	Madya Ngoko	Madya + Ngoko
	Madyantara	Madya + Ngoko + Krama
	Madya Krama	Madya + Ngoko + Krama + Krama Inggil/ Krama Andhap
Krama	Kramantara	Krama
	Wredha Krama	Krama
	Mudha Krama	Krama + Krama Inggil/ Krama Andhap
Krama Inggil		Krama + Krama Inggil/ Krama Andhap
Kedhaton		
Krama Desa		
Kasar		

Speech levels in Javanese are categorized based on the lexicon utilized in sentences. Speakers can limited to using only one type of lexicon per sentence or can mix lexicons within a single sentence. These differences in lexicon usage distinguish the level of speech, creating different impressions even though the intention is the same.

Javanese Ngoko refers to informal or everyday speech in Javanese. It's a casual form of conversation that allows for relaxed communication. Typically, people who use

Javanese Ngoko have a close relationship or similar social status, as this speech-level reflects familiarity and informality. The Ngoko speech-level is commonly used in casual settings and among individuals with close relationships or similar social statuses where formality is not required.

The *Karti Basa* book divided Ngoko speech levels into three variations: Ngoko Lugu, Basa Antya, and Antyabasa. The most noticeable difference between the three is the use of lexicons when speaking. Ngoko Lugu only uses the Ngoko lexicon; Basa Antya combines the lexicons of Ngoko, Krama, and Krama Inggil/Krama Andhap; while Antyabasa uses the Ngoko and Krama Inggil/Krama Andhap lexicons. The different levels of Ngoko Lugu language are typically utilized when speaking to close friends, younger individuals, those with lower status, or when complaining or talking to oneself. Antyabasa is employed when speaking with close friends with mutual respect or younger individuals with higher positions. Basa Antya, on the other hand, is used when speaking to younger individuals who hold a higher position (more respectful than Antyabasa). The following example illustrates the use of these three variations.

Ngoko Lugu	:	Dita, <i>kowe apa ora sida lunga</i> Jakarta?
		Ngoko
Basa Antya	:	Dita, <i>sampean apa ora sida tindak</i> Jakarta?
		Krama Ngoko Krama Inggil
Antyabasa	:	Dita, <i>panjenengan apa ora sida tindak</i> Jakarta?
		Krama Inggil Ngoko Krama Inggil
Meaning	:	Dita, aren't you going to Jakarta?

All examples in the Ngoko Lugu variation use Ngoko lexicons, except for a few words. In the example of the Basa Antya variation, the word *sampean* is from the Krama lexicon. In the Antyabasa variation example, the word *panjenengan* is from the Krama Inggil lexicon. Additionally, the word *tindak* is also from the Krama Inggil lexicon.

Javanese Madya is a speech level in Javanese that is intermediate between the informal Ngoko and the formal Krama. It is suitable for interactions with acquaintances, colleagues, or individuals of similar social standing within Javanese society. The Madya level is characterized by a moderate degree of formality and respect. It includes sub-levels such as Madya Ngoko, Madyantara, and Madya Krama. The Madya

Ngoko variation is a combination of the Madya and Ngoko lexicons. Madyantara, on the other hand, uses all three lexicons - Madya, Ngoko, and Krama - while Madya Krama uses four - Madya, Ngoko, Krama, and Krama Inggil/Krama Andhap. It's important to note that even though sentences are mixed from different lexicons, the Javanese Madya primarily uses the Madya lexicon in spoken communication rather than the other companion lexicons.

Javanese Krama refers to a speech level in the Javanese language that entails politeness, formality, and respect. This speech level is usually reserved for formal events, including meetings with dignitaries or elders, ceremonies, and other formal gatherings. In Javanese Krama, individuals use a particular vocabulary and speech style to express their courteousness and respect (Suryadi et al., 2014). Javanese Krama has a unique characteristic of using indirect requests. Instead of directly asking for something, speakers of Javanese Krama often use indirect language to imply their desires without explicitly stating them. This cultural practice reflects the values of Javanese society, which include humility, politeness, and the importance of maintaining harmonious relationships.

In Karti Basa's book, there are three types of Krama: Mudha Krama, Kramantara, and Wredha Krama. According to the book, Mudha Krama is commonly used by younger people when speaking with older individuals, meeting new acquaintances, or addressing someone they respect. Students use Mudha Krama when communicating with their teachers, and those in the privileged class use it when interacting. Kramantara is used when speaking to those younger or in a lower position. It is commonly used by ordinary people and older individuals when chatting with young strangers. WredhaKrama is used when older and younger people are having a discussion. The lexicon used in Mudha Krama is Krama and Krama Inggil, while Kramantara and Wredha Krama both use Krama lexicons. However, the Ngoko prefix is used in Wredha Krama.

In addition, Suharno explained another type of Javanese speech level as follows:

“Krama Inggil is similar to Mudha Krama except for the use of ‘*adalem*’, ‘*abdi dalem*’, ‘*kawula*’, or ‘*abdi-dalem-kawula*’ instead of ‘*kula*’; it is used by members of the lower classes of society to members of the higher class. Krama Desa is used by peasants and illiterates. *Basa Kasar* is the rude language used by angry persons.

Basa Kedhaton (Basa Bagongan) is used within a palace by members of the royal family and the king's subjects." (Suharno, 1982)

When speaking in Krama Inggil, it's important to note that the lexicon used isn't limited solely to the Krama Inggil lexicon. In fact, it also utilizes the Krama lexicon as well. While the format of the lexicon is similar to Mudha Krama, there are notable differences in its usage. Mudha Krama is used when addressing someone older or stranger, while Krama Inggil is used to show respect from the lower status individu to someone of higher status or authority. The use of "high courteous" words in Krama Inggil highlights the social hierarchy deeper than in Mudha Krama. Additionally, the social hierarchy is more apparent, as individuals will use *adalem*, *abdi dalem*, *kawula*, instead of *kula* 'I' and *panjenengan-dalem* instead of simply *panjenengan* when addressing someone of higher status. This type of speech-level is frequently used by ordinary people when speaking to nobles or officials, servants when addressing their employers, and young people when talking to their parents.

The Kedhaton speech-level originates from the royal courts of Central Java, also known as Bagongan in Yogyakarta Palace. This refined form of expression is used by Javanese royalty and esteemed individuals. It is considered the most polite and formal variety of the Javanese language, reflecting the hierarchical social structure and cultural norms of Javanese society. Its use demonstrates respect, honor, and deference to the person being addressed while also reflecting individuals' social status and authority. The language is characterized by its formal and respectful tone, intricate vocabulary, and grammar. The vocabulary used within this language typically includes Krama, Krama Inggil, as well as several unique lexicons that aren't used by the general public. For instance, *menira* is used for 'I', *pekenira* is used for 'you', and so on. The Kedhaton speech level also includes honorific expressions, such as noble titles and special greetings, to further demonstrate respect and deference. According to research conducted by Murcahyanto (2015), the use of the Kedhaton language seems to involve a hierarchical relationship between speakers. Examples of Kedhaton lexicon from his study include Sinuhun 'King' and Kangjeng Gusti Pangeran Adipati 'Crown Prince' used to show respect to the person being referred to.

In Javanese villages, the Krama Desa language is commonly used by locals who may not fully understand the etiquette of speech levels. One of the main characteristics of this level of speech is the incorrect use of lexicon. In Javanese, using an appropriate

lexicon for each situation and speech level is essential, with Krama Andhap being the highest level for oneself. Individuals other than the royal family should not elevate themselves and should refrain from using Krama Inggil when referring to themselves to avoid exhibiting excessive ego. However, some users of this speech level sometimes mistakenly use Krama Inggil when referring to themselves. One reason is their desire to show respect to elders, authority figures, and strangers through polite language. However, this has also led to the creation of new words that are not considered correct in the Javanese language but are based on the Javanese official lexicon. For instance, *nama* 'name' changed to *nami* or *sepuh* 'old' changed to *sepah*. While these words may seem polite, they are considered excessive from the Javanese perspective. Suharno (1982) states that Krama demonstrates respect towards individuals within the community; however, the incorrect use of lexicon is often characterized as an over-correction or "excessive correction".

Javanese Kasar is a type of Javanese language used in informal settings. Studies show it's considered impolite and non-polite speech in the Javanese language. Speakers at this level tend to use more slang words and informal expressions. However, using Javanese Kasar in typical situations can be perceived as inappropriate or disrespectful. Therefore, it's not typically taught in formal or non-formal schools. This level of speech is mostly used by angry people who use curse words. Nevertheless, some communities with impolite members use this level of speech, even in casual conversations.

Javanese speech level is deeply ingrained in traditional culture, emphasizing hierarchy and respect for elders and those in higher social positions. The use of different speech levels helps individuals navigate social interactions, display their understanding of the hierarchical structure of Javanese society, show respect, and maintain social harmony. The book *Karti Basa* provides a detailed account of the speech patterns of Javanese society in the 1940s, ranging from the rudest to the most polite forms of speech levels that existed in society. This illustrates the richness of the Javanese language and the Javanese's perspective on life at that time. However, some linguists such as Poedjosoedarmo et al. (1979) and Sudaryanto (1989) have formulated the rules for Javanese speech level differently over time, enriching the treasures of the Javanese language and serving as reference material for learning Javanese within the community.

1.2. Poedjasoearma, et. al. (1979)

In 1979, Poedjosoedarma and his team made some changes to the classification of Javanese speech levels that differed slightly from the division outlined in Karti Basa's book. Poedjosoedarma simplified the concept of Javanese speech levels through research within the framework of Sociolinguistic theory. He focused on the speaker and the interlocutor, ensuring that the concept he developed was based on the actual use of language in society. His observations revealed that the community at that time no longer used several types of speech levels, including the Kedhaton type, and eliminated non-standard kinds, such as the Kasar and Krama Desa types. As a result, Poedjosoedarma divided the language speech levels in Java into three types, each of which has three variations. However, he noted that Kramantara and Wreda Krama were rarely heard then. Chart 1 displays the division of speech levels according to Poedjosoedarma.

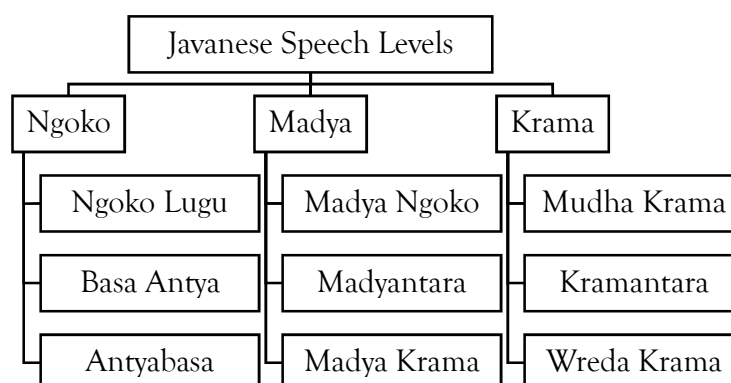


Chart 1: Speech levels according to Poedjosoedarmo et al. (1979)

According to Poedjosoedarmo et al. (2013), only the kinds of Javanese language he had spoken represented a level of speech. Any speech levels outside these categories are considered to be developed from those already explained. For instance, the Kasar speech level is considered to be a development of the Ngoko speech level. Similarly, the Krama Desa speech level is a non-standard form of Krama. The types and variations of speech levels used here are consistent with those described in the Karti Basa book and follow the same order of politeness.

The nature of society is constantly evolving, leading to changes in how people interact and communicate. Additionally, the results of studies can vary based on the research's methods, scope, and timing. These factors may contribute to the Javanese language linguists formulating different language use rules over time, as seen by

Sudaryanto (1989) and Ekowardono et al. (1993). They have simplified Javanese speech levels based on the findings of their studies, which will be discussed in the next section.

1.3. Sudaryanto (1989) and Ekowardono et al. (1993)

In response to Poedjosoedarmo and other Javanese linguists regarding speech-level categorization, Sudaryanto, and Ekowardono made corresponding adjustments based on their own analysis. Sudaryanto and Ekowardono reviewed speech level categorization in society using a structural theory framework. Their analysis discovered that the Madya speech level type is now seldom employed, and some variations have become overlapped, necessitating a combination. As a result, Sudaryanto and Ekowardono simplified the Javanese speech levels to just four variations. Their findings provide valuable insights into the evolution of language use and serve as a helpful reference for scholars and linguists alike.

In 1989, Sudaryanto aligned speech-level theory with actual community communication. His research subsequently guided the classification of Javanese speech levels based on his findings. According to his research, individuals seldom used specific speech variations like Wredha Krama, Kramantara, and Krama Inggil during that period. Nonetheless, some speech variations such as Ngoko, Krama Ngoko, Krama Madya, and Mudha Krama were still actively used in society. While speech level rules are almost identical, the Madya variety is gradually disappearing. The Madya lexicon is seldom used and has been replaced as a non-standard lexicon. Madya lexicons are viewed as incorrect in formal situations and inappropriate for formal and informal contexts. This suggests a change in the usage of speech variations in society, calling for a new theory suitable for the prevailing societal conditions at that time.

Sudaryanto (1989) found that previous speech-level concepts were too theoretical and impractical. The speech-level division should reflect real-life communication patterns. A new speech level can be created by simplifying and adjusting the previous level, keeping necessary variants, removing unnecessary ones, and combining almost identical variants. Sudaryanto (1989) suggests that the most logical speech level is only Ngoko and Krama types, which are divided into Ngoko, Ngoko Alus, Krama, and Krama Alus variations. This is similar to Ekowardono et al. (1993) statement that the standard speech level is only Ngoko and Krama, further divided into Ngoko Lugu, Ngoko Alus, Krama Lugu, and Krama Alus. The division of speech levels can be found in Chart 2.

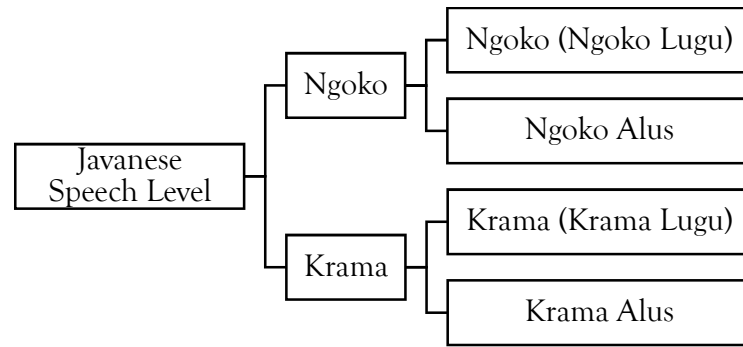


Chart 2: Speech levels according to Sudaryanto (1989) and Ekowardono et al. (1993)

The division of speech levels by Sudaryanto and Ekowardono follows the same guidelines for the lexicon utilized in sentences. However, Ekowardono believed it necessary to include “Lugu” in the various levels of Ngoko and Krama speech to confirm that they are indeed regular levels. The names of the speech level variants have been simplified for easy comprehension. In Javanese, “Lugu” means genuine, original, or standard, while “Alus” means refined or polite. Thus, adding “Alus” to Ngoko and Krama signifies a more polite speech than the ordinary Ngoko and Krama.

The Ngoko Lugu speech level continues to use the same lexicon as previous guidelines, which includes the full use of the Ngoko lexicon. On the other hand, the Ngoko Alus variation combines the Antyabasa and Basa Antya variations by using the Ngoko, Krama, and Krama Inggil/Krama Andhap lexicon. When referring to others, nouns, or verbs, the speaker should use the Krama Inggil lexicon. However, speakers use the Ngoko or Krama Andhap lexicon when referring to themselves. If using an affix morpheme, only the primary word changes to the Krama, Krama Inggil/Krama Andhap form, while prefixes and suffixes remain in Ngoko form. The Krama Lugu variation is a new form of Kramantara, with only a name change, as the lexicon combination remains the same. Krama Alus has replaced Mudha Krama from the previous theory. The speech level principle still follows the old guidelines, using only the Krama, Krama Inggil/Krama Andhap lexicon when constructing sentences.

This section delves into four significant studies that have been conducted on the categorization of Javanese speech levels. These studies have provided valuable insights into how the Javanese language is organized and categorized. The subsequent section will determine this thesis’s categorization to define the “proper” Javanese speech level.

It is essential to decide on the correct theory of Javanese speech level to communicate effectively and accurately.

5. Results and Discussions

As discussed in this chapter, the most suitable categories of Javanese speech levels that are relevant today will be thoroughly examined. It is essential to have a comprehensive understanding of these categories to communicate and interact with native Javanese speakers effectively. In Javanese society, the categorization of the most commonly used levels of speech is described in the Karti Basa book. However, over some time, various linguists have classified the Javanese language into several distinct levels. These differences have been identified by linguists Karti Basa book (1946), Poedjosoedarmo et al. (1979), Sudaryanto (1989), and Ekowardono et al. (1993) and are readily apparent. Although these linguists' approaches are interconnected, there are visible distinctions in their dividing Javanese speech levels. Table 4.4 summarizes the similarities and differences between these categorizations of speech levels.

Table 4. 4: The distribution of speech levels by linguists

Karti Basa Book		Poedjosoedarmo et al.		Sudaryanto (1989) and Ekowardono et al. (1993)	
Type	Variation	Type	Variation	Type	Variation
Ngoko	Ngoko Lugu	Ngoko	Ngoko Lugu	Ngoko	Ngoko Lugu
	Basa Antya		Basa Antya		Ngoko Alus
	Antyabasa		Antyabasa		
Madya	Madya Ngoko	Madya	Madya Ngoko		
	Madyantara		Madyantara		
	Madya Krama		Madya Krama		
Krama	Kramantara	Krama	Kramantara	Krama	Krama Lugu
	Wredha Krama		Wredha Krama		Krama Alus
	Mudha Krama		Mudha Krama		
Krama Inggil					
Kedhaton					
Krama Desa					
Kasar					

According to Table 4.4, the book by Karti Basa contains the most detailed and intricate guidelines for speech-level formation among all linguists. It covers a wide range of language usage, from prohibited to exclusive language only used by certain groups. The author deserves recognition for the thoroughness and precision of their writing on Javanese speech levels. Even though the book is old, it is still widely used as a reference by linguists and Javanese literature students. However, despite its complexity, the guidelines are not very practical. Although the author explains the use of vocabulary clearly, applying the concept in practice is still challenging due to its complexity. Applying Karti Basa's division of speech levels can prove difficult due to the various forms and variations of lexicon that must be considered when speaking. Karti Basa has divided speech levels into thirteen variations, each with intricate rules for implementation. These rules can be pretty complex compared to the division of speech levels proposed by other linguists.

The book's author grouped all discovered languages into specific categories. Within these categories, it was noted that certain speech levels were organized using non-standard Javanese terminology. This has caused speculation in this study about the classification being untidy and not up to standard. However, upon closer examination, it was discovered that some of the types are deviations from the traditional Javanese speech levels, such as the Kasar and Krama Desa types. The Kasar speech level type is essentially the negative form of the Ngoko type, while Krama Desa is the incorrect speech level type used by individuals unfamiliar with the Javanese language's proper rules.

In 1979, an important revision was made to the Javanese language speech-level system by Poedjosoedarmo. This system had previously recognized seven type standard categories, including Krama Inggil, Kedhaton, Krama Desa, and Kasar. However, Poedjosoedarmo observed the language use of Javanese people at that time and decided to simplify the system by reducing the categories to three standard types: Ngoko, Madya, and Krama. Despite the simplification, Poedjosoedarmo maintained the subdivision of each type into three variations, as was initially outlined in the Karti Basa book. This means that each standard category has three variations, making a total of nine variations in the Javanese speech-level system. The simplification of the system was a significant development in the Javanese language as it made it easier for people to learn and use. It also helped to standardize the language and promote consistency in its use.

Poedjasoedarmo's work remains an essential contribution to studying and understanding the Javanese language.

Sudaryanto and Ekowardono conducted a comprehensive study on categorizing speech levels in society, utilizing a framework based on structural theory. The linguists analyzed the various speech levels and found that the Madya speech level type is not commonly used any more due to merging certain variations, necessitating a combination of them. Therefore, they simplified the Javanese speech levels into four variations, which are now widely used. Their research provides valuable insights into the evolution of language use and serves as a helpful reference for scholars and linguists interested in understanding the dynamics of language in society. The study's detailed analysis highlights the importance of identifying and adapting to language use changes, which can significantly impact communication and social interactions.

Experts in linguistics have identified three distinct speech levels when analyzing the appropriate utilization of the Javanese language. To determine the most suitable Javanese speech level concept, it must consider alignment with Javanese culture, accommodation of societal needs and conditions, and facilitating effective communication. Specifically, it is important to avoid Karti Basa's Kasar type, as it violates Javanese cultural teachings surrounding respect and is considered impolite. This type is essentially a non-standard and disrespectful form of Ngoko. In fact, Sudaryanto (1989) advises that those who aspire to be well-mannered and courteous Javanese speakers should refrain from employing the Kasar type, as its usage can reduce the overall Javanese speech level and undermine the core values of Javanese culture. Therefore, it is imperative that Javanese speakers consider the cultural and social implications of their language choices to uphold the integrity of Javanese traditions.

It is also unnecessary to learn Krama Desa, as this speech level is not considered standard in the Javanese language. In fact, it is viewed as a degraded form of speech due to the overuse of certain words and phrases. Similarly, the Kedhaton type is not commonly used, so studying it is unnecessary. According to Sudaryanto (1989), even Ki Padmasusastra recognized that the type Kadhaton in Surakarta used in 1899 is no longer used today. Therefore, the concept of these speech levels is outdated and not relevant to current social conditions.

Using the Karti Basa book as a reliable source for present-day Javanese speech is not advisable. According to Sudaryanto (1989), how the book categorizes speech levels is overly theoretical and does not consider actual societal conditions. Therefore, this book may be more appropriate as a study material for past Javanese language. A book can serve different purposes, such as learning material or storing past knowledge.

Over time, the Javanese language has undergone significant changes that have shaped its current form. In the past, the language adhered to a rigid and complex nine-level system proposed by Poedjasoearma et al. in 1979. However, as communication patterns in Javanese society evolved, this system became outdated and impractical. As a result, Javanese has become more accessible and adaptable, allowing for a more flexible approach to communication. The language has been streamlined to better suit the needs of current times, making it easier to use and understand for speakers and learners alike.

The categorization of speech levels by Sudaryanto (1989) and Ekowardono et al. (1993) is currently regarded as the most reasonable and appropriate for study and practical use. The simplification of speech levels is relevant to the present-day communication conditions in society. For instance, individuals who wish to communicate informally and intimately with individuals in their close circle can employ the Ngoko Lugu speech variation. In situations where an impression of respect is required without leaving a relaxed or familiar impression on those involved, the Ngoko Alus speech variation may be used. In formal settings, the Krama speech type is most appropriate. Although the categorization by Sudaryanto (1989) and Ekowardono et al. (1993) may seem simple, the speech rules are pretty clear. The flexibility of speech and the standardization of the practices make it a valuable reference material for using the Javanese language in contemporary times.

Poedjasoearma et al. (1979) and Sudaryanto (1989) employed the Javanese language's Ngoko and Krama variants. However, identifying between these two variants in social contexts can present challenges. Sudaryanto (1989) and Ekowardono et al. (1993) developed the Ngoko Alus and Krama Alus as a combined set of rules for using the Javanese language based on the guidelines established by Poedjasoearma et al. (1979). While the speech level regulations are nearly identical, the Madya lexicon is infrequently used and has been supplanted as a non-standard one. The Madya lexicon is perceived as incorrect in formal circumstances and unsuitable for both formal and

informal contexts. Sasangka (2010) noted that only 54 Madya lexicons remain in use. Users of this lexis are frequently criticized and advised to switch to the Krama or Krama Inggil forms. For example, the Madya *empun* 'finish' lexicon should be replaced with *sampun*, while the Madya *onten* 'there are' should be substituted with the Krama *wonten*.

It can be posited that the categorization put forth by Sudaryanto and Ekowardono is the most reasonable categorization used in contemporary times. Current society tends to utilize solely two speech levels and consistently avoids the Madya lexicon in communication. The aforementioned speech level guidelines are best imparted through formal and non-formal education because it is crucial to comprehend the implementation of Javanese speech levels in order to generate effective and correct communication.

6. Conclusion

Esteemed linguists hailing from the Javanese culture have established a comprehensive set of guidelines pertaining to the appropriate usage of the Javanese speech level. These guidelines have been published by various linguists, such as in the Karti Basa book (1946), Poedjosoedarmo et al. (1979), Sudaryanto (1989), and Ekowardono et al. (1993). The Karti Basa book, in particular, offers a classification system for the Javanese language, identifying thirteen distinct variations including Ngoko Lugu, Basa Antya, Antyabasa, Madya Ngoko, Madyantara, Madya Krama, Kramantara, Wredha Krama, Mudha Krama, Krama Inggil, Kedhaton, Krama Desa, and Kasar. Poedjosoedarmo, on the other hand, has divided the speech levels of the language in Java into nine variations. Meanwhile, Sudaryanto and Ekowardono et al. have categorized the language speech levels in Java into four variations. These different classifications and divisions serve as a testament to the complexity and richness of the Javanese language and the importance of following proper usage guidelines for effective communication.

After carefully considering various factors, it can be concluded that the most suitable guidelines for practical usage of the Javanese language are those formulated by Sudaryanto (1989) and Ekowardono et al. (1993). These guidelines are characterized by their simplicity and relevance to contemporary Javanese language communication requirements. Over the years, the social landscape of the Javanese community has

undergone significant changes. Given the current communication requirements and practices prevalent in Javanese society, there is a pressing need to choose the proper guidelines to cater to current-day communication needs. Such knowledge would enable individuals to communicate effectively and efficiently, taking into account the latest communication conditions in Javanese society. A suitable guideline that meets the requirements of Javanese speakers would be a crucial and valuable contribution to both academics and communities, facilitating seamless communication and better understanding between individuals and organizations.

Chapter V Method of Data Collection

1. Introduction

Language is a potent and indispensable tool that enables individuals to express their social identity. It serves as a means for people to connect with specific social groups, communicate their values and beliefs, and assert their cultural heritage. The intricate and multi-faceted relationship between language and social identity shapes individuals' perceptions of themselves and their societal place.

This thesis comprehensively explores the complex relationship between language and social identity. It analyzes how language usage can significantly impact and represent an individual's social identity, focusing on the appropriate use of Javanese in today's society. The research aims to offer valuable insights into how Javanese language preservation can navigate the delicate and often complicated terrain of social identity with thoughtfulness and respect.

The study has clarified the intricate relationship between language and social identity and has defined the appropriate use of Javanese language in today's society. As a result, it contributes to the field of linguistics and provides a solid foundation for subsequent chapters.

Chapter II of this study explores the topics of nationalism, social identification, and the role of language in developing social identification. Language plays an essential role in shaping and expressing identity. Language functions as both a creator and a mirror of social identity. People construct their identities and perceive their realities through social interactions and language use.

Language is a means for the Indonesian people to express their national and ethnic identity and strengthen their sense of belonging to a particular group or nation. Language plays a significant role in developing social identification and attributing identity (Lie, 2017; Mohammad & Ghamari, 2011). Through language, the Indonesian people establish their identity, communicate their cultural and national affiliations, and cultivate a sense of belonging. Language is a crucial element in shaping and expressing personal and collective identity.

Chapter III of this work provides a comprehensive review of the literature on language usage in Indonesia, focusing on the relationship between national and ethnic languages. Indonesia is renowned for its diverse population, which includes individuals from various ethnic and linguistic backgrounds. Language is vital for reflecting national and ethnic identity in this context. The Indonesian language is a means of uniting people from diverse cultural backgrounds and facilitating cross-cultural communication. However, the relationship between national languages and ethnic languages in Indonesia is complex, necessitating a delicate balance between the need for a national language to promote unity and cross-cultural communication while respecting and preserving the diversity of ethnic languages.

Ethnic languages in Indonesia serve as a means of communication and play a critical role in preserving and promoting cultural identity. The use of ethnic languages in Indonesia is deeply rooted in protecting cultural heritage, fostering a sense of community identity, and supporting various aspects of daily life. It is an essential aspect of Indonesian culture that helps maintain the nation's rich linguistic and ethnic diversity.

Chapter IV outlines the appropriate usage of the Javanese language, which involves utilizing four distinct speech levels. Linguists within the Javanese culture have developed a comprehensive set of guidelines to properly use the Javanese speech level, which has been documented in various publications. The most practical and widely accepted guidelines have been formulated by Sudaryanto and Ekowardono et al. These guidelines are designed to cater to contemporary Javanese communication requirements and are both simple and relevant. They are commonly used as teaching material in schools to equip students with the necessary skills to communicate effectively in any context and understand the subtleties of the Javanese speech level. These guidelines are widely recognized and accepted as an essential tool for mastering the art of Javanese communication.

The upcoming chapters of this thesis will concentrate on gathering empirical data. Initially, a thorough data collection process has been planned and executed while keeping the research objectives and methodology in mind. This chapter provides an explanation of the sources of data, the flow of data collection, and the techniques used for collection.

The data collection for this study was executed through primary data collection methods. These methods are the most effective for obtaining accurate and reliable research data. Multiple techniques were utilized to ensure the credibility and validity of the data collected through these methods.

This study utilized various data collection techniques, including structured interviews with relevant participants, questionnaires administered to students, records of community discussions, and research of pertinent documents. Each of these methods was chosen and executed to provide a comprehensive and informative dataset for the study, ensuring the reliability and validity of the collected data. The succeeding sections will elaborate in detail on the data collection procedures employed in this study.

2. Setting and Participants

The primary objective of this research was to comprehensively analyze the current state of the Javanese language in light of the overarching theme of Indonesian nationalism and its preservation through the education system. The setting of the investigation was primarily focused on the Javanese-speaking community residing in Central Java and the Special Region of Yogyakarta provinces of Indonesia. The geographical setting of this research can be visualized in Figure 5.1, which provides an overview of the research area.



Figure 5. 1: Maps of Indonesia (Google Maps, 2023)

The study was conducted explicitly in the Surakarta and Special Region of Yogyakarta areas, which are widely renowned as the cultural epicenters of the Javanese civilization (Ardiansyah et al., 2018). These areas hold great historical and cultural significance, having served as the former kingdoms of Mataram in the 16th century (Khalim, 2008). Surakarta and the Special Region of Yogyakarta (often referred to as

Yogyakarta or Jogja) have diligently preserved the traditions and customs of the Javanese people for centuries. Furthermore, Surakarta and Yogyakarta serve as educational hubs, housing universities and institutions dedicated to studying and preserving Javanese culture, including its language.

These areas are still known to maintain cultural richness, so they are suitable locations to investigate how the local language is preserved. It is also pertinent to examine the actual condition of local language use there, whether it is well-maintained or if there are other unknown conditions. The study aims to evaluate the current state of the language, considering its cultural and social context. The research seeks to provide deep insights into the role of the Javanese language in shaping Indonesian national identity and to explore its potential for future development.

Meanwhile, the research study greatly emphasized selecting its participants from the Javanese community to obtain valuable insights into the Javanese language's role in everyday life. The comprehensive analysis of the current state of Javanese language usage requires a diverse participant selection from a range of backgrounds, including government workers whose work is focused on promoting and preserving the Javanese language, Javanese language teachers, school students studying the language, and members of the Javanese language user community. This selection allows for a precise understanding of the dynamic nature of the Javanese language within society. This, in turn, can help us better understand the role played by the language in shaping the identity of the Javanese people.

This study employs several formal and structured methods for collecting data, such as surveys, recording community language, conducting interviews, and analyzing various documents. The following section will comprehensively explain the data collection procedures used in this research.

3. The Flow of Data Collection

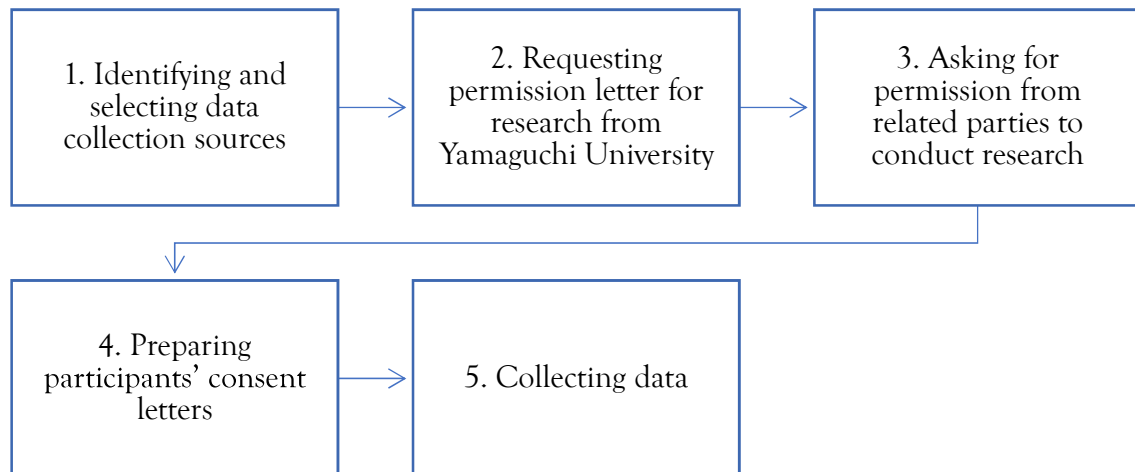


Figure 5. 2: The Flow of Data Collection

In the present study, the data collection flow follows a systematic methodology comprised of multiple steps, as indicated in Figure 5.2. The discussion regarding the flow of collecting data can be described in more detail as follows.

1. Identifying and selecting data collection sources

The data collection process starts with identifying and selecting appropriate data collection sources. The sources are carefully chosen to ensure that the data collected is relevant to the research objectives. The data was adjusted to fit the research objectives and questions during the initial stage of the research process. The study aims to investigate the Javanese language in the context of Indonesian nationalism. To achieve this objective, the necessary data was identified to understand the Javanese community's perspective on the language, its usage in society, and its instruction in schools. The various data categories were identified, including interviews with policy-makers and community members, questionnaires, audiovisual recordings, and documents such as the Javanese language curriculum and learning materials. The data collection methods and their relationship with objectives are presented in Table 5.1.

Table 5. 1: 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?	interviews

After identifying the data sources, the credibility and reliability of the data were evaluated using factors such as the source's expertise and reputation, the accuracy and authenticity of the records, and the relevance of the data to the research objectives. The data sources that relate to the use of Javanese in society and its application, such as local government officials working with the Javanese language, students and teachers learning the language, and Javanese language-using communities, are the primary focus.

2. Requesting permission letter for research from Yamaguchi University

The second step is to obtain permission from Yamaguchi University as a research facilitator. This step involves two parts: requesting approval from the Yamaguchi University Ethical Research Committee to collect data and submitting a letter requesting research permission from the Graduate School of East Asian Studies to conduct research.

The process of submitting the Yamaguchi University Ethical Research Committee research permit application to collect data began in April 2021. These applications were submitted to the Research Ethics Committee of Yamaguchi University with the promotor's help. During the submission process, various documents were prepared and submitted to the committee, which included a detailed explanation of the research, its objectives, research integrity, and expected results from data collection. The documents also contained details about the research setting, the number of participants, the duration of data collection activities, data collection instructions, and a consent form for the samples to be used.

Moreover, the documents should outline the ethical considerations and actions that will be taken to ensure the safety and privacy of participants involved in the research. After fulfilling all the requirements and making several revisions, the Yamaguchi University Ethical Research Committee released the research protocol in August 2021 (Appendix 5.1).

In order to start research activities, some agencies require a letter of introduction from the Graduate School of East Asian Studies. Therefore, in April 2021, a research application letter was submitted to the Graduate School of East Asian Studies to obtain an official letter of introduction for CT Arsa Sukoharjo High School and State High School 3 Yogyakarta. The letter was issued a few days later (attachment 5.2). This letter is crucial for research as it establishes the official permit for the data collection process.

It is also used as a companion letter to request the informant's approval for conducting research at their location.

During the data collection process, the number of participants involved in the research increased, so a new letter was required in April 2022. This letter was used as an introduction to data collection at YPLP Perwira 2 Vocational High School Purbalingga and State High School 2 Bantul. The application letter was officially issued within a few days (attachment 5.2). This letter is an essential prerequisite for contacting target informants, indicating permission to conduct research. Obtaining an official letter is crucial to ensure the integrity and validity of each research activity.

3. Asking for permission from related parties to conduct research

The third step in the data collection process is to obtain the necessary permission from relevant parties in Indonesia before data collection begins. This step involves communicating with the appropriate parties to seek their permission. The communication process started in August 2021. While some parties provided verbal permission for data collection, others required an official permission letter from the Graduate School of East Asian Studies, which had already been obtained at a previous stage.

When seeking permission, a comprehensive explanation is provided to explain the purpose of data collection, the methodology used, data storage mechanisms, and the rights of all participants involved in this research. It is also ensured that all parties are fully aware of their rights and the potential consequences of participating in this research. After the permit application process, the relevant parties either provide research permission verbally or in writing (Appendix 5.3). All parties involved comply with the formal procedures and guidelines of this process. Once the permit is approved, it constitutes official authority to carry out the proposed research activities. The research complies with the terms and conditions of the permit to ensure compliance with applicable laws and regulations.

4. Preparing participants' consent letters

The fourth step in the data collection process was to obtain participant consent letters. These letters are written agreements with the participants, indicating they consented to participate in the research. The participant's relevant agency provides the permission letter obtained earlier. However, consent letters are taken on behalf of

individuals and are taken both individually and collectively based on the data collection scenario.

For instance, participants' consent letters for interviews were carried out individually because this activity took place privately. However, the consent letter from participants in speech recording activities in the family and community was carried out collectively as the activity was carried out in groups. Meanwhile, obtaining individual consent letters for the questionnaire for high school students in Indonesia is difficult due to the large number of participants, distance, and time constraints. Therefore, the relevant school gives a written research permission letter.

During the consent process, each participant is provided with detailed information about the research being conducted, including objectives, methodology, and expected results, according to the permission granted by the university. It also describes the rights and responsibilities of participants, such as the right to withdraw from the research at any time, guarantees of confidentiality, and guarantees that their data will only be used for research purposes. Participants can ask questions, clarify their doubts, and seek further information about the study. Especially for questionnaire participants, this information is conveyed to the school and then conveyed back to the participants. The signed consent letter is kept as a record of the participant's agreement to participate in the research. As an attachment to the research, the consent letter is a reference for both parties to ensure that all ethical considerations are met in the data collection process.

5. Collecting data

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

4. Data Collection

This study uses various methods to collect comprehensive information. The main techniques include distributing questionnaires to high school students in the provinces of Central Java and Yogyakarta, conducting in-depth interviews with experts in the field of Javanese language and some students, recording conversations between individuals, and conducting a thorough analysis of relevant documents. A comprehensive

explanation of the complete methodology, including the specific techniques used, is provided in the next section.

4.1. Questionnaire

The survey method was employed to gather a substantial amount of data from various sources to ensure a representative sample size and enhance the generalizability of the findings. A questionnaire-based approach was utilized in four selective high schools purposively sampled. These high schools were located in Yogyakarta and Central Java, with two schools from each province. Two state high schools from Yogyakarta were chosen as samples, while in Central Java, samples were taken from private and vocational schools. The total number of respondents was 131. Although a private school was selected as a sample in Central Java, the learning process adhered to the standard school regulations. Additionally, the vocational school used as a sample in Central Java provided specialized learning in its field, but the teaching process followed the regular school regulations.

The selection of schools for this study was based on the characteristics of the schools and the students. Two schools, namely SMA CT Arsa Sukoharjo and State High School 3 Yogyakarta, were chosen due to their urban locations and relatively diverse student conditions. In contrast, YPLP Perwira 2 Vocational High School Purbalingga and State High School 2 Bantul are traditionally homogenous areas with relatively few immigrants. These locations were chosen specifically to gather more diverse and precise information about the use of the Javanese language within the two provinces.

The questionnaire was designed to collect comprehensive and accurate information about the Javanese language, especially its use by Javanese students, and to gain an in-depth understanding of the implementation of Javanese language learning in schools. This method thoroughly investigates students' willingness to use Javanese, their pride in the language, and their awareness of its use.

Before distributing the questionnaire, a formal request was made to the schools involved to obtain permission to collect data. Upon receiving due authorization, the questionnaires were distributed with the assistance of a designated school teacher. This standard protocol ensures adherence to ethical practices and proper procedures in data acquisition.

To ensure that all students can easily access and participate in the questionnaire, a well-considered decision was made to create it using the <https://forms.zoho.com/> website. This website was chosen because of its user-friendly interface and broad reach, which is expected to increase the number of completed surveys. This method's response rates are pretty high, and comprehensive data is gathered that helps analyze the study's findings.

The questionnaire has been designed to gather necessary information from students and comprises the following statements:

1. I use Javanese as the primary language in everyday life.
2. I use Javanese in class.
3. I use Javanese when talking to friends.
4. I use Javanese when talking to relatives.
5. I use Javanese when talking to other Javanese people.
6. I feel proud to be able to use Javanese well.
7. The Javanese language makes me feel like a part of Javanese society.
8. I am more comfortable using Javanese than other languages.
9. I think the Javanese language is still relevant today.
10. I believe there is a need for the preservation of the Javanese language.
11. I think Javanese is interesting to learn.
12. I find it more polite to use Javanese
13. I understand the Javanese grammar rules very well (level of speech).
14. I pay attention to Javanese grammar rules when I talk.
15. I can adjust the use of the Javanese level of speech according to existing conditions.

The students have been asked to assess the accuracy of the above statements based on their personal experiences, utilizing a Likert scale ranging from 1 (least fitting) to 5 (most fitting). These questionnaires are distributed to designated schools and filled out by students. The collected data is then organized and ready for analysis.

A parallel questionnaire was administered to Javanese language teachers in Central Java and Yogyakarta to complement the data collected from the student questionnaire. These participants were selected for their substantial expertise and comprehensive understanding of the language's significance. Their insights can provide valuable perspectives on how Javanese is valued and taught within formal educational settings. An online questionnaire was distributed through the Javanese Language Teacher

Association forum in both provinces. Below is a list of the statements included in the questionnaire:

1. The Javanese language is essential in shaping and maintaining Javanese identity.
2. The connection between the Javanese language and Javanese identity is strong.
3. Maintaining and revitalizing the Javanese language offers significant benefits.
4. Teaching and using Javanese today are still relevant and essential.
5. Students communicate in Javanese according to the standard speech levels.
6. There has been no indication of a shift or change in the frequency and manner in which students use Javanese in recent years.
7. Globalization and the prevalence of other languages, such as Indonesian and English, have not negatively affected the vitality of the Javanese language.
8. Other languages have not influenced students' use of Javanese.
9. The shift of standard Javanese is due to the current era of globalization.is not acceptable.
10. Javanese identity is judged not only by values, pride, and belonging to the Javanese community but also by how well someone speaks.
11. Speaking Javanese shows a commitment to supporting Javanese identity.
12. Using the Javanese language affects Javanese identity.

Out of the questionnaires distributed, sixty-two were completed and returned. These responses were then analyzed to collect insights into the current use of Javanese in society and the initiatives taken to preserve the language within formal education settings.

4.2. Interviews

The research conducted in this study utilized semi-structured interviews as its method of data collection. Predetermined questions were prepared before the interviews to facilitate a comprehensive and coherent exchange of ideas. Participants were expected to provide open-ended responses to the questions to promote a natural conversation flow; however, the interviewer moderated the discussion to ensure it remained on point.

As part of the research objectives, a comprehensive interview method was employed in this study to classify participants into three distinct groups based on their respective

roles and expertise in the Javanese language. These groups comprised two Javanese individuals over 30 (teachers), six individuals under 20 (students), and authorities handling language-related matters. The primary objective of conducting interviews with each group was to elicit detailed and comprehensive information on a range of topics while adhering to a uniform methodology for consistency and accuracy.

The interviews with students aimed to understand their Javanese language usage patterns and their use in the classroom, school, and community. Moreover, conducting interviews with Javanese teachers aged 30 years and above and students under 20 years of age would provide a wider range of data on their loyalty, pride, and awareness of Javanese language norms across different generations. On the other hand, interviews with language authorities focused on gathering general information about the use of the Javanese language and the efforts made to maintain it in the Central Java and Yogyakarta provinces. These interviews aimed to understand the policies, initiatives, and strategies the government, non-governmental organizations, and other relevant stakeholders implemented to promote and preserve the Javanese language. This comprehensive interview approach aimed to ensure that the insights and perspectives shared by each group were diverse yet relevant, providing a holistic understanding of the subject matter.

The first group interviewed was comprised of Javanese language teachers from Yogyakarta and Surakarta. The interviews were conducted using two different modes - the Zoom application and direct interviews. Mrs. Sekar¹, a high school teacher in Yogyakarta, was interviewed via Zoom on September 16, 2021, at 8:00 p.m. due to the distance constraints caused by the lockdown. Direct meetings were not feasible because of the COVID-19 pandemic. However, a new policy related to this made it possible to conduct a face-to-face interview with the second informant, Mr. Wahid, on January 13, 2022, during lunchtime at one of the restaurants in Surakarta.

The informant was asked pertinent questions during the interview to elicit essential information. The questions were as follows:

1. What is the primary language used in the classroom?
2. Why do you choose to use this language in the classroom?

¹ Note: To maintain confidentiality, pseudonyms are used for all the informant's names.

3. What variations do you usually use to speak to your students when using Javanese?
4. What variations of Javanese language are used by students to respond to your words spoken in Javanese?
5. How do students react to Javanese lessons?
6. How is the use of other languages in the classroom?
7. Are non-Javanese also obliged to learn Javanese?
8. How do non-Javanese students respond when taking Javanese language lessons?
9. Do you use any particular strategies when teaching non-Javanese students?
10. In your opinion, is the Javanese language learning curriculum in schools fit for students' needs?
11. What is the school's role in supporting Javanese language learning?
12. What is the local government's role in maintaining the Javanese language in the community?
13. In your opinion, does Javanese language learning need to be taught in schools?

The responses garnered from the interview were subsequently collated for analysis.

In the second interview, six high school students from Yogyakarta and Surakarta underwent a comprehensive interview. Before the interviews, a request was submitted to the school, and a discussion was held to determine research guidelines, information requirements, and requisite informants. It was mutually agreed that a designated student from each school would act as an informant during the interview. The schools were given the full autonomy to select the students as informants because they were more capable of determining the informants according to the criteria. This method of selecting informants through interviews was employed in Yogyakarta and Surakarta.

The study used two interview methods, online and face-to-face, to optimize time and space. On September 23, 2021, at 5.30 p.m., an interview was conducted with Adi, a student from Yogyakarta, using an online method. The face-to-face interviews were carried out in two locations. The first location was at a high school in Yogyakarta, where two students, Dwi and Tri, were interviewed. During the school break, the interview with Dwi was conducted in the high school lobby at noon on December 16, 2021. During the school break, the interview with Tri was conducted in the biology lab at noon on January 4, 2022.

Moreover, interviews were conducted with three students at a high school in Surakarta. The interviews were conducted in turns with Catur, Panca, and Sat in the school lobby on December 18, 2021, at 09:00. All interviews were conducted relaxedly, with prepared questions that developed according to the flow of the discussion. As mentioned, the interviews with the students were designed to be open-ended, allowing for a more in-depth exploration of their views and experiences.

The subsequent inquiries were implemented throughout an interview with the students:

1. Do you enjoy learning Javanese?
2. How do your friends react to your learning Javanese?
3. What language is used in class?
4. Do you find it challenging to use Javanese proficiently?
5. Do you understand the various speech levels in Javanese?
6. Do you feel confident using Javanese?
7. Which variation of Javanese do you use when speaking with your teacher?
8. What kind of Javanese do you use when communicating with your classmates?
9. Do you use any language other than Javanese in class?
10. Do you use Javanese outside of class?
11. What is the primary language you use outside of class?
12. Do you have any criticisms or suggestions regarding learning Javanese?

The interviews were methodically recorded and transcribed with great attention to detail, ensuring thorough data collection for consequent analysis.

The third group was comprised of authorities who deal with language issues. These professionals were associated with the Central Java and Yogyakarta Language Agency, official institutions under the purview of the Ministry of Education and Culture. Their primary responsibilities include conducting language studies and promoting linguistic awareness. The interviews with relevant stakeholders were conducted in person. The first interview was conducted on January 2, 2022, at 15:00 with Mrs. Salasa at a restaurant in the Surakarta area. The second interview with Mr. Isnain took place on January 6, 2022, at 13:00 in the living room of the Yogyakarta Language Agency. Both interviews were conducted face-to-face to gather detailed insights from the respondents.

The subsequent queries were posed during interviews with language agencies in Yogyakarta and Surakarta (Central Java):

1. Can you provide an update on the usage of the Javanese language? Is it still commonly used among the Javanese people?
2. What are the current language usage trends in society, particularly when compared to the usage of Indonesian and English?
3. As many non-Javanese immigrants are now in Central Java, how do these individuals use the local language?
4. Is the use of Javanese still considered relevant in contemporary society?
5. What are the objectives of the Central Java Language Center in promoting local languages in the region?
6. Are there any government regulations that guide the activities of the Central Java Language Agency concerning local languages?
7. In your view, are these regulations sufficient to support the Language Agency's activities?
8. What steps is the Central Java Language Agency taking to achieve its objectives?
9. Do you think the Language Center's activities effectively achieve its desired goals?
10. How does the local community respond to the activities of the Central Java Language Agency?

The informants were asked to share their thoughts, experiences, and observations on these aspects in detail, and they provided a wealth of information that helped to gain a deeper understanding of the Javanese language's role in contemporary Javanese society.

4.3. Conversation Recording

The Javanese language is a complex communication system that can be better understood by collecting conversational data. It is instrumental in revealing the subtle nuances in the language as it is used in a natural setting that may not be evident in other, more formal data collection forms such as questionnaires or interviews.

Audio recordings of sixteen formal and informal conversations involving thirty-eight participants were conducted. Samples of formal communication from ten different interactions, three conversations within families, and three in the general community were gathered. The participants were selected from diverse ages and backgrounds to provide a representative sample. All recordings were meticulously

obtained from the Central Java and Yogyakarta provinces, ensuring a diverse representation of communication styles and patterns.

The eight recordings of formal conversations used in this research were obtained from interviews that had been conducted during the data collection process. These recordings were selected to optimize the functionality of the obtained data, reduce collecting time, and tailor the recording requirements for this research.

Meanwhile, to obtain authentic conversational data, recordings of family and community discussions were procured with the permission of the relevant parties. The families and communities themselves recorded the conversations and submitted them for collection. This approach was deemed most effective due to limited space constraints resulting from the lockdown, as previously elucidated. The family conversations were sourced from three distinct families: one based in Yogyakarta, another in Surakarta, and a Javanese family from the Karanganyar district (Central Java) residing in Yamaguchi at the time of recording. On the other hand, community discussions were documented during regular assemblies held in the Wates area (Yogyakarta) and the Purworejo district (Central Java).

5. Conclusion

This chapter provided a comprehensive account of the data collection process. Data collection methods were expounded, such as questionnaires, interviews, conversation recordings, and document studies. Additionally, the importance of collecting accurate and relevant data was underscored to draw reliable conclusions.

The data collection of this research is presented in Table 5.2. This table provides a comprehensive overview of the data gathered in this study.

Table 5. 2: Data collection methods

No.	Methods	Subjects	Objectives
1.	questionnaires	Javanese Students	To understand Javanese language learning in schools and the use of Javanese language by Javanese students.
		Javanese Teachers	To understand Javanese language learning in schools and the use of Javanese language in society.

No.	Methods	Subjects	Objectives
2.	interviews	Javanese Teachers	To gather information about how Javanese is taught in school and language used in school.
		Javanese Students	To understand their Javanese language usage patterns and their use in the classroom, school, and community.
		language authorities	To understand the policies, initiatives, and strategies the government, non-governmental organizations, and other relevant stakeholders implemented to promote and preserve the Javanese language
3.	conversation recordings	Javanese families and communities	To gather information about the current usage of the Javanese language.

In the upcoming chapter, the analysis of the collected data will be delved more profoundly into. The different types of data analysis techniques will be discussed. Furthermore, the interpretation of the results of data analysis and the drawing of meaningful insights from the data will be explored. Overall, comprehending the data collection and analysis process is vital for making informed decisions and drawing conclusions based on empirical evidence.

Chapter VI

Data Analysis

1. Introduction

The preceding chapter discussed different empirical data collection methods, data sources, the data collection process, and the techniques used in gathering data. This chapter will analyze the collected data to extract meaningful insights from various sources.

The data analysis process commenced immediately after collecting the first participant's data and continued alongside ongoing data collection, playing a crucial role in addressing the research questions. For example, analyzing the first set of interview data helped generate additional questions to collect more data from subsequent interviews. Data analysis was essential for collecting in-depth data and understanding the explored subject matter.

During the initial stages of analysis, various activities, such as calculating agreement scales on questionnaires, creating verbatim transcripts of individual interviews, and recording conversations, laid a strong foundation for the subsequent stages of the process. Key tasks in the analysis included coding and categorizing the data, keeping records of the codes used, and exploring the correlation between individual concepts in the data and the language usage of the participants. This data analysis approach facilitates the identification of specific concepts, including the use of Japanese by individuals who adhere to established standard rules, compared to the actual application of the Japanese language within society. Consequently, this provides an opportunity to collect information that enhances the understanding of the research topic.

In summary, the completed data analysis was pivotal in the research process, serving as a solid foundation for ongoing investigations and generating meaningful insights. Further details will be covered in the upcoming sections.

2. Data Analysis Technic

This study utilized qualitative research involving a comprehensive analysis of data and observations. Qualitative research is a methodology used to study phenomena in

natural settings to gain an in-depth understanding of the subject matter. It involves collecting and analyzing non-numerical data, such as interview transcripts, field notes, and other related materials (Sumiati et al., 2023). Through an iterative and interactive approach, it is possible to refine one's understanding of the research subject as the process progresses. One of the main strengths of qualitative research is its ability to uncover new insights and refine existing ones. A deeper and more nuanced understanding of the topic can be built by iteratively examining and engaging with the subject matter.

The study utilized the interactive model data analysis technique developed by Miles and Huberman (1994), a widely used and practical approach to analyze qualitative data comprehensively. The method involves three interrelated and iterative steps: data reduction, display, and conclusion drawing or verification (Nugrahani & Al-Ma'aruf, 2016). Figure 6.1 illustrates the three steps of the interactive model data analysis technique and highlights the interconnections between them.

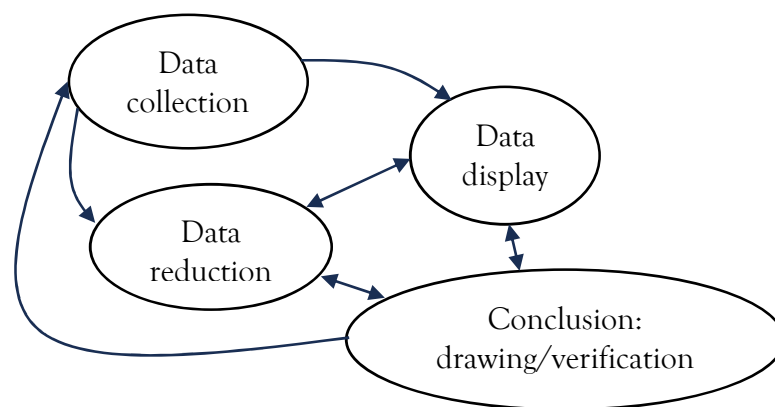


Figure 6. 1: Component of Data Analysis: Interactive Model
(Miles & Huberman, 1994)

Following the data collection outlined in Chapter V, the analysis begins with a comprehensive review of the gathered materials, including recorded conversations, interviews, survey responses, and documents. This process is necessary before proceeding to the next step: distinguishing between data that should be displayed or reduced. The analysis involves coding the information according to the topic groupings. The relevant data is then examined and organized by assigning labels or “codes” to specific segments that reflect particular ideas . This coding process is used to identify and understand the core elements of the data.

This phase begins by transcribing and familiarizing the data. It starts by carefully re-listening the collected data to comprehend its nuances. Following this, the transcription process begins, making the material more accessible and easier to digest. Once the transcripts are completed, they are read multiple times to ensure familiarity with the content. This immersion allows for clarifying unclear sections and correcting mistakes before diving into the coding process.

The next step involves conducting initial coding. During this phase, initial codes are assigned to specific segments of the data, emphasizing key concepts (Charmaz & Thornberg, 2021). These codes can be descriptive (e.g., “guidelines for applying speech levels”) or interpretive (e.g., “emotions associated with using Javanese”). For instance, the participant's statement, “I speak mostly Javanese daily, especially when talking to older adults. But when I chat with friends, I sometimes speak Indonesian or Javanese,” can be identified the segments as “Javanese is the primary language spoken.”

The following coding process is axial coding. During this phase, similar or related segments are organized into broader subcategories following the initial coding (Saldaña, 2013). This approach aids in structuring the data around key themes. For instance, the segments “Javanese is the primary language spoken” and “Indonesian is the primary language” can be categorized under the subcategory “Language Use”. Once the coding process is finalized, the coded data is interpreted in relation to the research question or theoretical framework. Relevant data is presented, while any information that does not align with the research focus is excluded.

Data display is the second step in the data analysis process. This step displays the data that has been organized, summarized, and synthesized during the coding process. However, this step is not limited to showing the coding results; it includes various comprehensive and meaningful formats, such as tables, matrices, graphs, and narratives. This study transformed some table data into graphs, particularly for the questionnaire results. The data was processed from the questionnaire into a table during the coding phase, and in the display phase, it was presented using graphs and narratives. This approach is designed to make the data easier to read and understand.

Data reduction entails reviewing an extensive data set to identify key information and eliminate extraneous data (Santoso, 2022). This study's reduction process involved selecting simplified and transformed data from a more extensive set to establish a more

manageable and representative subset suitable for further analysis. The primary objective of data reduction is to minimize data complexity while retaining the critical information relevant to the research question or goal. For example, discussions about other local languages, such as Betawi, were deemed unnecessary for this study. The interviews used these languages to create a more relaxed atmosphere.

The final step of this data analysis is conclusion drawing or verification, which involves synthesizing and interpreting the data to develop meaningful insights, findings, and recommendations. This step requires critically evaluating the data, identifying gaps or inconsistencies, and drawing conclusions based on the evidence. The iterative nature of this technique allows them to refine and revise their analysis as new insights emerge from the data. In the upcoming section, a thorough analysis of the data collected for this study will delve into acquiring the necessary information for addressing the research questions or objectives.

3. The Attitude Towards the Javanese Language

A thorough analysis was conducted using questionnaires and interviews to comprehensively understand the participants' language usage. The objective was to discuss the role of the Javanese language in society. This section focuses on two critical data analysis steps: reducing, displaying data, and drawing conclusions. Data reduction entails organizing and purging extraneous data and verifying that all responses are comprehensive and valid. As described in the previous chapter, 136 questionnaires from the survey on high school students and 62 questionnaires from Javanese language teachers were received and scrutinized to ensure the precision of the results. Five incomplete responses were identified and removed from the metadata of these questionnaires. Also, the questionnaire designed for teachers was crafted to address the objectives outlined in this subsection and those in other subsections.

The subsequent step involves presenting the students' questionnaire results in a table format to facilitate more straightforward observation. For instance, it displays each participant's responses concerning using Javanese as their primary language in daily life. This study calculates the average response and identifies the most frequently occurring answer from the questionnaire. The data represented in the table then serve as a reference to assist in answering the questions outlined in this study. The table can be found in Appendix 6.1. The table is ready and summarized in a diagram based on the

average value obtained. This will make it easier to observe the data by its visual representation in Figure 6.2. The purpose of this questionnaire is to explore Javanese student's attitudes towards the Javanese language through analysis of the usage of the Javanese language in various aspects of life, which includes everyday conversations (I), classroom settings (II), communication with friends (III), family (IV), and society (V). It also aims to evaluate perspective towards the Javanese language, including pride in speaking it (VI), feeling a part of Javanese society (VII), comfort level (VIII), and relevance (IX). Additionally, it examines the importance of preserving the Javanese language (X), interest in learning (XI), the impression of politeness (XII), understanding different speech levels (XIII), attention to grammar (XIV), and ability to adjust speech level (XV).

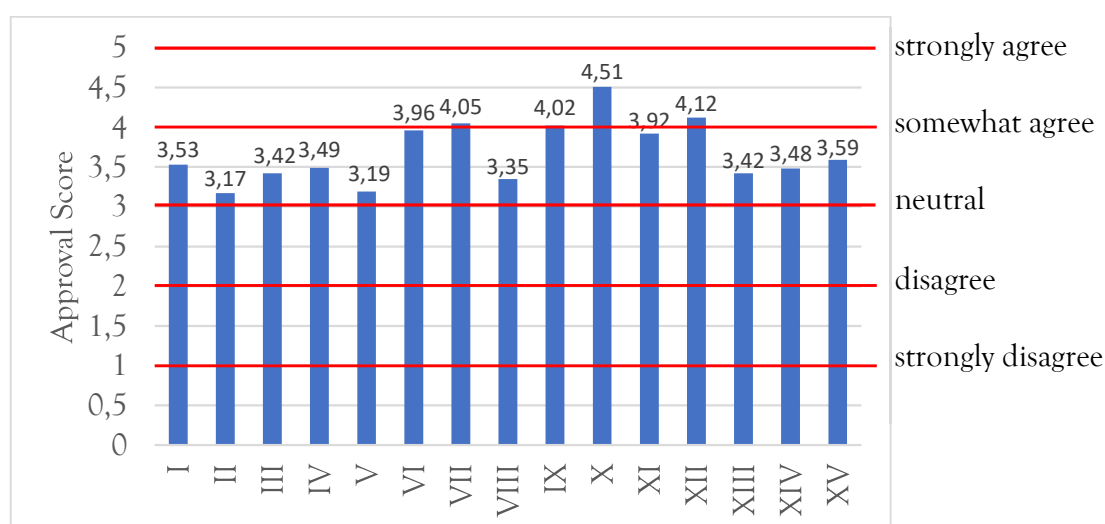


Figure 6. 2: Students questionnaire results of Javanese language usage in society

According to the data in Figure 6.2, the respondents exhibited a favorable attitude toward utilizing the Javanese language in society. The average score for each question in the questionnaire exceeded the neutral point. Of 1,965 responses, 602 answers (31%) rated as a 4, while 594 (30%) rated as a 5. This data suggests that most respondents view Javanese as a vital component of their daily lives. But this doesn't mean all respondents agree with the statement. In this case, few people chose 1, as seen in Figure 6.3 or Appendix 6.1. The observations indicate that the Javanese language might occupy a fundamental role among participants, even though some participants scored lower in their assessments. The participants, high school students, offer valuable

insights into how the younger generation views their local language, which can be used for anticipating future trends.

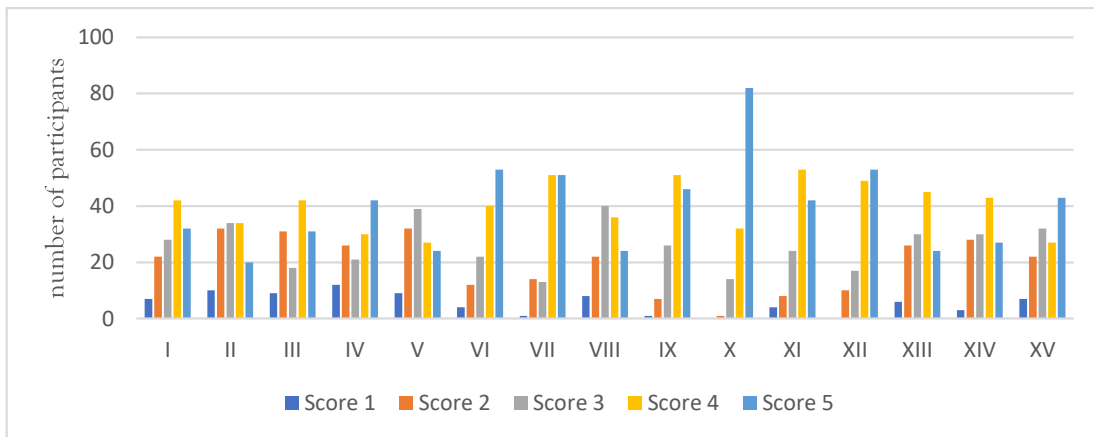


Figure 6. 3: Students questionnaire results of Japanese language usage in society

The second questionnaire was distributed among teachers, and participants' attitudes toward the Japanese language were assessed. This questionnaire comprises 20 statements, each varying in the level of agreement. This subsection concentrates on eleven specific statements to gain insights into participants' attitudes regarding the Japanese language. These selected statements cover several significant areas: the relationship between the Japanese language and Japanese identity (I and II), the importance of preserving the Japanese language (III), its relevance in today's society (IV), students' proficiency in speaking Japanese (V), indications of a decline in the frequency of Japanese usage (VI), the vitality of the language (VII and VIII), the perception that changes in Japanese usage (IX), and the notion that Japanese identity is encapsulated by the use of the Japanese language (X, XI, and XII). For more detailed results from the questionnaire, please refer to Appendix 6.2. Additionally, to aid in the review of the questionnaire's outcomes, the results are illustrated in Figure 6.4.

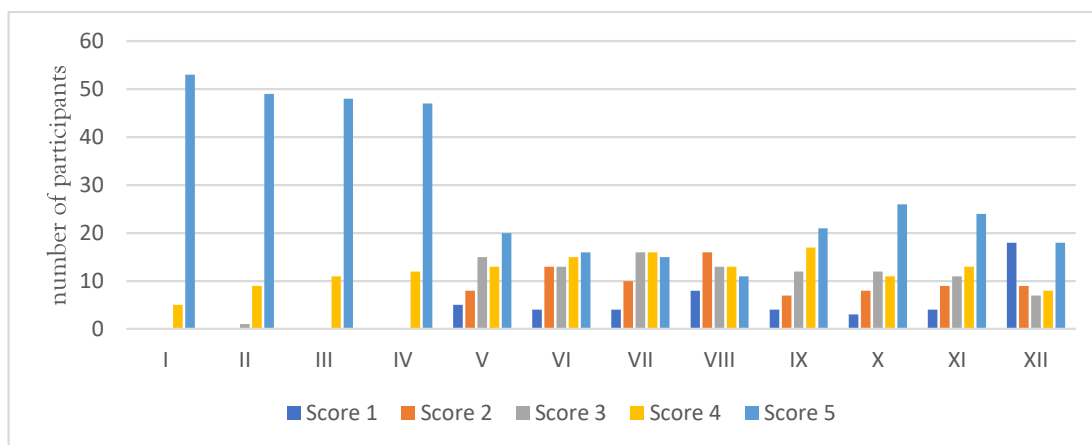


Figure 6. 4: Teacher questionnaire results of Javanese language usage in society

The data illustrated in Figure 6.3 reveals a robust level of agreement with the questionnaire statements, averaging approximately 3.92 on a scale with a maximum score of 5. This suggests a strong consensus among respondents. The blue section in Figure 6.3 notably emphasizes the positive responses, which account for 48% of the total reactions—precisely, 348 answers rated as five out of 721 total responses received.

While some statements elicited mixed feedback, four particular statements received distinctly positive responses. These findings indicate that participants perceive the Javanese language and identity as profoundly interconnected and significant. Furthermore, respondents conveyed that the Javanese language remains relevant in contemporary society and warrants preservation. These results reflect participants' favorable attitudes towards the Javanese language.

To comprehensively comprehend the Javanese populace's perspective on the more expansive Javanese language, an analysis of the questionnaire was combined with interviews with various informants. Through interviews, participants were allowed to express their thoughts and experiences regarding the language in their own words. As part of the research, interviews were conducted with two groups: Javanese individuals over 30 (two teachers) and those under 20 (five students). These interviews aimed to gather insights into the various perspectives of the Javanese language in Javanese society. As described in Chapter V, a wide range of questions was posed during these interviews, and each group was asked several queries associated with the significance of the Javanese language. However, only a select few questions from each group will be included in this subsection to support the objectives of this study. Each participant was presented with

questions related to the whole research objectives, which comprised a combination of additional queries and inquiries designed to address specific sub-sections of the study. Only the information pertinent to the current objectives will be showcased in this subsection.

The first group interview was analyzed with the assistance of a panel of Javanese language teachers to gain a comprehensive understanding of the Javanese language and the attitudes of Javanese adults toward it. Participants for the group interviews were selected based on their extensive knowledge and expertise in the field. Following the interviews, the recordings were reviewed, transcribed into written form, and subsequently analyzed for keywords and phrases related to the research objectives through an initial coding process. Once the relevant information was collected, it was organized into keyframes to facilitate data retrieval when necessary. The research outcomes were documented and presented in Table 6.1, highlighting the crucial findings that can contribute to a better comprehension of the perception of participants toward their language.

Table 6. 1: The results of the first group interview

Keyframes	Mrs. Sekar	Mr. Wachid
The use of language	<ol style="list-style-type: none"> 1. The primary language used is mostly Javanese, but Indonesian is sometimes spoken. 2. Javanese Krama is mainly used in class. 3. When speaking to students, Ngoko is used; when communicating with Javanese colleagues, Madya and Krama are used; and Indonesian is used when conversing with non-Javanese colleagues. 	<ol style="list-style-type: none"> 1. Javanese is the primary language spoken, but Indonesian is used on formal occasions. 2. Javanese Ngoko and Ngoko Alus are mainly used in the classroom, with occasional use of Krama. 3. When communicating with students, Ngoko is used, while with Javanese colleagues, Ngoko is preferred. However, when speaking to the principal or other older staff, Krama Inggil is used.
The Importance of Learning Javanese Language	<ol style="list-style-type: none"> 1. It is still necessary to learn the Javanese language because many individuals lack understanding and fluency in speaking it. 2. The Javanese language should not be disregarded because language serves as the identity 	The use of the Javanese language remains significant due to its literature and language containing ethical and moral teachings. As a result, many foreign scholars travel to Java to learn about its literature. It is contradictory that foreigners are

Keyframes	Mrs. Sekar	Mr. Wachid
	of a Javanese person. When the Javanese language becomes extinct, or people no longer speak it, they lose their sense of identity. Therefore, it is crucial to teach the Javanese language in schools.	willing to study Javanese while the natives are reluctant to understand and use it.

Upon analyzing the first set of interviews, it was discovered that the two interviewees used the Javanese language to communicate, and they adjusted their level of Javanese speech depending on the person they were communicating with.

A further investigation was conducted by interviewing five high school students from Javanese youth groups. This deeper examination aimed to gain a more comprehensive understanding of the perspectives of these high school students and how their experiences may have shaped their views on society (refer to the questionnaire on page 81). Throughout this study, the results of the interviews were listened to and read multiple times to identify statements pertinent to the research objectives. Initially, statements from each participant were recorded as individual notes. These statements were subsequently grouped into broader categories as keyframes. Once the grouping process was finalized, the findings were organized into a more explicit table, which can be found in Appendix 6.3.

Four aspects were analyzed in the second interview group to understand better the informants' language capabilities and attitudes toward learning Javanese. The four points examined included the language used by the informants, their attitudes toward learning the Javanese language, their understanding of Javanese speech levels, and their overall attitudes toward the Javanese language. The findings indicated that all five participants asserted their ability to use the Javanese language. For instance, when being asked about his abilities in using Javanese, Panca, as a participant, confidently remarked,

“Certainly (can use Javanese), yes! When speaking to older individuals, I employ Krama Inggil, but I use Ngoko when conversing with children.”

However, even when the participants claimed to be able to use Javanese, two recognized the need to enhance their proficiency in Javanese and noted the widespread use of Indonesian in their community. One participant, Sad, commented,

“Absolutely, yes! My Javanese language skills are not very strong, but I am diligently working to master them to use Krama and Ngoko correctly.”

Despite these challenges, all participants agreed on the importance of learning and utilizing Javanese within society. Catur, as participants stated,

“Of course, I cherish it deeply as I am Javanese. By studying it in school, I can better understand and use the Javanese language, which helps in its preservation.”

Dwi, as participants expressed a similar view, she said:

“For me, it is essential since I'm Javanese; it feels inappropriate not to understand and use Javanese proficiently.”

The study underscores the significance of preserving and promoting the Javanese language within the community. It also highlights the necessity for enhanced language education and encourages individuals to incorporate Javanese into everyday interactions.

In this case, the questionnaires and interviews were evaluated to gain insight into how the public perceives the use of Javanese. This information is used to triangulate data and better understand Javanese people's perspectives on their language. The results of the questionnaire analysis were compared with the findings from the interviews to strengthen the results. This approach uncovers the insights that may have been missed if it had solely relied on one method. The analysis revealed that the Javanese language holds significant importance in society and should be preserved. Three participants, Dwi, Panca, and Catur, mentioned using Javanese as their primary communication, while two others noted using other languages. Dwi, one of the participants, shared,

“I predominantly speak Javanese daily, especially when conversing with older adults. However, when chatting with friends, I sometimes switch to Indonesian or Javanese.”

Panca expressed a similar perspective:

“Yes, that's because I consistently use the Javanese language in my daily life.”

Catur added,

“Since everyone is from Java, learning the Javanese language more thoroughly is essential. My friends and I rarely use either Indonesian or English.”

When asked to clarify, Catur confirmed that he primarily communicates in Javanese. In contrast, the main languages of the two other participants—Adi and Sat—were different. Adi noted,

“My Indonesian is stronger than my Javanese, so I find it easier to communicate in Indonesian.”

Meanwhile, Sat mentioned,

“I live in a housing complex with diverse residents, so I mostly use Indonesian. However, when I meet Javanese people, I switch to Javanese Krama.”

These observations reflect a possibility of a shift in language usage among teenagers, as two participants reported using Indonesian more frequently than Javanese in their everyday conversations.

Although two informants mentioned Indonesian languages in society, three participants confirmed their ability to differentiate between Javanese and use it in conversations. This suggests that Javanese are an integral part of their identity and are essential to their culture. However, this statement needs to be validated by analyzing whether Javanese people can use the language accurately. In the following section, an analysis will be carried out to determine whether there is a match between the community's perception of the Javanese language and its actual usage.

4. Javanese Language Use in Society

This section analyzed Javanese language usage in different contexts to provide a complete understanding of how the Javanese language has evolved in modern-day Javanese society. As suggested in the guideline in Chapter IV, the main focus is determining whether individuals use the Javanese language properly. Direct conversations in the Javanese language were recorded, transcribed, and analyzed to achieve this goal. The direct recordings of conversations were collected from different places and events to ensure that the data was diverse and representative of society. Data collection took place across the provinces of Central Java and the Special Region of Yogyakarta, specifically in several regencies, including Purworejo, Sukoharjo, Bantul, and others. The recordings were made during various events such as village meetings, informal conversations within the village, and formal discussions at schools. The informant's expression that doesn't follow the guidelines discussed in Chapter IV is referred to as a mistake in this empirical study.

The recording of Javanese conversation has been sorted into four distinct groups. These groups comprise conversations held by individuals over 30 years old, teenagers below 20 years of age, family conversations, and community conversations. The primary objective of this categorization was to analyze the prevalent communication patterns in Javanese society. In the Javanese language, the selection of sentences and how they are spoken is heavily influenced by the speaker's age, social status, and emotional proximity to the listener. Therefore, this categorization of conversations is expected to provide valuable insights into how these factors impact the communication between individuals and groups in Javanese society.

As part of a research study, the language proficiency levels of the Javanese language participants were examined and analyzed. The study considered several factors, including age, social status, and conversation setting, to determine the suitable level of speech used by the participants. The conversation was recorded, transcribed, and analyzed word by word to ensure that it was appropriate for the selected level of speech. This analytical process involved examining the social and cultural contexts of the dialogues and identifying various linguistic features present within the conversations. Understanding the social and linguistic background is essential for determining the appropriate language level following Javanese standards. Factors such as age, social status, familiarity, and the conversation context all contribute to this assessment. For example, in this study, a conversation between a parent and his children indicates that the child should utilize Krama Alus, while the parent might use language levels ranging from Ngoko Lugu to Krama Lugu.

Once the acceptable range of language levels for the analyzed conversations was established, the study concentrated on identifying specific linguistic features, particularly lexical choices that denote the language level. For example, one participant, Mr. Isnaini, utilized the lexicon "*ndherek*" (Krama Inggil), which refers to himself instead of the more fitting "*tumut*" (Krama) to express "join". This choice of lexicon is against the Javanese cultural norm that forbids individuals from using the highest lexicon when speaking about themselves. Furthermore, the potential for bilingual code-switching, or the mixing of Javanese with other languages, was also examined. An instance of this is Mr. Isnaini's use of "*untuk*" (Indonesian) instead of "*kagem*" (Javanese) when he intended to say "for". Additionally, the number of mistakes made by the participants during the discussion was calculated and presented as a percentage, as shown in Appendix 6.4.

The findings were presented using visual representations such as percentage diagrams to provide a clear and concise overview of the results.

Before exploring it, it's essential to understand the research methodology used in this study. The research involved analyzing audio recordings of conversations among Javanese speakers. These recordings were reviewed to identify participant language shifts towards the currently accepted Javanese language patterns. As discussed in Chapter IV, the findings of this analysis were then used to determine the percentage of mistakes in the participants' use of Javanese.

The first analysis in this section examines how individuals aged 30 years and above who identify as Javanese use the Javanese language. The study was conducted with a representative sample of five 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 6.5, providing a comprehensive overview of the analysis.

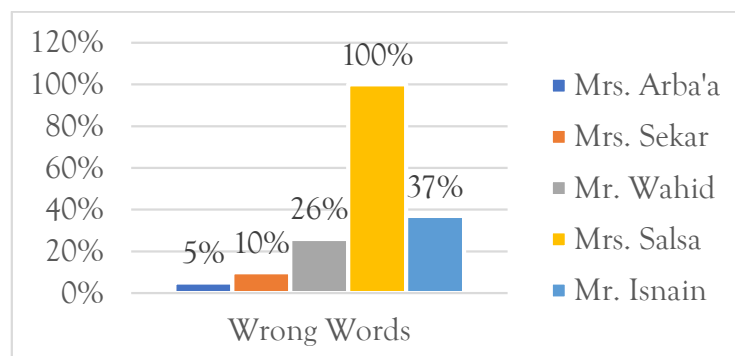


Figure 6. 5: The mistakes in the use of Javanese among individuals over 30 years old

After an analysis, significant discrepancies were found in the usage of the Javanese language, with mistake rates ranging from 5% to 100%. These two conversations had mistakes rates of 5% and 10% and were relatively mistakes-free, with lexicon mistakes. Although imperfect, these conversations can still be a reference for proper Javanese language use.

On the other hand, one conversation had mistake rates of 26%, and another had mistake rates of 37%. Both conversations contain considerable mistakes that may lead to impolite speech because using an incorrect lexicon level is against the Javanese norms. The analysis shows that even among adults who are native speakers or have a

good grasp of the language, mistakes in using Javanese can happen. The highest mistake rate, 100%, was mainly due to participants choosing to use Indonesian instead of Javanese, contradicting their previous statements during interviews. They had previously emphasized the importance of using Javanese in daily communication and the need for active Javanese language instruction.

The second analysis explores conversations between teenagers and older individuals to understand how language differs across generations. Analyzing the language usage patterns between the two age groups is expected to be valuable since there will likely be significant differences. The study considers a range of Javanese speech levels due to the age gap between the two conversation samples. This approach allows researchers to capture linguistic features specific to each age group and compare them to identify similarities and differences. The detailed results of this analysis are presented in Figure 6.6, which summarizes the findings and provides a clear picture of how teenagers and older individuals use the Javanese language.

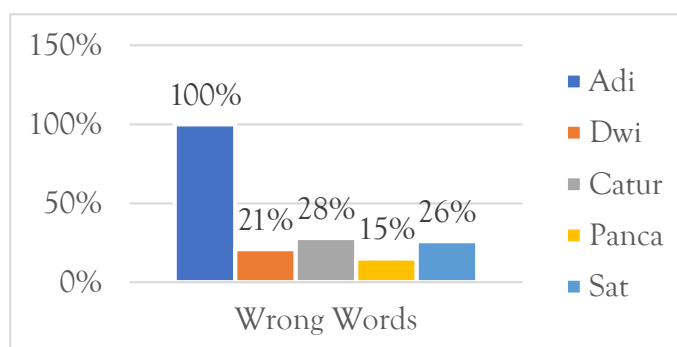


Figure 6. 6: The shift in the use of Javanese among individuals under 20 years old

A review of Figure 6.6 reveals that among all the participants analyzed, only one individual displayed a commendable proficiency in the Javanese language, achieving an impressive mistake rate of just 15%. This indicates a strong command of the language. In contrast, three other participants demonstrated varying degrees of difficulty with Javanese, as reflected in their respective mistake rates of 21%, 26%, and 28%. These figures imply that while they possess some understanding of the language, they continue to grapple with its complexities. Additionally, it is noteworthy that one conversation resulted in a 100% mistake rate. This outcome was due to the participant's choice to communicate in languages other than Javanese, highlighting a distinct lack of engagement with the language or possibly a preference for alternative linguistic options.

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 6.7, which provides patterns and trends observed in using the Javanese language in family settings.

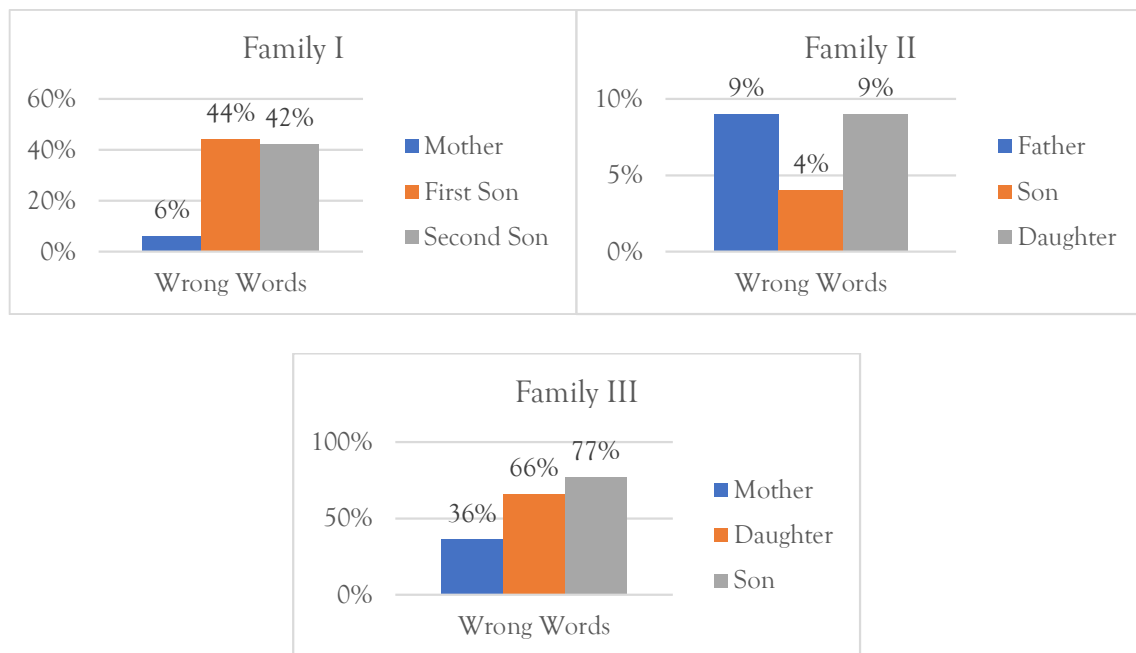


Figure 6. 7: The use of Javanese in family

The analysis of language use across various families reveals a broad spectrum of results that underscore the complexities of linguistic proficiency, particularly concerning the Javanese language. In Family I, which exemplifies a typical household scenario, none of its members work in professions associated with Javanese culture or language. The communication dynamics within this family primarily occur between the mother and her children. The findings illustrated in the accompanying diagram indicate that the mother possesses a commendable proficiency in Javanese, reflected in an impressively low mistake rate of only 6%. This level of proficiency stands in stark contrast to that of her children, whose mistake rates are significantly higher at 44% and 42%. This discrepancy suggests a substantial gap in Javanese language acquisition and usage among the family's younger members.

On the other hand, Family II demonstrates a significantly greater proficiency in the Javanese language among all its members. This can be primarily attributed to the father's role as a Javanese language teacher, which likely creates a rich language acquisition and practice environment. Consequently, every family member exhibits a strong command of Javanese, highlighting how direct involvement and professional expertise in a language can significantly enhance linguistic outcomes within a family setting.

Family III, however, presents a different situation. The mother's command of Javanese needs improvement, as evidenced by a mistake rate of 36%. More worrying is her children's performance, who show even higher mistake rates of 66% and 77%. The context for this family adds an extra layer of complexity, as they reside in an urban environment influenced by diverse cultures and have been living outside predominantly Javanese communities for less than a year. Nevertheless, the family plans to return to Java soon, which may provide an opportunity for increased Javanese language practice and revitalization. The disparities in language proficiency within Family III underscore the potential challenges posed by urban living and exposure to various linguistic influences, particularly for younger generations.

The fourth analysis 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 6.8, which provides a visual representation of the analysis of the use of Javanese in society.

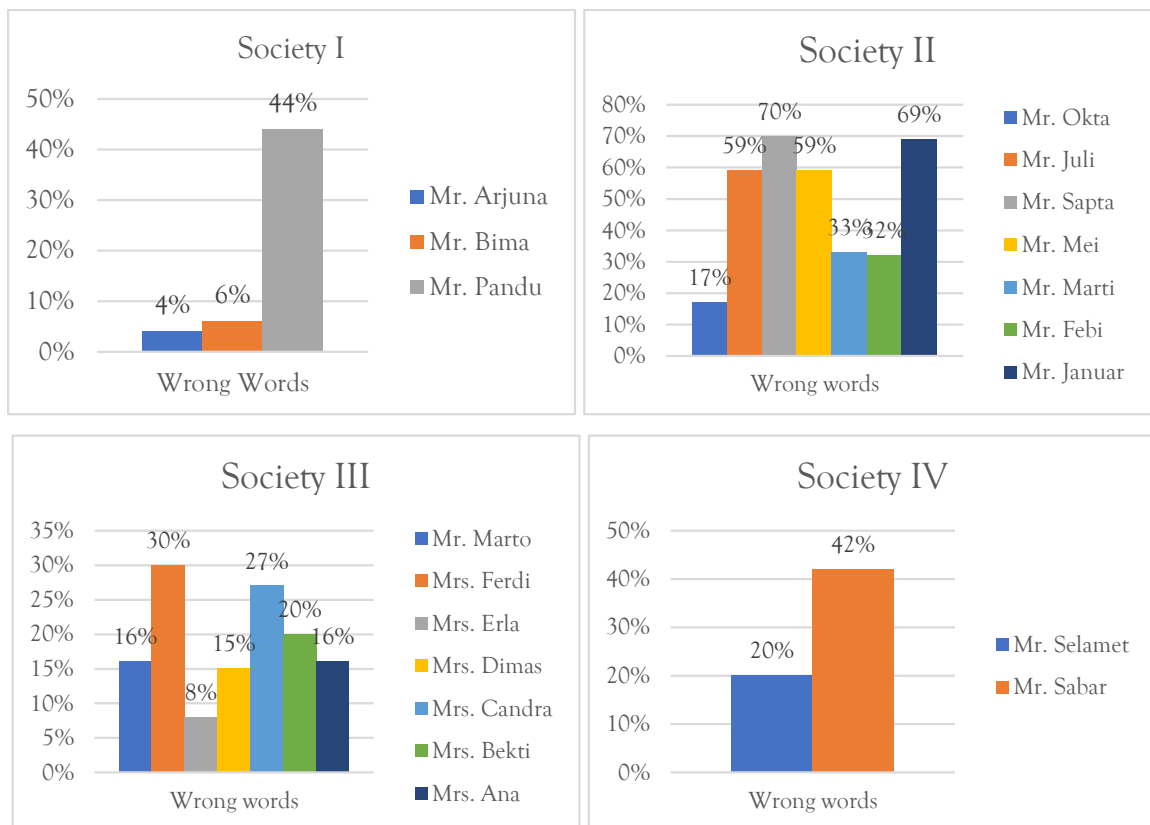


Figure 6. 8: The use of Javanese in society

The analysis of Javanese language usage among nineteen individuals reveals a range of proficiency levels, as illustrated in Figure 6.8. Notably, nine participants—Mr. Arjuna, Mr. Bima, Mr. Okta, Mr. Marto, Mrs. Erla, Mrs. Dimas, Mrs. Bkti, Mrs. Ana, and Mr. Selamat—exhibited a high level of proficiency, with a mistake rate not exceeding 20%. This proficiency indicates their firm grasp of the Javanese language’s level rules and cultural nuances, enabling them to communicate effectively and appropriately. In contrast, four participants—Mr. Marti, Mr. Febi, Mr. Ferdi, and Mr. Candra—demonstrated moderate proficiency, with a mistake rate ranging from 27% to 33%. While they can use the Javanese language adequately, their occasional errors suggest potential challenges with certain aspects, which puts them at risk of losing their linguistic skills if they do not engage in further practice or reinforcement.

Further along the proficiency spectrum, a group of four individuals—Mr. Pandu, Mr. Juli, Mr. Mei, and Mr. Sabar—were observed to have a limited ability to communicate effectively in Javanese. Their mistake rate ranged from 44% to 59%, suggesting that while they can construct basic sentences, their inaccuracies may impede clear communication. This vulnerability increases their risk of disengagement from the

language. Additionally, two participants—Mr. Sapta and Mr. Januar—exhibited significant difficulties in Javanese conversation, with a 69% and 70% mistake rate. Their considerable struggle to use the Javanese language correctly raises a critical concern. These individuals are at substantial risk of losing their connection to the language altogether, which could lead to its decreased usage in both personal and community interactions.

Overall, these findings reflect the varied levels of proficiency in the Javanese language among the surveyed individuals, ranging from those who are fluent to those who are struggling or at risk of losing their language skills. This variation highlights the urgent need for initiatives to preserve and promote the use of the Javanese language within the community. In the following section, the Javanese identity will be analyzed.

5. The Javanese Identity

This section presents a comprehensive examination of the identity of contemporary Javanese society. The analysis compares the two preceding sections to establish a conclusive understanding of the Javanese people's identity through the roles and use of the Javanese language. Moreover, these findings were further reinforced by comparing them with the Language Agency's interview analysis.

Two distinguished experts from the Indonesian Language Agency were interviewed to gain a deeper understanding of the Javanese language from a professional perspective. The selection of these informants was intentional, reflecting their extensive knowledge of the Javanese languages in Indonesia. Their expertise encompasses linguistic elements and explores how language serves as a mirror, reflecting and shaping various Indonesian communities' diverse cultural norms, values, and traditions. The data analysis in this subsection is done by repeatedly listening to the recorded interview and diligently reviewing the transcripts. This careful approach allowed for a solid grasp of the discussions' context, facilitating the thoughtful extraction of information relevant to the research objectives. During the analysis phase, notes were compiled from the interview, including a noteworthy statement from Mr. Isnaini, one of the informants, who remarked:

“Javanese people in Jogjakarta, particularly those in my neighborhood, still converse in Javanese, especially among the older generation. They use Javanese in all aspects of their daily lives. I can confidently say this because I reside in Kalasan, Sleman, Jogjakarta.”

This statement can draw a piece of note: the Javanese language is still widely spoken by older people in Jogjakarta. The notes gathered from the interviews were organized into categories, referred to as keyframes in this study. These keyframes facilitate data analysis to address the research objectives being explored. An example of deciding on the keyframe is that another informant, Mrs. Salasa, remarked, “Javanese still has a substantial number of speakers.” This information complements Mr. Isnaini’s note and enables categorizing these insights under the keyframe “the use of language”. Connecting notes from various informants can enhance the understanding of the language dynamics.

The resulting analysis provides an overview of the critical aspects gleaned from the interviews and highlights significant information, constructing a comprehensive depiction of current societal perceptions of the Javanese language. The key revelations from this analysis are systematically presented in Table 6.2, offering a detailed account of the insights obtained from the experts' perspectives.

Table 6. 2: The results of the third group interview

Keyframes	Mrs. Salasa	Mr. Isnain
The use of language	<ol style="list-style-type: none"> 1. Javanese still has a substantial number of speakers 2. The language inherited by the young generation is mainly used for daily communication, not academic or formal purposes. 	<ol style="list-style-type: none"> 1. The Javanese language is still widely spoken by older people in Jogjakarta. 2. Younger generations tend to use Indonesian on formal occasions but still use Javanese when talking with friends. 3. The Indonesian language is mainly used in many such public places.
The relevance of the Javanese language	The Javanese language is still vital for daily communication, especially in the family. It is a must.	Javanese is relevant for an area where most people speak Javanese, but Indonesian is mainly used for the area where many newcomers are outside of Java.
The use of Javanese speech level	Ngoko is much simpler than Krama, and adults may fear making mistakes when using	Krama Alus and Ngoko Alus are difficult for adult people since they fear making mistakes in

Keyframes	Mrs. Salasa	Mr. Isnain
	Krama Alus and Ngoko Alus. This can lead them to use the Indonesian language instead.	their diction. To avoid this, they tend to speak the Indonesian language.

A comprehensive analysis has found that despite a considerable number of speakers, the Javanese language's vitality and long-term sustainability are not entirely assured. The younger generation primarily uses the language for casual communication, and it is no longer the lingua franca in most public places where Indonesian has replaced it.

In Jogjakarta, the older generation still extensively uses Javanese for communication, while the younger generation uses Indonesian in formal settings such as educational institutions and workplaces. However, they prefer to use Javanese when conversing with friends. The Javanese language is still crucial for daily conversations, particularly within families. Nonetheless, in areas where there are many non-Javanese speakers, Indonesian has become the most widely used language. Notably, the Ngoko dialect of Javanese is more straightforward than the Krama dialect, which makes adults hesitant to use them, fearing they may make mistakes while conversing with others (Atmawati, 2021; Poedjosoedarmo, 1968). As a result, they tend to use Indonesian to avoid linguistic slip-ups or misunderstandings.

6. Conclusion

This chapter presents a detailed analysis of various data sources aimed at uncovering significant insights relevant to the research topic. The data collection methods utilized in this study include results from questionnaires administered to a selected group of participants, an analysis of recorded conversations, and in-depth interviews with individuals. The structure of the data analysis process can be seen in Table 6.3 to aid in understanding the data analysis process. This table organizes and displays the research data analysis in a clear and accessible manner.

No.	Topics	Data	Objectives
1.	The Attitude of Javanese Society Towards the Javanese Language	Questionnaires and Interviews	Knowing the attitude of Javanese people toward the Javanese language,
2.	Javanese Language Use in Society	Recorded conversations	Determining whether individuals use the Javanese language properly

No.	Topics	Data	Objectives
3.	The Identity of Javanese People	Interviews	Determining the identity of Javanese people

The upcoming chapter will further explore the perspectives of the Javanese people regarding their culture and identity. Based on the analysis presented in this chapter, it will investigate their attitudes towards the Javanese language and its relationship to Javanese identity.

Chapter VII

Discussion of the Findings

1. Introduction

This chapter will discuss the detailed findings obtained from the analysis activities carried out in the previous chapter. Additionally, the identified objectives will be delved into more profoundly, including understanding the role of the Javanese language in society and how participants use the Javanese language. The aim is to thoroughly understand these objectives and highlight the significance of the Javanese language in the community.

2. The Attitude Towards the Javanese Language

As discussed in Chapter III, the connection between language and society is intricate and significantly intertwined. Both these elements are interlinked and affect each other dynamically in a reciprocal manner. As societal changes lead to language evolution, language evolution can shape and influence society, creating new words and phrases (Markov et al., 2023; Reid & Ng, 1999). The emergence of the new language reflects societal change, revealing shifts in people's identity, beliefs, and attitudes towards language (Brown et al., 2020; Norton & Toohey, 2011).

Moreover, language can shape and influence society in various ways. It serves as a medium for conveying and reinforcing societal norms and values. Language can also be a tool for social unity or division, as people's use of language can indicate their social status, identity, and cultural background (Henly, 2019; Pawlowicz, n.d.). Language changes can also reflect changes in people's identity, beliefs, and attitudes towards language, for example, by changes in the use of language level. Effective communication, joint action, and sharing of cultural knowledge and perspectives all rely on language. Language is a dynamic force that progresses alongside society, and it is crucial to understand the relationship between language and culture to understand how language impacts and shapes society.

For centuries, the Javanese language has played a vital role in shaping the society and culture of its speakers (Mujaki et al., 2024; Ntou, 2024). This language is deeply ingrained in Javanese and holds immense cultural and social significance. From

literature and art to everyday communication, the Javanese language has been used in various aspects of life, reflecting the cultural heritage of the people who speak it. However, with the increasing influence of the use of Indonesian and the rapid evolution of society, the Javanese language has faced significant challenges in maintaining its usage. The generations are increasingly being exposed to other languages, and there is a growing concern that the Javanese language may be losing its significance and relevance in modern times. Moreover, Javanese people are well aware of another commonly used language, Indonesian, which is their national language. The Indonesian language has become the language of communication in many parts of Indonesia and has gained widespread acceptance as the language of business, education, and government.

To comprehend the attitude of some Javanese people towards the Javanese language nowadays, various factors that can influence language attitudes must be considered. Three main characteristics defining people's language attitude are loyalty, pride, and awareness of norms (Amin, 2020; Garvin & Mathiot, 1977; Ginting, 2018). Language loyalty refers to the level of commitment and attachment that people feel towards their native or adopted language. Language pride reflects the sense of esteem and satisfaction that people experience when using or speaking their language. Finally, awareness of norms pertains to people's knowledge and understanding of the rules and conventions governing language use in different contexts.

2.1 Loyalty Toward the Javanese Language

The discussion about participants' attitudes toward their language begins with their loyalty to it. Language loyalty is a positive attitude that involves firmly improving, maintaining, and using language properly and correctly (Kartini & Sahidin, 2021). This attitude encourages speakers of a particular language to protect the continuity of their language from the harmful impact of foreign languages (Ginting, 2018). The term "harmful" here denotes anything that can cause damage or adverse effects. More specifically, it implies that the influence of foreign languages can undermine, erode, or diminish the cultural and functional integrity of the native tongue, potentially leading to its decline or loss. In short, linguistic loyalties have influenced the decisions about what language to keep and what to abandon (Curdt-Christiansen et al., 2023). The term "abandon" refers to giving up or discontinuing the use of something. In this context, it

signifies the choice to use no longer or maintain a language, often shaped by social pressures that result in a shift to another language. 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 the Javanese language and the willingness to preserve it.

A discussion regarding language loyalty among the participants revealed that a significant majority regard Javanese as their primary language for daily communication. The research methodology utilized in this study involved distributing comprehensive questionnaires to high school students and Javanese language teachers. These questionnaires aimed to evaluate the use of Javanese in various contexts, including everyday conversations, classroom interactions, and communication with friends, family, and members of the broader community. The data collected from the questionnaires indicated an overall positive trend in using the Javanese language, as evidenced by the scores assigned to each statement (See Appendix 6.1 and Appendix 6.2). Participants demonstrated a strong connection to their linguistic heritage, reflecting an intrinsic loyalty to Javanese that thrives in various social settings. Analyzing these responses provided insights into the participants' attitudes toward learning and preserving their mother tongue.

Further examination of the data highlighted participants' appreciation for the Javanese language, underscoring its cultural significance and their desire to engage with it on a deeper level. Participants expressed enthusiasm for Javanese as a subject worth pursuing, indicating their readiness and eagerness to enhance their linguistic proficiency. This sentiment was echoed in their discussions about the critical need to preserve and maintain the language for future generations. Participants conveyed a strong understanding of the importance of safeguarding the Javanese language, emphasizing its role in personal identity. Many articulated the necessity of ensuring that Javanese remains a viable means of communication, highlighting a community-driven commitment to passing this linguistic legacy down to younger generations.

The questionnaire results that investigated the loyalty of Javanese using its local language as an everyday language were supported by interview findings. Based on the analysis, all the informants stated that they use Javanese daily but switch to Indonesian

during formal or official meetings. However, two of seven informants use Indonesian more than Javanese daily. One of the two informants, Adi, shared that:

“Yeah, my parents and grandparents are good in Javanese, but I grew up in Papua. I didn’t learn Javanese so much like other people. So, that’s why my Indonesian better than my Javanese.”

From this statement, it can be known that Adi was raised in a province where Javanese was not commonly spoken. As a result, they relied on Indonesian, as it was more prevalent in their community. Despite his parents and grandparents being proficient in Javanese, the person did not learn the language as extensively as others because he grew up in Papua. Consequently, his Indonesian language skills are more potent than his Javanese skills. Even though he still uses Javanese, it is not his dominant language.

On the other hand, it was found that one other informant, Sat, lived in a culturally heterogeneous society. This required her to use Indonesian when communicating with non-Javanese individuals. The informant stated that she resides in a housing complex where people belong to diverse cultures. Hence, she generally uses Indonesian but switches to Javanese Krama when speaking with Javanese people. The informant interacts with people from different regions and cultures, leading to her frequent use of Indonesian. However, based on her statement, as follows, she still prioritizes Javanese when conversing with someone who knows how to speak Javanese:

“I live in a housing complex where people are heterogeneous, so I mostly use Indonesian, but when I meet Javanese, I switch to Javanese Krama.”

During the interviews, five participants agreed that the Javanese language is essential to study and preserve. They believe proficiency in Javanese can help people communicate with Javanese-speaking individuals and create new friendships. For example, Adi states that:

“Learning Javanese could be very beneficial. Being able to speak Javanese fluently will be helpful for me.”

The participants emphasized the need to reintroduce the Javanese language in children’s education. They stressed that learning Javanese is a pleasurable process, and it is the responsibility of the Javanese people to preserve their language. The participants urged the Javanese people to use and understand the language professionally.

The participants use their native language when speaking to others from the same background, even though they may switch to Indonesian on formal occasions or when

talking to a non-Javanese. Moreover, the informant, Adi, stated that learning Javanese can help Javanese people communicate with each other, and it is necessary to reintroduce the language through education.

“...I think learning Javanese is a good bonus because then, you know, you’ll understand more people, and I think people will likely be friendly with you. You know Javanese is older than Indonesian, right? Also, I think that the Javanese language should be more the children need to learn it, teach it again to the children.”

This statement demonstrates the intense loyalty of the participant towards their language.

2.2 Pride Toward the Javanese Language

The second characteristic that determines the attitude of participants toward their language is their pride in it. Pride is a multifaceted emotion that people often experience in social situations when they assess the value of their possessions and how others perceive them (Mairitsch et al., 2023). It is a self-conscious feeling triggered by different 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, the sixth statement received an average score of 3.96, indicating that participants have a strong sense of pride in the Javanese language. This result is supported by other scores, such as the feeling of belonging to Javanese society (4.05), ease of use (3.35), its relevance today (4.02), and the impression of politeness (4.12). Three out of four statements scoring above 4 indicate that the participants are proud of their language and consider it an integral part of their life and cultural heritage. Despite the availability of numerous alternative languages, the questionnaire’s results demonstrate that Javanese language usage is still relevant and comfortable for users, enhancing engagement with the community and promoting a sense of belonging.

After analyzing the interviews, it was found that the results were consistent with those of the questionnaire and quotes from the participants. The participants still take great pride in speaking their native language. The research informants revealed they feel challenged to use the language effectively and are proud of their ability. They also mention that Javanese is still considered significant in modern times due to the ethical

and moral teachings embedded in its literature and language. For example, Dwi said that:

“I feel challenged when I find some words I don’t know and want to know. And I also feel pride when I can use the degrees properly, as it seems that only a few people can understand and use the degrees very well.”

However, one informant pointed out that the use of Javanese is limited to regions dominated by Javanese people and is not as relevant in places where other communities reside. In such areas, Indonesian serves as a viable alternative. Nevertheless, Javanese remains an essential means of communication for Javanese speakers to connect. These findings support the argument that Javanese people still take immense pride in their language.

2.3 Awareness Toward Javanese Language Norm

The last characteristic that influences participants’ attitudes regarding their language is their recognition of the inherent norms within the language. As discussed in Chapter IV, the Javanese language has speech-level rules that speakers must follow to exhibit politeness in speech. This includes using appropriate vocabulary and grammar within the Javanese language. Failure to adhere to these rules could result in the misuse of the language and potentially harm its integrity.

This part of the section discusses whether Javanese individuals still follow the norms of their language when speaking. The study used a questionnaire comprising statements 13 to 15, which are: 13) I understand the Javanese grammar rules very well (level of speech); 14) I pay attention to Javanese grammar rules when I talk; and 15) I can adjust the use of the Javanese level of speech according to existing conditions. The analysis found that the participants understood the principles of Javanese speech levels, with an average score of 3.42 out of 5. Additionally, the participants were aware of the importance of using proper grammar in their speech, with an average score of 3.48 out of 5 for paying attention to grammar. Moreover, the average score for the ability to adjust speech level was 3.59 out of 5, indicating that the participants are ready to adapt their speech to different situations and people. Based on the results, it can be concluded that Javanese individuals still adhere to the norms of their language when communicating and can use appropriate speech levels depending on the context and the person they are speaking with.

Through a series of interviews with various participants, it was discovered that most of them claimed to possess a high level of proficiency in using Javanese speech levels. However, one participant named Adi stood out as an exception. He said that:

“Just like verb level when you are talking to your friends, like your teacher, and like the older person, and like between older person and older person. I understand there are different like verbs, but I don’t know to differentiate it.”

From the quotation, it can be seen that Adi admitted that, despite being familiar with Javanese grammatical rules, he struggled to differentiate and apply them in practice. Adi primarily relied on the Ngoko level of speech since it was comparatively more straightforward to use.

Another participant, Panca, claimed to understand the theory behind Javanese speech levels but faced some challenges when implementing it. It was noted that most participants claimed to have a clear understanding of the theory behind Javanese speech levels, but their explanations did not meet the anticipated criteria. Catur mentioned the various levels of Javanese speech in the lexicon instead of explaining them in sentence form, a trend especially evident in Mr. Wachid, Catur, and Sat as the informants. Catur said:

“Since the Javanese language has three degrees: Ngoko, Krama Inggil, and Krama Ngoko, it is challenging to master them all when communicating with others.”

From the quotation, Catur confidently discusses the lexicon level of speech rather than the sentence level in Javanese conversations. It is worth noting that the lexicon level also plays a significant role in communication. However, understanding the sentence level of speech is crucial to constructing sentences.

Based on this information, it can be concluded that the participants were confident in their understanding and ability to use the Javanese language. At this point, the participants can be categorized as aware of the Javanese language’s norms. However, it is essential to note that plenty of room exists to improve their comprehension of this language. This is because several challenges have been identified from the interviews. Participant Adi feels the need to improve his language fluency; Participant Sat revealed that it’s still challenging to use the Javanese level of speech; and Participant Panca felt that his accent posed a challenge in communicating, so it needed improvement.

2.4 The Attitude Towards the Javanese Language

Finally, this part of the section presents a comprehensive discussion of the attitudes of participants in this study toward their mother tongue in modern society. The discussion is based on the previous discussion and concludes with the results of three criteria for people's attitudes towards the Javanese language. The analysis of these criteria reveals that the participants are still highly dependent on the Javanese language and consider it a valuable part of their society. Participants understand the speech-level rules' principles.

The first criterion of the participants' attitudes towards the Javanese language is their high loyalty to its daily use. They cannot let go of using Javanese in their daily interactions. The second criterion is their pride in their language. The participants take immense pride in their mother tongue, an essential part of their life. The third criterion is that they understand the rules for using the Javanese language. The participants have a solid grasp of the language's speech level rules, although some shifts identify the level of speech in the lexicon versus the level of speech in conversation.

In the current condition of society, the participants' attitude towards their language is still well maintained. Even though there are other alternative languages for communicating, the participants still set clear boundaries when other languages can be used and when Javanese should be used. The participants believe they have succeeded in maintaining their language amidst societal changes. However, there are also some language use mistakes, although the numbers are not too significant. The survey found that 28 out of 131 participants indicated difficulty adjusting Javanese speech levels according to different situations. Even participants named Adi, Panca, and Sat expressed challenges in using the Javanese language fluently despite understanding the theory. This suggests that preventive efforts are still necessary to ensure the continuity of the Javanese language. Ensuring that using the Javanese language in society aligns with politeness norms, such as respecting older individuals using the highest Javanese language, is important.

The discussion has shown that the Javanese language holds significant importance in Javanese society even today. The participants consider their language essential to their identity. According to Mrs. Sekar (first interview, September 16, 2021, 8:00 p.m. West Indonesia Time Zone):

“I think the Javanese language must not be ignored because language is the identity of a nation or people. Whenever the Javanese language is extinct, or no more people speak it, they lose their identity. Therefore, I can say that the Javanese language must truly be taught at school.”

Moreover, the study reveals that the participants prefer to use their native language as the primary means of communication as they assume Javanese is their mother tongue and contains essential ethical and moral teachings that must be preserved. Also, they believe that using Javanese as the primary language promotes greater involvement and understanding among Javanese people, creating a sense of unity and belonging. Participants in the analysis emphasized the importance of preserving their native language, which includes a sense of loyalty and pride. They believe that Javanese people are responsible for safeguarding their language and passing it down to future generations.

The discussion results demonstrate that the Javanese language remains significant in the current linguistic landscape. The participants have a positive attitude towards preserving and maintaining their native language, even in today's society. They take pride in following its norms and are loyal to it.

3. Javanese Language Use

With Javanese people's attitudes toward their language thus being clarified, the next section focuses on the community's current usage patterns of the Javanese language. For this purpose, the discussion is divided into three different segments, each with its own focus. The first segment discusses the participant's conversations in Javanese between older and younger individuals. The second segment discusses participant's conversations within families, and the third discusses participants' conversations in society. Each segment is designed to assess the language proficiency of individuals in different contexts.

The first segment involves conversations between an adult and a teenager. Nine different conversations involving ten individuals were collected; one individual always participated in each conversation. Then, the conversations were separated based on the speaker's age, including five adults over 30 and five teenagers under 20 in the sample. From this separation, detailed information on the quality of the conversation can be obtained.

During the discussion of language use among participants over 30, it was observed that several words in their speech shifted from the current standard Javanese language. These variations ranged from 5% to 100%, indicating significant and inevitable mistakes in language use. Mrs. Arba'a displayed the most minor mistake, 5%, in her conversations with the participants. She conducted multiple recordings with participants of various ages, both the same age and younger. When conversing with peers, she used the highest level of Javanese, Krama Alus, to show respect. However, when speaking to younger participants, her dominant language was Krama Lugu's speech level, even though she could use almost all levels, ranging from the least formal Ngoko Lugu to the Krama Lugu. This choice of variation suggests that Mrs. Arba'a respected her conversation partners while attempting to establish communication that was not overly formal.

The most common mistake in language use was observed in the use of vocabulary, with participants transitioning from Javanese to Indonesian. For instance, this mistake was evident when she spoke to Dwi:

“Langkung **nyaman** ngginakaken Basa pundi? **Paling** penak?”

Translate:

“Which language do you feel much better speaking?”

The word “*nyaman*” (comfortable) in this sentence should be replaced with the word “*sekeca*” in Javanese. Also, the word “*paling*” (very) in this sentence uses an adverb in Indonesian, whereas Javanese has its own adverb, which is *dhewe*. At this point, not only did the shift occur from the Javanese lexicon to Indonesian, but it also adjusted the Javanese part of speech to Indonesian. Furthermore, there were morphological adaptations in Mrs. Arba'a's words when she talks to Catur, as follows:

“Punika Jenengan rumaos bombong lan **tertantang** boten? Menawi Ah aku kudu isa ki nggango Basa Jawa kanthi pener.”

Translate:

“With that rule, do you feel challenged to use the Javanese language correctly and adequately?”

The word “*tertantang*” (challenged) in that sentence should be replaced with the word “*tartantang*”. This word uses a prefix that adheres to the rules of the Indonesian language (*ter-*), while Javanese has a different prefix (*tar-*). This prefix has the same function, forming passive verbs, but comes from two different languages.

The second participant is Mrs. Sekar. It was found that when Mrs. Sekar spoke with her peers, she experienced a 10% language mistake. She used the highest level of speech when speaking in formal settings, known as Krama Alus. The analysis revealed that some of her words were shifted to Indonesian or English, while others mistakenly used different levels of Javanese lexicons. This can be seen in the following quotes:

“*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. Tuladhanipun nggih kala wau, kadhang dipunajak ngagem basa Krama, lajeng kadhang nggih menawi kula ngangge basa Krama terus-terusan ngoten punika, siswa wonten ingkang bingung, langkunglangkung ingkang saking luar Jawi kala wau utawi sing boten asli Jawi.*”

Translate:

“Simply put, students enjoy learning Javanese, primarily when it isn’t taught too formally. That’s why I always vary my teaching styles, namely, not always speaking Javanese Krama with them, but at certain times, I also speak Ngoko. It is so because if I always talk using Javanese Krama, many of them get confused, especially non-Javanese people or those not from Java.”

The color marking indicates a specific mistake 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 “*tegehe*”. Gray highlights indicate that words should be elevated from “*krama*” (middle) to “*Krama Inggil*” (highest), as in words “*seneng*” (enjoy), “*dipunajaraken*” (taught), “*napa*”(what), and “*ngangge*” (use) ” should be replaced with “*remen*”, “*dipunwulangaken*”, “*menapa*”, and “*ngginakaken*”. This is because when speaking in Krama Alus, the speaker is expected to use the highest lexicon to address others.

Yellow highlights indicate that it should be downgraded from “Krama Inggil” (highest) to “Krama” (middle) because it refers to self. Self-referential cannot use the highest words. Additionally, certain words in blue, such as “terlalu” (too), “formal”, “terus-terusan”, and “luar” (outside) should be replaced with “sanget”, “baken”, “ngedhur”, and “njawi”.

The language analysis also revealed mistakes in the third and fourth participants, Mr. Wahid and Mr. Isnain. After analyzing the data, it was found that there were 26% and 37% mistakes from the current Javanese standard in their conversations. Also, the conversations should use formal language as they occur in formal conditions with interlocutors of the same age. However, there was a shift to Indonesian, which was quite dominant in each conversation, especially in the conversation conducted by Mr. Isnain. This can be seen in the following excerpt from Mr. Isnaini:

“Widyapala kebetulan saya yang mengelola, Widyastra 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 Widyastra 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. If it uses the current Javanese standards, the sentence would be “*Widyapala kaleresan kula ingkang pangreh, Widyastra wonten ugi. Wonten ugi ejaan Basa Jawa kita wedalaken ananging dereng kober kita, menika sampun dangu malahan. Menika malah sampun sanget dangu ejaan Basa Jawa. Salajengipun tata basa baku basa Jawa menika ingkang dipunwedalaken wonten ing Balai Bahasa ugi*”.

Furthermore, one of the study participants, Mrs. Salasa, preferred to use Indonesian over Javanese, which was classified as a 100% shift to Indonesian due to her rejection of using Javanese. This preference was because the participant had lived outside Java for an extended period and felt more comfortable using Indonesian. During the interview, the participant mentioned that her mother had ties to the palace. This indicates that people who have connections to the palace and hope to be the leading figures in preserving the use of the Javanese language in society are not doing so. The

Javanese royal family, known as the *priyayi*, has a role in safeguarding Javanese culture, particularly the Javanese language. They are renowned for their commitment to this responsibility (J. Errington, 1982). Members of society often look to them for guidance in maintaining cultural practices, including language. Their ongoing involvement is essential to ensuring that the Javanese language and culture continue to thrive.

From the discussion, it was noticed that there were mistakes in the use of Javanese among participants over 30 years old. While some participants made a few mistakes, one purposely favored Indonesia over the Javanese. These mistakes indicate that further attention is required to know what is happening to Javanese use in this generation. In examining the use of Javanese among individuals under 20 years of age, it was observed that there were also mistakes in the use of Javanese language in this group, with a range of 15% to 100% for five participants. One participant, Adi, preferred to use Indonesian over Javanese because he felt more comfortable using a familiar language, resulting in a 100% shift away from Javanese. Other participants used the Krama Alus variety of speech levels in the recording because they conversed with older people in semi-formal situations. This allowed them to display respect for the person they were speaking to. During these conversations, varying percentages of mistakes in using Javanese were observed. Participants Dwi, Catur, Panca, and Sat experienced mistakes in their use of Javanese, with mistake rates of 21%, 28%, 15%, and 26%, respectively. These percentages indicate instances of selecting the wrong vocabulary according to contemporary Javanese language standards and switching to Indonesian instead of adhering to Javanese.

According to the rules of politeness in Javanese society today, as discussed in Chapter IV, participants must choose their words carefully to avoid giving the impression of rudeness towards the older interlocutor. When using the Krama Alus language variety, participants are expected to use the most respectful lexicons to the interlocutor while refraining from using those lexicons to themselves. The analysis revealed that some participants sometimes used lower or middle lexicons when conversing with the interlocutor. This can be considered quite disrespectful in Javanese culture. For example, the following sentence from Catur:

“Njih remen njih, **soale** **pembelajarane** **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*”.

However, it was also noted that almost no one uses the highest lexicon for themselves. Only one lexicon was found. A participant, Dwi, used the highest lexicon for herself in the following quote:

“Amargi nggih, **istilahe** 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.”

Yellow highlights should be downgraded from “Krama Inggil” (highest) “*ngagem*” (using) to “Krama” (middle) “*ngginakaken*”. The participants' word choices indicated that they were aware of aligning themselves with the values of society's culture, although there were some shifts in the words they used aside from that.

After comparing the use of Javanese by participants aged 30 years and under 20, both groups found that they experienced mistakes in using Javanese. The mistakes included shifting words to another language and mistakenly using the wrong level of lexicons during communication. The percentage of mistakes varied, although the magnitude of the mistakes was almost the same when comparing the two groups. Although nearly all participants were willing to use Javanese, one participant in the 30-year-old group and one in the under-20-year-old group consciously preferred to use

another language, specifically Indonesian. This research suggests that age might not be the most crucial factor in language shift due to the similarities between the two groups.

Next, this section assesses the mistakes in implementing the Javanese language that might occur in a family setting. This research utilized data from three families of different backgrounds to provide comprehensive insights. According to the current Javanese language standard, children are expected to use the highest variety of Javanese when speaking to their parents, while parents can use any variety of Javanese. Typically, parents use the lowest variety of language, Ngoko Lugu, when communicating with their children.

The first family was middle-class and resided in a suburban area. The analysis revealed several mistakes in language usage among the three family members, with a relatively low mistake rate of about 6% for the mother. However, upon examining the language mistakes in the two sons, a significantly higher mistake rate of around 44% and 42% was found, indicating that almost half of the words used did not adhere to the current Javanese language standards. The following is an excerpt from their conversation:

Mother : *Sowan nggone Pak Budiman. Nggone anak yatim, ndherek apa piye?*
First Son : *Melu, numpak apa?*
Mother : *Numpak apa, ya numpak motor kuwi....*
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 : 'I'm visiting Mr. Budiman to meet orphans there. Are you coming with me?'
First Son : 'I am, but how do we go there?'
Mother : 'I think a motorcycle is a good idea.'
'Son, are you coming with us?'
Second Son : 'Count me out. The motorcycle loads only two persons, so I'm guarding the home.'

The mistake in first-family conversations is mainly seen in using Javanese lexicons. As for the shifts to Indonesian, it's only a tiny part of the overall conversation. Many sentences 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. Older individuals in Javanese culture should be treated respectfully, which can be shown using the appropriate level of Javanese speech. 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 be inappropriate. When children use informal language, mothers do not attempt to correct it, and they may also switch to informal language when speaking to their children.

The mistakes were also apparent in what the mother said to her children. 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 "*tumut*" being more appropriate. This mistake indicates changes in how both parents and children speak Javanese. The small percentage of mothers using informal Javanese may be related to the broader range of language options available. Furthermore, using informal language in communication is more accessible than using formal language, as it is more commonly used in the community.

On the other hand, minimal mistakes in language use are observed in the second family, with the highest mistake reaching only around 9%. In fact, the children in this family are able to use terms that are rarely used today. An example of this can be seen in the following conversation excerpt:

- Father : Oh, Sanggar Wayang Gogon? Mbak, *paraga-paraga ringgit sing pirs*
sinten mawon?
Daughter : Gendir Penjalin, Galiyuk, Buta Terong, Palapa Galba, Arjuna,
Puntadewa, Werkudara, Nakula, Sadewa.

Translate:

- Father : 'Oh, Sanggar Wayang Gogon? Daughter, what puppet
characters do you already know?'
Daughter : 'Gendir Penjalin, Galiyuk, Buta Terong, Palapa Galba, Arjuna,
Puntadewa, Werkudara, Nakula, Sadewa.'

The daughter in the second family used Javanese script terms that most Javanese people do not commonly use. The parents and children in this family strongly understand the script because they prioritize education. This family is known for being quite conservative and for upholding traditional values. Specifically, the father in this family works as a Javanese language teacher at a college. In a conversation with this family, it was revealed that the father intentionally chooses to speak to his child using the Krama

Lugu speech level. This deliberate choice indicates the parents' dedicated effort to acquaint their children with high-level Javanese speech.

The third family presents a concerning case regarding using the Javanese language among its members. Notably, the mother has a high percent mistake rate of 36% in her spoken Javanese, indicating a limited proficiency that may hinder effective communication in daily activities. This challenge can affect her interactions within the family and the wider community. For example, when the mother said:

“Adik **nggak** **suka** lho, **katane**”. (Your sister doesn’t like it, she says)

In this statement, certain words are highlighted in turquoise to denote shifting into Indonesian. The words “nggak” (doesn’t) and “suka” (like) should be replaced with “boten” and “remen”. Additionally, the red-highlighted term “katane” (says) is a blend of Indonesian with a Javanese suffix and should correctly be stated as “jarene”.

The situation is even more alarming for her daughter. While she has some ability to speak Javanese, she displays a worrying mistake rate of 66%. This suggests not only struggles with the language but also a significant risk of misunderstandings or negative consequences in various social situations. The son further underscores the family’s language difficulties, exhibiting an even higher error rate of 77% when speaking Javanese. This degree of inaccuracy poses a critical risk to the integrity of the language, mainly as he is still in the formative stages of language acquisition. The cumulative impact of these mistakes among family members raises serious concerns about the future viability of the Javanese language within their household.

The family’s living environment makes it challenging to learn the Javanese language properly. Residents of urban areas serving as a melting pot of cultures and languages often surround themselves with immigrant communities. This urban setting may dilute their exposure to Javanese, contributing to their difficulties with the language. Furthermore, both parents work in fields that broadly do not engage with Javanese culture or language, which likely diminishes their opportunities to practice and reinforce their language skills. Their jobs may require them to relocate to places where Javanese is seldom spoken or understood, alienating them from their linguistic roots. This family's language learning dynamics reveal that effective acquisition of the Javanese language within the household is lacking. Factors such as inconsistent practice, limited

exposure, and the prevalence of non-Japanese influences appear to hinder their ability to learn and use the language properly. A closer examination of their daily interactions highlights these issues, with noticeable mistakes in Japanese across various conversational contexts. These challenges emphasize the need for a more focused approach to language learning within the family to preserve their cultural heritage.

These three families have different backgrounds, especially regarding their parents' jobs and parenting patterns. Family closeness cannot be proposed at this point as the reason for differences in family proficiency in using Japanese, as all three families have parents who are very close to their children. The difference in parenting patterns and the parents' ability to transfer an understanding of Japanese and other supportive environmental conditions can be considered an argument for the differences in language use of the three families.

Learning is a complex process that involves various cognitive and behavioral activities. One of the most fundamental ways of learning is through imitation, which is particularly evident in language acquisition. People learn by listening to the sounds of the language around them, just like a baby learns a language. This allows them to differentiate between words and sounds, developing their ability to speak and produce accurate sentences. When it comes to learning Japanese, exposing children to the correct Japanese language from their family and surroundings is crucial. Familiarizing themselves with correct pronunciation and level of Japanese is essential to building a solid foundation in the language. Without a good vocabulary, children may experience difficulties in producing proper Japanese words and sentences.

In the first conversation, the mother used Japanese correctly but failed to correct her child's incorrect words. This can lead to a lack of proper Japanese language skills in children. On the other hand, the parent in the second conversation is a Japanese language teacher possessing a good understanding of the language. They engage in casual conversation with their child while teaching them the correct use of Japanese. Their use of *Krama Lugu*, a formal variety of the Japanese language, instead of *Ngoko*, is evidence of the teaching from the parent to his child. Home-based learning like this highly benefits children, providing a solid foundation in their mother tongue. However, the third conversation reveals that the mother lacks good Japanese language skills. This implies that home-based learning may not be optimal in the absence of correct language

models. Moreover, frequent exposure to non-Javanese languages may also lead children to develop an interest in other languages instead of their mother tongue. Therefore, parents and communities need to prioritize the use of proper Javanese language and provide children with exposure to correct language models to ensure their language development is on track. However, the analysis results reveal that the mother in the third conversation did not have good skills in using Javanese. This indicates that learning Javanese at home cannot run optimally due to lacking examples and warnings about the correct language. Moreover, frequent exposure to places where non-Javanese is spoken increases the possibility for children to become more interested in languages other than their mother tongue.

Now, the discussion about the use of Javanese in society has begun. Four conversations were discussed to understand its usage comprehensively. The first conversation happened during a village meeting where three Javanese individuals conversed in Javanese Krama Alus, the official variation of Javanese language used in such events. Upon analysis, it was revealed that two individuals had impressive Javanese language proficiency, while the third individual, Mr. Pandu, exhibited significantly lower language proficiency, with a percentage of 44%. It was noted that Mr. Pandu made several mistakes during the conversation, using the wrong lexicon while speaking in the Krama Alus speech level instead. Some of the mistakes can be seen in Mr. Pandu's quotation as follows:

“Kadang-kadang arep masang *we* ora ana uwong. Oleh sebab itu kula suwun ... Mas Bima rawuh napa mboten nggih?”

Translate:

‘Sometimes, there is an urge to install the lamp, but no one around to lend a hand. That’s why I’m seeking help ... Is Mas Bima available?’

In this statement, certain words are highlighted in turquoise to denote shifting into Indonesian. The words “kadang-kadang” (sometimes), “oleh” (by), “sebab” (because of), and “itu” (that) should be replaced with “kadang kala”, “awit”, “saking”, and “menika”. Pink highlights words that should be elevated from Ngoko to Krama Inggil. The words “arep” (will), “ora” (no), “ana” (available), and “uwong” (person) should be replaced with “badhe”, “boten”, “wonten”, and “tiyang”. Green highlights words that are not standard in Javanese. These words are often used in spoken language rather than written. The words “we” (just) should be replaced with “kemawon”. Gray highlights indicate that

words should be elevated from Krama to Krama Inggil, as in words “*napa*”(what) should be replaced with “*menapa*”.

The second recording features a conversation among seven participants who are communicating in Javanese during a community meeting. Given the formal discussion, the appropriate speech level is Krama Lugu or Krama Alus, irrespective of the participants’ positions or ages. Unfortunately, only Mr. Okta exhibited a high level of proficiency in this regard. His strong command of the rules and cultural nuances of the Javanese language enables him to communicate both effectively and accurately. Mr. Marti and Mr. Febi demonstrated moderate proficiency. While they can use Javanese reasonably well, their mistake suggests that they encounter challenges in certain areas. Mr. Juli and Mr. Mei displayed limited proficiency in Javanese. They can construct basic sentences, but their mistakes may impair clear communication, increasing the likelihood that they will refrain from using the language.

Meanwhile, Mr. Sapta and Mr. Januar faced significant difficulties with conversational Javanese, making errors between 61% and 80%. Their struggles with the language raise serious concerns, as they are at a high risk of losing their connection to Javanese, which could diminish its use in both personal and societal contexts. Some of the mistakes can be seen in Mr. Marti’s and Mr. Juli’s conversation as follows:

Mr. Marti : Oh dados *sayuta* pendetne *keng* Kas, *sayuta* Jimpitan *niku*.

Mr. Juli : *Sing* *sajuta* mangke kula padoske donatur *ngoten* mawon kangge *kece kapan* punika.

Translate:

Mr. Marti : ‘So, you mean 1 million from cash deposit and 1 million from Jimpitan?’

Mr. Juli : ‘Yes, and I am responsible for fulfilling 1 million rupiahs. I will search for a donor.’

In the conversation, the words highlighted in pink should be elevated from Ngoko to Krama Inggil. For instance, “*sayuta*” (one million) and “*sing*” (which) will become “*setunggal yuta*” and “*ingkang*”, respectively. Additionally, the non-standard terms “*keng*” (from) and “*ngoten*” (like that) should be replaced with “*saking*” and “*kados makaten*”. The word “*niku*” (that) should also be upgraded from Krama to Krama Inggil as “*menika*”. The combination of Indonesian prefixes and lexicon in “*sajuta*” should be converted to

“*setunggal yuta*”. Also, the mix of Indonesian simulfix and the Javanese lexicon on “*kecekan*” should be changed into “*kacekan*”.

The third conversation involved seven participants engaged in a casual meeting. The analysis indicated that four individuals were proficient in speaking Javanese, whereas the remaining three encountered some difficulties with proper usage. This conversation produced better results than the previous one despite slight differences in the contexts of the second and third discussions. Since this dialogue occurred in an informal setting, the participants employed diverse language styles, from Ngoko Alus to Krama Alus. Although the atmosphere was more relaxed, the standards regarding language use were still adhered to.

In contrast, the fourth conversation occurred in an exceedingly informal environment involving two adult neighbors from the village. Given the language conventions for such a setting, the participants were permitted to adopt a more casual tone. However, they were still expected to uphold politeness by avoiding the Ngoko Lugu level in their exchange. Nevertheless, several speech mistakes arose during their conversation, raising concerns about their proficiency in Javanese. These are the examples of mistakes from their dialogue:

Mr. Selamat : Nggih *nika* rencana kula bekta *teng* Jawa Barat, *penanaman*. Tiyang Korea *punya lahan*, gadhah *lahan*. *Teng* daerah pundi *nika* lah, Papandayan *napa* pundi. Lah *rencana ajeng* mrika.

Mr. Sabar : *Wong* Korea? Lho iki nganu, *wis* karantina? Durene maksude karantina?

Translate:

Mr. Selamat : I plan to sell them in West Java more precisely. I’m going to send them to Papandayan or somewhere else. Korea has a vast land, and those trees will be planted there.

Mr. Sabar : A Korean? Have all the trees been quarantined?

In this conversation, the terms “*nika*” (that), “*napa*” (whether), and “*ajeng*” (will) should be elevated from Krama to Krama Inggil, resulting in “*menika*”, “*menapa*”, and “*badhe*”. Similarly, the words “*wong*” (people) and “*wis*” (already) ought to be upgraded from Ngoko to Krama Inggil, changing to “*tiyang*” and “*sampun*”. Additionally, the colloquial term “*teng*” (in) should be replaced with the more formal “*wonten*”. Furthermore, there was a shift in Indonesian terms “*penanaman*” (planting), “*punya*” (have), and “*lahan*”

(land), which should be using “*nanem*” (planting), “*kagungan*” (have), and “*lemah*” (land) instead.

Following discussions about the use of Javanese among the third group, data was collected regarding the language’s use within the community. These discussions indicate that while some individuals exhibit a strong command of Javanese, others face significant challenges in its usage, which raises concerns. Common mistakes often involve incorrect vocabulary and a tendency to shift certain Javanese words with terms from other languages, leading to deviations from established Javanese language standards. Notably, the research highlighted various instances of inappropriate lexicon and code-switching frequently encountered among speakers, as illustrated 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*”.

This review points out the significant challenges some participants face in using Javanese correctly, highlighting the need for urgent attention. To address this challenge, it is essential to implement measures that promote the use of the Javanese language. A key focus should be on enhancing individuals' understanding of Javanese speech. This can be achieved through various initiatives, such as organizing language classes, workshops, and cultural events to encourage appreciation and utilization of Javanese.

4. The Javanese Identity

In previous discussions, the current attitudes of Javanese society towards their language and the extent of its use were explored. In this next phase, the identity of Javanese society will be delved deeper into, and how it is closely linked with language proficiency and social adaptation (Amalo, 2022) will be discussed. Language plays a vital role in social life and interaction, and one's ability to use it effectively can significantly impact their integration into a community's socio-cultural environment. A person's level of proficiency in the Javanese language can determine their acceptance in Javanese society, their acceptance in Javanese society, and their sense of belonging. Therefore, a comprehensive understanding of the language and the attitude towards it is essential to fully comprehend the identity of Javanese society.

Based on the previous attitude analysis, which uses questionnaires and interviews as the data collected to evaluate the attitudes of some Javanese people towards their language, it can be inferred that they have a generally positive perception of it. 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. Except for Adi, who candidly stated that while he uses Javanese daily, it is not his most robust language. Despite this, Adi's response does not detract from the overall positive attitudes towards the Javanese language expressed by the majority of the respondents.

During a previous discussion about the Javanese community's attitude towards their language, one factor that was analyzed was their proficiency 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 in Javanese society, 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 in the community and helped to evaluate the participants' statements regarding their proficiency in the language.

Previous sections have shown that some Javanese people's self-assessment of their proficiency in using their mother tongue (Section 2) differs from their actual ability to use the language (Section 3). In order to determine a person's proficiency in the Javanese language, an interview was conducted. Two types of data were collected from the interview: one related to the content of the conversation and the other related to the interviewee's use of language. These two data sets were compared carefully to obtain a precise and comprehensive understanding of the individual's Javanese language abilities. The accuracy level in selecting the appropriate speech levels and lexicon while speaking can be evaluated by thoroughly analyzing the interview responses.

The collected data suggest that some Javanese people's self-assessment of their language proficiency is higher than their actual ability to use the language. For instance, the data collected from Dwi, Catur, and Sat revealed mistake percentages of 21%, 28%, and 26%, respectively, indicating that their speaking ability is not so impressive despite their belief that they had a good understanding of Javanese and used it correctly while speaking.

In the study's section 2, 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, some participants opted for a language other than Javanese during the interviews. As a result, their Javanese language proficiency assessment showed a 100% mistake rate, indicating a lack of necessary skills and fluency in the language. Moreover, a participant acknowledged the importance of using Javanese but mixed Indonesian words into their sentences, leading to a 26% mistake rate in his Javanese proficiency assessment. This suggests the need for improvement in language proficiency.

According to the available data, the usage of the Javanese language has been declining gradually, 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 the Central Java and Yogyakarta Language Agency staff as quotes:

"Another important thing is language vitality. Indeed, the Javanese language still has many speakers, but it is susceptible." (Mrs. Salasa, January 2, 2022, 3:00 p.m. West Indonesia Time Zone)

"Javanese people in Jogjakarta, specifically those in my surroundings, still speak and use the Javanese Language, especially those of older people. They talk and use

Javanese in every aspect of life. I can say that because I live there. However, the next generation of youngsters speak mostly Indonesian on such occasions as meetings and youth gatherings.” (Mr. Isnain, January 6, 2022, 1:00 p.m. West Indonesia Time Zone)

From those statements, the Central Java and Yogyakarta Language Agency staff have confirmed 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. They mostly communicate in Indonesian, especially during meetings and youth gatherings. This shift in language usage may impact the preservation of the Javanese language and culture, a vital part of the local heritage.

Also, according to the Language Agency staff, Javanese remains relevant for today generation as quotes:

“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, January 2, 2022, 3:00 p.m. West Indonesia Time Zone)

“It depends much on the situation. I mean, for an area where most people speak Javanese, of course, Javanese is relevant, but Indonesian is mainly used for the area where many newcomers are outside of Java.” (Mr. Isnain, January 6, 2022, 1:00 p.m. West Indonesia Time Zone)

From that statement, it is clear that Mrs. Salasa suggests that the Javanese language is important in daily communication, especially within families. According to Mr. Isnain, a respected linguist, the Javanese language remains significant nowadays, but only in locations where it is predominantly spoken. This is due to the fact that Indonesian society is not exclusively composed of Javanese individuals.

The statements made by Language Agency staff are crucial to the research and sustainability of the Javanese language. As employees of one of the pillars responsible for maintaining the language in Indonesia, they have emphasized the importance of the Language Agency in this effort. Although Mr. Isnain stated that the regional Language Agency is only tasked with helping preserve local languages under the local government and has no obligation to do so, this differs from Ms. Salasa’s statement. According to Mrs. Salasa, the Language Agency located in the region/province is responsible for preserving the Javanese language. The regulations back this stated in Law Number 24 of 2009 (2009), Article 41(1) and Article 42(1), and Government Regulation Number 57 of 2013 (PP 57/2014), Article 8(1) and Article 9(1) (2009). These laws clearly state

that the Indonesian Government is obligated to protect the Indonesian language and literature, while the local government is responsible for safeguarding the local language and literature. The Language Agency, as a representative linguistic institution of the government, is involved in protecting **local languages** and literature under its coordinative function. This means that while regional governments protect their respective languages and literature, they must do so under the coordination of the Language Agency.

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 itself seems to be struggling to absorb the training provided by the Language Agency. 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 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 he frequently uses Indonesian sentences despite recognizing the importance of the Javanese language in the community. In fact, a comprehensive analysis of his speech during the interview indicates that he made a mistake, approximately 37%. This implies that a significant portion of his communication comprises words and phrases at risk. Such trends in language usage raise concerns about the preservation and promotion of languages. The Language Agency's efforts to preserve the Javanese language are commendable. However, the lack of support from the Language Agency and its representatives is a significant obstacle to achieving this goal.

Based on a discussion of the attitudes of participants towards their language, as well as the way Javanese is used in society and the views of Language Agency staff, it can be concluded that the proper Javanese language is believed to be important in maintaining the cultural identity of the Javanese people. The comprehensive analysis also

incorporates examining regulations to promote the maintenance of the Javanese language. Notably, this importance is recognized among the participants and within the governmental framework. The participants believed that the Javanese language is intertwined with Javanese culture and heritage, serving as a pervasive link connecting individuals to their ancestral roots. Participants expressed a strong pride in their ability to speak and comprehend Javanese, emphasizing its profound cultural and personal relevance.

Furthermore, it is evident from the participants' viewpoints that the Javanese language continues to uphold societal norms and fulfills prevailing expectations. As a result, a widespread consensus exists on the necessity of preserving the language. This sentiment is mirrored in the government's enforcement of stringent regulations and active efforts to conserve the Javanese language, indicating its substantial significance in contemporary society. While participants demonstrated confidence in their proficiency in the Javanese language, the analytical findings indicate a misalignment between their perceived abilities and established linguistic standards. Notably, many participants exhibited language skills that fell short of established norms. Despite their consistent use of the language, the analysis suggests that numerous participants' language competencies are categorized as 'unsafe.' During interviews, participants lacked awareness regarding inaccurate Javanese language usage, highlighting a discrepancy between perceived and actual proficiency.

In conclusion, it can be inferred that both the participants and the government continue to regard Javanese as a representation of Javanese identity. However, there is a clear evolution in the use of Javanese in society, which has the potential to change the norms governing its usage. This evolution does not indicate a decrease in the participants' Javanese language identity but reflects a transformation within Javanese society.

5. Conclusion

The questionnaire and interview discussion highlighted a notably positive attitude among participants towards the Javanese language. This sentiment is reflected in several key metrics, including their intense loyalty to the language, a profound pride in its cultural heritage, and a solid awareness of the various structures governing different levels of Javanese speech. Participants responded with positive scores across these

aspects, indicating that they cherish the Javanese language and believe they possess a commendable understanding of and capability for its usage.

However, this expressed enthusiasm and commitment require validation through a more thorough examination of the actual usage of the Javanese language among the participants. The discussions revealed a disheartening disparity between their assessment and their actual proficiency. Many participants experience significant challenges in articulating their thoughts correctly in Javanese, suggesting a misalignment between their practical skills and their expectations of their language abilities. This gap underscores an inconsistency between the participants' aspirations regarding the Javanese language and their objective proficiency demonstrated during the study.

Moreover, the participants' identities are closely interconnected with their attitudes and practical use of the Javanese language. The Javanese language is essential in shaping their Javanese identity. This connection emphasizes the importance of not only valuing their native tongue but also actively engaging with it to enhance both personal and cultural identity. Thus, while participants express a strong allegiance to the Javanese language, there is a critical need for initiatives focused on improving their practical language skills to bridge the gap between perception and reality.

Chapter VIII

Conclusion, Limitation, Future Research Suggestion

1. Conclusion

Exploring Indonesia is a captivating experience, given the nation's unique history, culture, and ethnic diversity. As a sovereign nation of diverse ethnic groups, Indonesia has immense potential to explore the various aspects of its culture, language, and other elements at the national and ethnic levels. The formation of the Indonesian state and the efforts made to maintain the unity of the Indonesian nation are fascinating topics that warrant further investigation. Unification processes within the realm of the Indonesian state have been known to give rise to complex issues, making it all the more intriguing to explore. Many possibilities could occur within a certain period and under certain circumstances.

One of the most significant factors in forming the Indonesian state was the coming together of people from different languages, traditions, and thought patterns. The questions that arise from this reality are compelling. For instance, what were the country's goals, how were they achieved, and can they ultimately be achieved? Or will new problems arise in the process? It is also worth noting that the ethnicities in Indonesia had only a slight connection with one another initially. However, they made a conscious decision to unite to achieve independence. This decision, the subsequent actions taken by the various ethnic groups, and the possible changes provide a rich tapestry to analyze.

Language is an integral component of the culture and identity of Indonesian people. The significance of Indonesian and local languages is not limited to cultural heritage and practices but is also a product of culture. It is essential to produce culture and identity (Bucholtz & Hall, 2004). The Indonesian government recognizes the importance of preserving and promoting local languages and has implemented various cultural advancement programs to safeguard them. Based on the research framework, it is evident that the Javanese language has been receiving significant attention from the government by creating some preservation policies.

The Javanese language's condition is a topic of concern in this research. Implementing protection measures for local languages has raised questions about

whether they are achieving their goals or producing unintended consequences that the government and society are unaware of.

Several analyses and discussions were conducted to gain a deeper understanding of the situation. After conducting the analysis and discussions, several pieces of information were found as follows:

1.1. The Attitude Towards the Javanese Language

The discussion findings reveal that the Javanese language is significant in contemporary linguistics. The study on the Javanese participants' language preferences revealed fascinating insights into their attitudes toward language usage. The study found that the participants prefer to use their native language, Javanese, as the primary means of communication. They believe that Javanese is their mother tongue and contains essential ethical and moral teachings that must be preserved.

The participants emphasized the importance of preserving their native language as it promotes greater involvement and understanding among Javanese people. They believe that using Javanese as the primary language creates a sense of unity and belonging among the community. The participants take immense pride in their Javanese heritage and culture and see their language as integral to this identity. The participants in the study also stressed that Javanese people are responsible for safeguarding their language and passing it down to future generations. They see language preservation as a way of preserving their culture and identity. Their loyalty towards their language is evident in their positive attitude towards preserving and maintaining it, even in today's society.

1.2. Javanese Language Use

After conducting a thorough analysis of the language proficiency among participants, it is clear that there is a noticeable disparity in the participant's understanding and fluency in Javanese. While some individuals demonstrate a commendable command of the language, others exhibit significant difficulty in speaking it correctly. This situation raises concerns about the ability to preserve and promote Javanese. Mastering Javanese speech level is paramount, as it facilitates effective communication and deepens individuals' connections to their cultural roots.

Proficiency in Javanese empowers speakers to engage in meaningful conversations, appreciate traditional literature, and participate fully in cultural practices.

1.3. The Javanese Identity

The exploration of participants' identities in this section is intricately tied to the discussions in the preceding section, which focused on attitudes toward and practical use of the Javanese language. Javanese shape and define their cultural and personal identities. This fundamental relationship emphasizes the importance of appreciating their mother tongue and actively engaging with it in daily life to foster a deeper understanding of their heritage and community.

As the participants expressed their intense loyalty and commitment to the Javanese language, it became clear that there was a significant need for targeted initiatives to enhance their practical language skills. Such efforts are essential for bridging the gap between their positive perception of the language and its actual usage in various contexts.

2. Limitations

It is essential to recognize the limitations of this study, which should be considered when interpreting the findings. First, the sample size warrants attention. Although the number of participants may be adequate for fundamental analyses, it lacks the breadth necessary to generalize the results, particularly within a diverse population. While some of the participants are experts, they do not fully capture the views or experiences of the wider community.

Second, the issue of representativeness must be addressed. The attitudes examined regarding the Javanese language among high school students and language teachers may not accurately reflect those of the broader population, which includes individuals from various socio-economic backgrounds. Participants' attitudes may be shaped by their specific environments, such as school culture and peer dynamics. Furthermore, teachers may hold particular views influenced by their profession, educational experiences, or role in promoting language use, which could differ significantly from the broader public's perspectives. Their favorable stance towards local languages might stem from

their professional responsibilities, which may not align with the general attitudes found in the community, especially outside of educational settings.

Third, the research conditions must be acknowledged. The COVID-19 pandemic impacted the data collection process, and social distancing measures complicated the situation, potentially resulting in incomplete or less accurate data. Although it was possible to collect the necessary data, it was not maximized in quantity or quality. Recognizing these limitations is crucial for correctly interpreting the study's results. Nonetheless, the findings provide valuable insights into the topic, and future research can build upon this foundation to explore the research questions further.

3. Future Research Suggestions

The analysis and limitations of this research offer valuable insights that can form a solid foundation for future studies. Firstly, a noticeable gap exists between participants' perceptions of the Javanese language and its actual usage in society. Feedback from participants indicated a lack of awareness regarding the patterns of Javanese language use, raising questions about their understanding of its appropriate application. It is important to highlight that the sample size in this study was quite limited, which constrains the ability to draw broader conclusions about language maintenance. Consequently, there is a pressing need for more comprehensive research that includes a larger and more diverse participant pool.

Secondly, the analysis indicates a potential for changes in the usage of Javanese in contemporary times. Research aimed at identifying current patterns of Javanese language use within the community is recommended. This is particularly pertinent, as such changes are not unprecedented; historical accounts suggest that Javanese has undergone two major modifications in response to societal shifts. Furthermore, it is worth noting that the regulations governing the use of Javanese were last updated over thirty years ago. Given the dynamic nature of community interactions, it is reasonable to conclude that shifts in these interactions may have influenced communication styles.

Thirdly, Javanese has a role in shaping and sustaining Javanese identity. However, this identity is also intertwined with various dimensions, such as tradition, culture, and social norms. Research aimed at preserving Javanese identity can pave the way for

further studies in these areas, enabling the identification of the most effective preservation strategies from a comprehensive viewpoint.

Finally, this study emphasizes the current state of Javanese language usage among participants, primarily consisting of Javanese language students and educators. It uncovers a notable gap between their understanding and commitment to preserving the Javanese language and the actual usage of the language, particularly among students and teachers. Consequently, additional developmental research focused on protecting the Javanese language through educational initiatives is strongly recommended, building on the foundation established by this study.

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Appendices

Appendix 5.1: The Research Protocol

(様式 1-3) 人一般研究計画書実施プロトコル [D L] _Ver. 1.001

※管理番号: 2021-028-01

人一般研究計画書 実施プロトコル

0. 変更項目(変更案件の場合、変更部を箇条書きで記載。期間延長の場合は、承認時の研究の妥当性が保持されることを確認)

2. 試料・情報取得場所・手順・方法等(記載必要な項目 2a, 2b, 2c, 2d, 2e だけに記載、その他は削除)

2d 介入実験の場合(研究対象者や機器・環境等に統制・設定を行う)

2d.0 研究(実験/調査)の概要(図表等を用いて簡潔に説明すること)

図表等を用いた簡潔で分かりやすい説明(説明書・同意書からのコピーのため、ですます調になる)

この録音調査は地域におけるジャワ語使用についての情報を取得するためのものです。取得された情報は、本研究“Strengthening identity through local language learning in Indonesia (the analysis of Javanese language curriculum in senior high school in Indonesia)”のために使用されます。この録音によって申請者は1)現在のジャワ島のコミュニティではまだジャワ語が使用されているか2)ジャワ語使用者はジャワ語の標準的な規則に基づいて発話しているか、を探索します。

会話の録音は地域の通例のミーティングおよび家庭内の自然な状況で行われ、特に条件を課すことはありません。録音の目的が書面および口頭で説明され、参加者の同意が得られたのち、コミュニティ・ミーティングのリーダーもしくは家族の成人参加者によって、約1時間会話が録音されます。参加者はこの調査に参加、不参加、もしくは途中で参加を取り消す権利があります。

2d.1 研究(実験/調査)設定(環境・機器等による研究対象者へのリスクが見積もれるように記載する)

(1)採取・取得の場所(田舎キャンパス、棟・室番号等。他機関で実験等を実施する場合、野外実験の場合にはその旨や実施場所を記載のこと)

学内	学外		実験場所	備考
	屋内	屋外		
	○		ジャワ島のジャワ人コミュニティ集会所	
	○		ジャワ島の2家族の自宅	
			(必要に応じて行を追加して下さい)	

(2)研究対象者の拘束時間等

1時間程度

(3)計測項目

a. 研究対象者に与える刺激や負荷、課題等(実験/調査の構成に必要な刺激・負荷について記載し、随時的・副次的な刺激・負荷は、別項(2d.3等)に記載する。研究対象者のリスク・負担が見積もれるように、刺激の種類(視覚、聴覚、触覚等)、負荷の種類(身体的、精神的等)を付記し、整理して記載する)

自然な状況下での日常会話の録音のため、特になし

b. 刺激や負荷、課題等を与える際に使用する装置又は方法等(研究対象者のリスク・負担が見積もれるように、製品/試作品、質量・エネルギー量の大小、使用レベル(日常的/限界的、回数・時間の多寡・長短等)、作用先身体部位(目、耳、指、体表等)、接触/非接触、単独/組合せ等が分かるように記載する)

特になし

(様式1-3) 人一般研究計画書実施プロトコル [DL] _Ver. 1.001

c. 計測に使用する装置又は方法等 (研究対象者のリスク・負担が見積もれるように、製品/試作品、質量・エネルギー量の大小、使用レベル(日常的/限界的、回数・時間の多寡・長短 等)、作用先身体部位(目、耳、指、体表 等)、接触/非接触、単独/組合せ 等が分かるように記載する)

調査参加者が用意する録音機器。

d. 計測する内容 (研究対象者のリスク・負担が見積もれるように、項目数、侵襲性・精神的負担の高低、単独/組合せ、情報の機微性の高低 等が分かるように記載する。)

録音された会話のほか、参加者の年齢と性別を書面で取得。

2d.2 研究対象者

(1) 研究対象者の選定条件 (単年度の人数ではなく、研究計画期間での総数)

選定条件※	年齢層	性別	対象者数	備考
ジャワ語コミュニティ構成員	成人	不問	約20人	
ジャワ語話者の家族	成人とその子ども	不問	約8人	
(必要に応じて行を追加して下さい)				

※「健常者」には、実験の目的上、選定条件としない傷害や疾患を持つ者も含まれる。

※「障害者」は、実験目的の選定条件として特定の障害や疾病を対象とする場合のみ使用する。

(2) 研究対象者の同意を得るための手続きと方法

申請者が知人および親族家庭に事前に打診したのち、書面と口頭にて録音の説明と同意書への署名を依頼する。

(3) インフォームド・コンセントを与えることができない状態にある場合又は未成年者を研究対象者とする場合はその必要性

ジャワ語話者家庭の親子間のジャワ語使用状況を知るため、子どもの対象者が不可欠である。

(4) 研究対象者確保の手段

申請者の知人および親族へ依頼

(5) パワーハラスメント(威圧)への配慮等

研究対象者の意思により調査への参加を拒否、中断することができることを書面および口頭で説明し、調査への参加の自由を保障する。

(6) 謝金

謝金額の論拠・妥当性：謝金は支払わない。

(7) その他特記事項

特になし。

2d.4 傷害保険

該当せず

3. 個人情報等の保護

国立大学法人山口大学の保有する個人情報の管理に関する規則等に従い、適切に管理します。

4. 研究(実験 / 調査)の試料・情報の取扱

取得されたデータは本研究目的のみに使用する。

対象者のアイデンティティは対象者と申請者間の合意に基づいて秘匿される。年齢と性別はジャワ多様な語使用の分析に不可欠であるため、研究に使用されることがある。

取得データの秘密性は申請者のみが知るものとする。

5. 研究対象者の義務に関する誓約 (必須なので、削除しない)

本研究計画の実施において、取得した試料・情報については、国立大学法人山口大学の保有する個人情報に関する規則等に従って厳重に管理する。

実験 / 調査の実施・遂行にあたり、契約行為との整合性、計測機器の操作技能、劇毒物や病原体等の取り扱い、特許侵害の有無、利益相反、情報セキュリティ等、山口大学の各種規程を遵守する。

*上の文言はこのまま使ってください。

6. 研究対象者からの質問、苦情等の受付先 (質問受付窓口が、研究責任者と同一の場合は項目 6 を削除)

【質問】

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(実験 / 調査) 協力者保管

Recording for investigation of Javanese language on the field /spot (the analysis of Javanese language curriculum in senior high school in Indonesia)"

Date: _____

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Graduate School of East Asian Studies, Yamaguchi University

Introduction

Strengthening local identity has been the policy promoted by the government of Indonesia. Based on the policy, each local government has implemented a subject of local language. However, how actually students are acquiring and using their local language has not yet been researched sufficiently. For the improvement of local language instruction, the researchers will conduct recording of several discussions in the community and families to obtain clear and precise information about the language's conditions and get correct information about preserving the Javanese language through education.

1. Purpose of the Recording 調査の目的

This recording aims to obtain information about the Javanese language used in a community and families. The data collected will be used to support research entitled: Strengthening identity through local language learning in Indonesia (the analysis of Javanese language curriculum in senior high school in Indonesia).

Through this activity, researchers will investigate 1) whether the current community still uses the Javanese language, 2) whether the Javanese language is used in a Japanese family, 3) whether the user applies standard rules of the Javanese language.

2. The Setting of the Conversation Recording 調査内容

The recording of the conversation will be done in a natural setting of a community meeting or family conversation (according to the actual conditions, without being made up). After the explanation of the purpose of recording (written and spoken) and the approval of the participants, daily conversation in the community meeting or family conversation will be recorded by the community leader or the parent/s. There is no task required. The recording will last about an hour. The informant has the right to decide whether they want to participate or decline this offer. S/he has the right to withdraw from the recording during the session.

3. Data and Information to be Obtained through this Recording 調査取得する資料・情報

Besides the recorded conversation, informants' age and gender will be obtained for the purpose of the data analysis. The obtained information will be discarded after the analysis of the Javanese language use has been completed.

4. Duration of the Recording 調査期間

The recording will be conducted once during the regular community meeting which will last about an hour.

5. Possible Disadvantage, Pain and Risk and the Measures to Prevent Them

予測される不利益、苦痛、危険性とその予防・安全確保の方法

Since the recording will be conducted in the natural setting during the regular community meeting or family conversation, there is no disadvantage, pain and risk predicted. However, if the informant feel uncomfortable to participate, s/he can decline or withdraw from the recording. Utterances that may cause some disadvantage to the informant will be deleted from the recording in the process of the analysis.

6. Insurance in Case of an Accident 傷害保険への加入

Not applicable for this research.

7. Honorarium 謝金支払い基準

Not applicable for this research.

8. Handling of Data and Information Obtained 資料・情報の取り扱い

- The data collected will be used only for ongoing research purposes.
- The informant's identity will be kept confidential by the researcher as the agreement of two parties. Some information might be used in the research, such as age and gender since this information is essential to analyze the Javanese language variation.
- The data that may or may not be displayed in the research report will be discussed between two parties before the recording.
- Only researcher know the confidentiality of research data.

9. Withdrawal after Signing the Approval Sheet 参加同意後の撤回

Withdrawal from the research is accepted anytime during and after the recording until the stage in which the specific informant's utterance can no longer be identified by the researchers in the analysis process.

10. Contact Phone Number for Inquiry and Complaints 質問・苦情の連絡先

(様式1-3) 人一般研究計画書実施プロトコル [D L] _Ver. 1. 001

Researcher: Dewi Pangestu Said
Prof. Yuri Ishii Ph.D.

Phone:+81-070-3661-1851
Phone:+81-83-933-5423

If you are willing to participate in this research after reading the guidelines, please sign the approval sheet.
If you want to withdraw from the research after signing the approval sheet, please kindly contact the above contact person.

Consent Form

Conversation Recording for “Strengthening identity through local language learning in Indonesia (the analysis of Javanese language curriculum in senior high school in Indonesia)”

To: Dean of the Graduate School of East Asian Studies, Yamaguchi University

I, who signed this document, agree to be an informant in research entitled: Strengthening identity through local language learning in Indonesia (the analysis of Javanese language curriculum in senior high school in Indonesia).

I understand that this research will not negatively impact me; my identity will be kept confidential by the researcher; the data will only be used for ongoing research. Only researchers know the confidentiality of research data.

Thus, I am willing to participate in this research voluntarily and without coercion from anyone.

Date: _____, 2021

Signature: _____

Signature: _____

Signature: _____

Signature: _____

Signature: _____

Appendix 5.2: Request for research conducted



YAMAGUCHI UNIVERSITY Graduate School of East Asian Studies

1677-1 Yoshida, Yamaguchi 753-8514, Japan
Phone: +81-83-933-5597 Fax: +81-83-933-5514
<http://www.eas.yamaguchi-u.ac.jp/>

To,

Principal of SMA Unggulan CT Arsa Foundation Sukoharjo
Sukoharjo, Central Java
Indonesia

April 30th, 2021

Subject: **Requesting permission to conduct research**

Dear Sir/Madam,

We inform you that the following student of the Graduate School of East Asian Studies,
Yamaguchi University, Japan:

Name : Dewi Pangestu Said
Students no. : 20-8601-005-2

is required to do a dissertation as part of her studies. Hence in this regard, she has planned
to conduct research on "Strengthening Identity through Javanese Language Education in
Indonesia (A Developmental Study Conducted at Senior High School in Indonesia)".

Based on that explanation, I request you to kindly permit her to collect the required data
from your institution at the following time:

Name of institution: SMA Unggulan CT Arsa Foundation Sukoharjo

Address : Jenderal Sudirman Street, Ngepeng, Sidorejo, Bendosari,
Sukoharjo, Central Java, Indonesia

Time : May-December 2021

Thank you for your attention and cooperation.



OFFICIAL SEAL

Morino Masahiro

Morino Masahiro
Dean of The Graduate School
of East Asian Studies
Yamaguchi University
Yamaguchi, JAPAN



YAMAGUCHI UNIVERSITY

Graduate School of East Asian Studies

1677-1 Yoshida, Yamaguchi 753-8514, Japan
Phone: +81-83-933-5597 Fax: +81-83-933-5514
<http://www.eas.yamaguchi-u.ac.jp/>

To,

Principal of SMA Negeri 3 Yogyakarta
Special Region of Yogyakarta
Indonesia

April 30th, 2021

Subject: **Requesting permission to conduct research**

Dear Sir/Madam,

We inform you that the following student of the Graduate School of East Asian Studies, Yamaguchi University, Japan:

Name : Dewi Pangestu Said
Students no. : 20-8601-005-2

is required to do a dissertation as part of her studies. Hence in this regard, she has planned to conduct research on "Strengthening Identity through Javanese Language Education in Indonesia (A Developmental Study Conducted at Senior High School in Indonesia)".

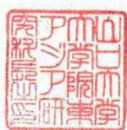
Based on that explanation, I request you to kindly permit her to collect the required data from your institution at the following time:

Name of institution: SMA Negeri 3 Yogyakarta

Address : Yos Sudarso Street, No. 7, Kotabaru, Yogyakarta,
Gondokusuman, Yogyakarta City, Yogyakarta Special Region,
Indonesia

Time : May-December 2021

Thank you for your attention and cooperation.



OFFICIAL SEAL

Morino Masahiro

Morino Masahiro
Dean of The Graduate School
of East Asian Studies
Yamaguchi University
Yamaguchi, JAPAN



YAMAGUCHI UNIVERSITY
Graduate School of East Asian Studies

1677-1 Yoshida, Yamaguchi 753-8514, Japan
Phone: +81-83-933-5597 Fax: +81-83-933-5514
<http://www.eas.yamaguchi-u.ac.jp/>

To,

Principal of SMA Negeri 2 Bantul
Special Region of Yogyakarta
Indonesia

April 14th, 2022

Subject: **Requesting permission to conduct research**

Dear Sir/Madam,

We inform you that the following student of the Graduate School of East Asian Studies,
Yamaguchi University, Japan:

Name : Dewi Pangestu Said
Students no. : 20-8601-005-2

is required to do a dissertation as part of her studies. Hence in this regard, she has planned
to conduct research on "Strengthening Identity through Javanese Language Education in
Indonesia (A Developmental Study Conducted at Senior High School in Indonesia)".

Based on that explanation, I request you kindly permit her to collect the required data from
your institution at the following time:

Name of institution: SMA Negeri 2 Bantul

Address : Jl. Ra. Kartini, Nogosari, Trirenggo, Kec. Bantul, Kabupaten
Bantul, Daerah Istimewa Yogyakarta 55714, Indonesia

Time : April-October 2022

Thank you for your attention and cooperation.



OFFICIAL SEAL

Morino Masahiro

Morino Masahiro
Dean of The Graduate School
of East Asian Studies
Yamaguchi University
Yamaguchi, JAPAN



YAMAGUCHI UNIVERSITY
Graduate School of East Asian Studies

1677-1 Yoshida, Yamaguchi 753-8514, Japan
Phone: +81-83-933-5597 Fax: +81-83-933-5514
<http://www.eas.yamaguchi-u.ac.jp/>

To,

Principal of SMK YPLP Perwira 2 Purbalingga
Purbalingga, Central Java
Indonesia

April 14th, 2022

Subject: **Requesting permission to conduct research**

Dear Sir/Madam,

We inform you that the following student of the Graduate School of East Asian Studies,
Yamaguchi University, Japan:

Name : Dewi Pangestu Said
Students no. : 20-8601-005-2

is required to do a dissertation as part of her studies. Hence in this regard, she has planned
to conduct research on "Strengthening Identity through Javanese Language Education in
Indonesia (A Developmental Study Conducted at Senior High School in Indonesia)".

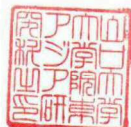
Based on that explanation, I request you kindly permit her to collect the required data from
your institution at the following time:

Name of institution: SMK YPLP Perwira 2 Purbalingga

Address : Jl. Tegalpingen, Dusun I, Tegalpingen, Kec. Pengadegan,
Kabupaten Purbalingga, Jawa Tengah 53393, Indonesia

Time : April-October 2022

Thank you for your attention and cooperation.



OFFICIAL SEAL

Morino Masahiro

Morino Masahiro
Dean of The Graduate School
of East Asian Studies
Yamaguchi University
Yamaguchi, JAPAN

Appendix 5.3: Permission to Do Research

CT ARSA **SMA UNGGULAN CT ARSA FOUNDATION SUKOHARJO**
Jln. Jend. Sudirman, Sidorejo, Bendosari, Kab. Sukoharjo, Jawa Tengah 57521
Telp. (0271) 5992206, E-mail: sma.ctaf.skh@gmail.com, www.smauctarsaskh.sch.id

Sukoharjo, June 30th 2021

No. : 076/U/SMA.CTAF-SKH/VI/2021
Attach. : -
Subject : **Research Permission**

To:
Dewi Pangestu Said
Student of Yamaguchi University

Assalamu'alaikum Wwb.


Dear Ms. Dewi,

Regarding the permission request to conduct research in CT ARSA Foundation Sukoharjo High School of Excellence, hereby we are pleased to inform you that the permission request is principally granted. The data collection technique including conducting interviews can be carried out online either via phone call or video call.

Thank you for your attention and cooperation.

Wassalamu'alaikum Wwb.

Sincerely,
The Principal of CT ARSA Foundation
Sukoharjo High School of Excellence



Drs. H. Usdiyanto, M.Hum.

Cc:

1. The chairwoman of CT ARSA Foundation in Jakarta
2. Secretary of CT ARSA Foundation
3. The chairman of school committee of CT ARSA Foundation Sukoharjo High School of Excellence
4. Archive

Appendix 6.1: Students Questionnaire Results

Students Questionnaire Results of Javanese Language Usage in Javanese Society

No.	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	XIII	XIV	XV	$\sum n$
1	5	5	5	5	5	3	3	4	5	5	3	3	5	5	5	
2	4	4	4	2	5	1	4	4	5	5	4	4	5	5	5	
3	5	5	5	5	5	5	5	5	4	5	5	5	4	4	4	
4	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	
5	4	4	4	3	3	4	4	2	3	4	3	2	2	2	2	
6	3	4	2	4	3	1	4	4	4	4	4	4	4	5	4	
7	4	3	5	3	2	2	4	2	4	2	3	4	5	4	4	
8	3	2	4	1	4	3	3	4	3	4	3	2	4	4	5	
9	4	3	3	5	4	5	4	4	4	5	4	5	4	4	5	
10	4	4	4	2	2	3	2	2	5	4	2	4	5	5	5	
11	4	4	5	5	5	5	4	4	4	4	4	4	4	4	3	
12	3	5	2	5	2	2	2	2	4	5	5	5	2	5	2	
13	4	3	5	5	5	5	5	5	5	5	5	4	5	4	5	
14	4	5	5	5	3	5	5	4	4	5	5	5	4	4	5	
15	5	5	2	5	5	2	4	4	4	4	5	4	5	5	5	
16	2	3	2	2	3	3	4	3	3	5	3	3	3	4	4	
17	4	3	2	5	5	4	4	5	5	3	4	5	4	5	5	
18	4	4	5	2	2	4	4	3	3	4	5	4	4	2	5	
19	3	2	2	4	3	2	2	1	4	5	4	3	2	2	1	
20	5	5	5	5	4	3	4	3	5	4	3	4	3	4	3	
21	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	
22	2	3	3	1	4	5	4	2	3	3	3	5	2	2	2	
23	4	4	4	4	3	5	5	5	5	5	5	4	4	5	5	
24	4	4	4	4	4	5	4	4	5	5	5	5	4	4	4	
25	2	4	4	4	4	2	2	2	3	3	2	3	3	3	2	
26	3	4	4	3	4	3	4	3	3	3	5	0	4	4	3	

No.	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	XIII	XIV	XV	\sum_n
27	4	3	3	4	5	4	4	3	3	4	4	5	4	3	3	
28	3	3	3	3	3	2	2	3	2	3	2	3	2	3	2	
29	4	4	4	4	4	5	5	5	4	5	4	5	5	5	5	
30	2	2	4	5	4	4	4	4	5	5	2	2	2	5	2	
31	5	5	4	5	3	5	5	4	4	5	4	5	4	5	5	
32	5	3	2	4	3	4	5	0	3	3	4	4	3	3	5	
33	4	4	4	4	3	4	4	4	4	4	4	4	4	4	4	
34	5	2	5	5	1	4	4	4	3	4	4	5	2	2	5	
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37	5	5	5	4	3	3	3	2	4	0	3	4	3	4	4	
38	4	3	2	4	4	5	4	3	4	5	4	4	3	3	2	
39	2	2	2	2	2	5	5	5	5	5	5	5	5	5	5	
40	5	5	4	5	2	2	3	3	4	3	4	4	3	4	5	
41	3	4	4	4	4	3	3	3	3	3	3	2	2	3	3	
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46	3	3	3	5	4	3	2	2	5	5	3	3	4	3	3	
47	5	5	5	5	5	5	5	5	5	5	5	4	5	5	5	
48	2	1	1	2	1	2	2	2	2	3	3	3	2	2	2	
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54	5	1	2	2	2	2	2	2	2	5	2	2	2	1	2	
55	5	3	4	4	4	5	4	4	5	5	3	5	4	4	3	
56	4	3	3	5	3	4	4	5	4	5	5	4	3	3	4	
57	3	3	4	2	1	5	4	3	4	5	5	5	5	4	5	

No.	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	XIII	XIV	XV	\sum_n
58	5	5	5	5	5	4	5	5	5	5	3	5	5	4	5	
59	5	4	5	5	5	5	5	5	5	5	5	5	4	5	5	
60	3	2	5	5	4	3	3	3	4	5	5	5	2	2	2	
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64	2	1	1	1	1	5	4	1	4	5	4	5	3	4	3	
65	4	4	4	3	5	5	5	3	4	4	5	5	2	2	3	
66	2	0	3	2	2	5	4	2	3	5	4	5	2	3	3	
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86	4	4	4	2	2	5	5	4	4	5	4	3	3	3	2	
87	2	2	2	2	2	4	3	1	4	4	3	3	3	2	1	
88	4	2	2	4	3	3	4	3	4	5	4	5	5	5	4	

No.	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	XIII	XIV	XV	\sum_n
89	4	4	4	3	3	5	4	4	4	4	4	3	4	4	4	
90	3	4	4	4	3	4	2	3	3	3	4	4	4	2	3	
91	3	3	2	3	4	4	5	3	4	5	5	4	4	5	5	
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94	2	2	2	2	3	3	4	2	3	4	3	4	2	2	1	
95	3	3	4	2	4	4	5	3	4	4	4	5	2	2	3	
96	1	2	1	1	1	3	4	3	3	4	4	4	1	1	1	
97	4	2	4	4	3	4	4	4	3	5	4	5	4	5	5	
98	2	2	2	1	2	3	4	3	3	3	3	4	2	2	2	
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107	4	4	5	5	4	4	5	4	4	5	5	5	4	4	4	
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117	3	3	2	3	2	4	4	3	3	4	4	4	3	3	3	
118	3	2	3	4	3	4	4	3	5	5	4	5	4	4	4	
119	1	1	1	1	3	3	5	2	2	4	1	2	1	3	2	

No.	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	XIII	XIV	XV	$\sum n$
120	3	3	4	3	4	4	5	3	4	5	4	4	3	4	4	
121	4	3	5	5	2	4	0	4	4	5	4	5	4	3	3	
122	4	3	4	4	3	4	5	4	5	5	4	4	3	3	3	
123	4	3	4	4	3	5	5	4	5	5	5	5	3	3	4	
124	2	3	2	2	3	4	2	2	4	5	2	4	3	2	4	
125	4	4	4	4	3	4	5	4	5	5	4	5	3	3	3	
126	5	3	4	5	4	5	5	4	4	5	5	4	4	4	4	
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130	5	2	4	5	4	3	2	3	5	5	5	5	3	3	4	
131	3	3	3	3	3	4	4	3	5	5	4	5	4	4	5	
\bar{x}	3,53	3,17	3,42	3,49	3,19	3,96	4,05	3,35	4,02	4,51	3,92	4,12	3,42	3,48	3,59	
M_0	4	4	4	5	3	5	4	3	4	5	4	5	4	4	5	
$n1$	7	10	9	12	9	4	1	8	1	0	4	0	6	3	7	81
$n2$	22	32	31	26	32	12	14	22	7	1	8	10	26	28	22	293
$n3$	28	34	18	21	39	22	13	40	26	14	24	17	30	30	32	388
$n4$	42	34	42	30	27	40	51	36	51	32	53	49	45	43	27	602
$n5$	32	20	31	42	24	53	51	24	46	82	42	53	24	27	43	594

Note:

Questions in the questionnaire:

- I = I use Javanese as the primary language in everyday life
- II = I use Javanese in class
- III = I use Javanese when talking to friends
- IV = I use Javanese when talking to relatives
- V = I use Javanese when talking to other Javanese people
- VI = I feel proud to be able to use Javanese well

- VII = The Javanese language makes me feel like a part of Javanese society
- VIII = I am more comfortable using Javanese than other languages
- IX = I think the Javanese language is still relevant today
- X = I believe there is a need for the preservation of the Javanese language
- XI = I think Javanese is interesting to learn
- XII = I find it more polite to use Javanese
- XIII = I understand the Javanese grammar rules very well (level of speech)
- XIV = I pay attention to Javanese grammar rules when I talk
- XV = I can adjust the use of the Javanese level of speech according to existing conditions

Scoring scale:

- 1 = strongly disagree
- 2 = disagree
- 3 = neutral
- 4 = somewhat agree
- 5 = strongly agree

Appendix 6.2: Teachers Questionnaire Results

Teachers Questionnaire Results of Javanese Language Usage in Javanese Society

No.	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII
1	5	5	5	5	5	5	5	1	5	5	5	5
2	5	5	5	5	2	1	5	1	5	5	5	1
3	5	5	5	5	5	5	5	5	5	5	5	4
4	5	5	5	5	2	2	2	2	1	1	1	1
5	5	5	5	5	4	4	3	3	4	5	4	2
6	5	5	5	5	3	3	3	3	3	3	3	2
7	5	5	5	5	4	4	4	4	4	2	2	2
8	5	5	5	5	2	2	2	2	2	2	2	2
9	5	5	5	5	3	2	3	2	4	3	2	2
10	5	5	4	5	3	3	2	2	3	3	3	1
11	5	5	5	5	0	0	2	3	4	2	2	1
12	5	5	4	5	3	3	3	3	4	3	3	2
13	5	5	5	5	5	5	5	5	5	5	5	5
14	5	5	5	5	3	3	3	2	4	3	3	3
15	5	4	4	4	4	4	4	4	4	4	4	4
16	5	5	5	5	3	2	3	2	5	3	4	0
17	5	5	5	5	5	5	4	4	4	4	4	5
18	5	5	5	5	1	1	1	1	1	1	1	1
19	4	4	4	4	3	3	4	2	4	4	4	4
20	5	3	5	4	2	2	4	2	3	3	4	3
21	5	5	5	5	3	3	3	3	2	2	3	3
22	5	4	5	5	5	5	5	5	5	5	5	5
23	5	5	5	5	4	3	3	3	4	3	3	1
24	4	4	4	5	3	2	3	3	3	4	4	4
25	5	5	5	5	5	5	5	5	5	5	5	5
26	5	5	5	5	5	4	4	4	5	5	5	4
27	5	5	5	5	5	4	4	5	5	5	5	5
28	4	5	5	4	4	3	3	2	3	4	4	3
29	5	5	5	5	5	5	5	5	5	5	5	5
30	5	5	5	5	5	5	5	5	5	5	5	5
31	5	4	5	5	3	3	3	3	5	3	2	1
32	5	5	5	4	2	2	2	2	4	2	2	1
33	4	5	5	5	5	5	5	5	5	5	5	5
34	5	5	5	5	1	1	5	1	3	5	3	1
35	5	4	4	4	1	3	3	1	4	3	2	1
36	0	5	5	5	4	2	2	2	3	5	5	5
37	5	5	4	5	1	1	4	3	2	5	1	1
38	5	5	5	4	2	2	1	1	2	1	1	1
39	5	5	5	5	5	5	5	5	5	5	5	5
40	5	5	5	5	4	4	3	4	3	4	3	3
41	5	5	5	5	1	2	2	2	5	2	5	1
42	5	5	5	5	3	3	2	3	3	3	3	1
43	5	5	5	4	2	2	3	2	5	5	4	2
44	5	5	5	5	5	5	4	4	4	4	5	4

No.	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII
45	5	5	5	5	3	4	5	4	3	5	5	3
46	5	5	5	4	3	4	4	3	4	4	5	4
47	5	5	5	5	5	5	5	5	5	5	5	5
48	5	5	5	5	5	5	1	1	2	4	3	2
49	5	5	5	4	4	4	1	1	1	5	5	1
50	5	5	5	5	3	2	2	2	2	2	2	1
51	5	5	5	5	4	4	3	3	1	5	3	1
52	5	5	5	5	4	5	4	4	5	5	5	5
53	4	4	4	4	4	4	4	4	4	4	4	4
54	5	5	5	5	5	5	4	4	2	5	4	1
55	5	4	5	5	4	3	5	4	5	5	4	4
56	5	5	5	5	5	5	5	5	5	5	5	5
57	5	5	5	5	5	5	5	5	5	5	5	5
58	5	5	4	5	3	4	5	3	5	3	5	3
59	5	4	4	4	2	2	2	2	3	2	2	2
60	5	5	5	5	5	4	4	4	4	4	5	5
61	5	5	4	5	4	4	4	4	5	5	5	5
62	5	5	5	5	5	3	3	2	3	5	5	5
\bar{x}	4,84	4,82	4,82	4,81	3,52	3,39	3,50	3,08	3,76	3,85	3,76	2,95
M_0	5	5	5	5	5	5	5	2	5	5	5	1/5
n_1	0	0	0	0	5	4	4	8	4	3	4	18
n_2	0	0	0	0	8	13	10	16	7	8	9	9
n_3	0	1	0	0	15	13	16	13	12	12	11	7
n_4	5	9	11	12	13	15	16	13	17	11	13	8
n_5	53	49	48	47	20	16	15	11	21	26	24	18

Note:

Questions in the questionnaire:

- I = The Javanese language is essential in shaping and maintaining Javanese identity.
- II = The connection between the Javanese language and Javanese identity is strong.
- III = Maintaining and revitalizing the Javanese language offers significant benefits.
- IV = Teaching and using Javanese today are still relevant and essential.
- V = Students communicate in Javanese according to the standard speech levels.
- VI = There has been no indication of a shift or change in the frequency and manner in which students use Javanese in recent years.
- VII = Globalization and the prevalence of other languages, such as Indonesian and English, have not negatively affected the vitality of the Javanese language.
- VIII = Other languages have not influenced students' use of Javanese.
- IX = The shift of standard Javanese is due to the current era of globalization. is not acceptable.
- X = Javanese identity is judged not only by values, pride, and belonging to the Javanese community but also by how well someone speaks.
- XI = Speaking Javanese shows a commitment to supporting Javanese identity.
- XII = Using the Javanese language affects Javanese identity.

Appendix 6.3: The Result of Student Interviews

The Result of Student Interviews

Keyframes	Adi	Dwi	Catur	Panca	Sat
Language used	<ol style="list-style-type: none"> 1. Indonesian is the primary language, but Javanese is also used. 2. It's easier to communicate in Indonesian since more people can speak it. 	<ol style="list-style-type: none"> 1. Javanese is the primary language spoken. 2. Javanese is spoken when communicating with Javanese teachers, while Indonesian is used for other teachers. 3. Javanese is used when speaking to older individuals. 4. Javanese Ngoko is preferred for its accessibility when expressing feelings with friends. 	<ol style="list-style-type: none"> 1. The Javanese language is predominantly used as it is the native tongue. 2. The Indonesian language is mainly used while communicating with teachers, but the Javanese language is preferred when conversing with Javanese teachers. 3. Krama Inggil is used to show respect to older adults, while Ngoko is used to communicate with children. 	<ol style="list-style-type: none"> 1. The primary language used is Javanese. 2. When speaking to older people and Javanese language teachers, Krama Inggil is used. 3. When talking to children, Ngoko is the preferred language. 4. Communicating with other teachers based on the school's language schedule. 	<ol style="list-style-type: none"> 1. Mostly, Indonesian is used in society, but Javanese Krama is used when meeting Javanese. 2. Ngoko is used when discussing with friends. 3. Krama is used when talking to teachers.
Javanese language learning	<ol style="list-style-type: none"> 1. Learning Javanese can be beneficial and can help individuals communicate with more Javanese and make new friends. 	<ol style="list-style-type: none"> 1. Learning Javanese is enjoyable because it's the mother tongue. 2. Javanese people need to learn and use the Javanese language proficiently. 	<p>Learning Javanese is enjoyable. One can conserve the language by learning it at school.</p>	<p>Learning Javanese is fun and vital to preserving the language from extinction.</p>	<p>Learning Javanese is enjoyable because it is the language spoken by the Javanese people. Thus, it is their responsibility to preserve it.</p>

Keyframes	Adi	Dwi	Catur	Panca	Sat
	<p>2. Javanese language learning should be taught in schools based on location to ensure greater relevance.</p> <p>3. Children need to learn the Javanese language, which should be reintroduced.</p>				
The understanding of Javanese speech levels	The informant understands that there are different levels of formality when using verbs, depending on the person being spoken to. However, he does not know which verbs to use.	<p>1. The Javanese language has four different levels of formality, including Ngoko Alus, Ngoko Lugu, Krama Lugu, and Krama Alus.</p> <p>2. The informant can use all four levels of formality.</p>	The Javanese language has three levels of formality: Ngoko, Krama Inggil, and Krama Ngoko.	The informant knows how to distinguish different degrees of Javanese language. She has understood the theory well, but when it comes to practicing, it's a bit difficult.	The informant can distinguish different degrees of Javanese language when listening but struggles to speak fluently.
The challenge of using the Javanese Language	The Javanese ability is unwell. Learning Javanese could benefit him greatly, perhaps enabling him to speak fluently.	The informant feels challenged to speak Javanese well. She also feels proud when she can use the degrees properly, as only a few people can understand and use the degrees very well.	It is challenging to master all three degrees of the Javanese language when communicating with others.	The Javanese language has varying politeness, which the informant finds challenging to understand and utilize correctly. Additionally, her accent makes it difficult to use the language properly.	The informant feels she cannot use the Javanese language proficiently but is trying hard to master it to use Krama and Ngoko correctly.

Appendix 6.4: Conversation Analysis

Interview I

Informant : Javanese Language High School Teacher (±32)
Atmosphere : Formal
Media : Zoom
Date : Thursday, September 16, 2021
Time : 8:00 p.m. West Indonesia Time Zone
Duration : 00:40:42

Transcription and Transliteration of Interview:

Mrs. Arba'a : Assalamualaikum wa rahmatullah wa barakatuh, Ibu Sekar
Assalamualaikum wa rahmatullah wa barakatuh, Mrs. Sekar!

Mrs. Sekar : Waalaikum salam wa rahmatullah wa barakatuh.
Waalaikum salam wa rahmatullah wa barakatuh.

Mrs. Arba'a : Matur nuwun awit pambyantunipun panjenengan kersa dados narasumber wonten panaliten punika. Saderengipun dipunwiwiti, kula badhe matur babagan **tujuan** kula ngawontenaken **interview** punika. Ngginakaken basa Inggris boten punapa nggih, Ibu Sekar?
First of all, I would like to say thank you for helping me become an informant for my research. Before I start interviewing you, allow me to explain to you the purpose of this research. Is it OK for me to use English?

Mrs. Sekar : Nggih mangga **ndak papa** boten **punapa punapa**.
No problem!

Mrs. Arba'a : Dadosipun nama kula Mrs. Arba'a. Purpose of the interview: This activity aimed to obtain information about the Javanese language used by the Javanese language students and gain knowledge about Javanese language learning implementation in schools. Through this activity, researcher will investigate first the attitude of academics toward the Javanese language subject and, second, the current condition of the Javanese language subject. The data collected will be used to support research entitled **Strengthening Identity through Language Learning in Indonesia (The Analysis of Javanese Language Curriculum in Senior High Schools in Indonesia)**. Research integrity: One, the participant has the right to decide whether they want to participate, decline, or withdraw from this offer. Two, Second, participants who agree to this offer are asked to sign the approval letter. Third, the data collected will be used only for ongoing research purposes. Four, the participants can choose not to answer a particular question if they don't want to. Five, the participant's identity will be kept confidential by the researcher. And the last, only the researcher knows the confidentiality of research data. Punika aturan wonten in kagiatan punika. Punapa wonten badhe dipuntambaih, Mrs. Sekar?

Secondly, let me introduce myself. I'm Mrs. Arba'a. Purpose of the interview: This activity aimed to obtain information about the Javanese language used by the Javanese language students and gain knowledge about Javanese language learning implementation in schools.

Through this activity, the researcher will first investigate the attitude of academics toward the Javanese language subject and, second, the condition of the Javanese language subject. The data collected will support the research “Strengthening Identity through the Language Learning in Indonesia” (*The Analysis of Javanese Language Curriculum in Senior High Schools in Indonesia*). Research integrity: The participant can decide whether to participate, decline, or withdraw from this offer. Second, participants who agree to this offer are asked to sign the approval letter. Third, the data collected will be used only for ongoing research purposes. Fourth, the participants can choose not to answer a particular question if they don’t want to. Five, the participant’s identity will be kept confidential by the researcher. And the last, only the researcher knows the confidentiality of research data. That’s all about the guidelines in this activity. Anything you want to say, Mrs. Sekar?

Mrs. Sekar : Sampun Mbak boten punapa-punapa!
I think it is no problem.

Mrs. Arba’a : Dadosipun saged dipunwiwiti nggih?
Shall we start now?

Mrs. Sekar : Nggih saged, Mbak.
Yes

Mrs. Arba’a : Punika wonten badhe nyuwun pirsa babagan saperangan bab. Ingkang sepisan inggih punika kagem Ibu Sekar, punapa basa utama ingkang dipunginakaken wonten ing kelas Ibu?
Here, I have some questions I want to ask you. First, what language do you use mainly in the classroom, Ms?

Mrs. Sekar : Ooh nggih, nalika kula nembe mulang wonten kelas punika, kula ngginakaken basa Jawi, Mbak! Intine nggih basa ingkang dipunginakaken nggih basa Jawa, Ananging menawi saged dipuntambahi nggih kadhang wonten campuran saking basa sanes, ngoten!
When I teach, I speak Javanese most of the time, but sometimes, I also speak other languages than Javanese.

Mrs. Arba’a : Menawi basa sanes punika basa punapa nggih, Ibu?
What other languages do you speak?

Mrs. Sekar : Basa sanesipun punika kadhang kala kula ngginakaken basa campuran saking Bahasa Indonesia
Indonesian language, certainly

Mrs. Arba’a : Dadosipun punika basa Jawi kalia basa Indonesia wonten kelas punika?
So, do you mix code between Indonesian and Javanese languages in the classroom?

Mrs. Sekar : Nggih.
That’s correct

Mrs. Arba’a : Panjenengan ngginakaken basa punika punapa wonten ancasipun nggih, Ibu Sekar?
What’s your objective when you do code-mixing?

Mrs. Sekar : Nggih wonten, Mbak. Ancasipun nggih punika menawi basa punika kan kedah biasa, pembiasaan ngoten. Menawi kula ngginakaken basa Jawi, lha basa Jawa punika nggih amargi mapel kula basa Jawa, punika kedah mpun pathok kedah

wajib ngginakaken basa Jawi, Ananging menawi kula ngginakaken basa Indonesia punika, saperangan siswa kadhang kala boten mangertos istilah-istilah ing basa Jawi. Mliginipun tuladhanipun nggih basa Jawi ingkang Krama mekaten, lajeng kula translate kula gantos ing Bahasa Indonesia, supados dipunmangertosi. Mekaten.

Of course, I speak Javanese because I teach the Javanese language, and it is obligatory. Sometimes, I mix Javanese with Indonesian since a few students do not understand some vocabulary words in Javanese, especially for Krama. So, I bridge their difficulty using the Indonesian language.

Mrs. Arba'a : Punika ngginakaken basa Indonesia amargi saperangan tembung punika wonten siswa ingkang boten mangertos saperangan tembung, lha punika adatipun ingkang boten mangertos tiyang ingkang sanes asli Jawa punapa siswa saking Jawa ugi boten mangertos basa punika, Ibu Sekar?

Thus, you use Indonesia since some students do not understand Javanese vocabulary. Are they non-Javanese students or even Javanese ones, Mrs. Sekar?

Mrs. Sekar : Nha nggih, kathahipun ingkang amargi pawiyatan utawi sekolahipun wonten kutha ngoten nggih, Mbak, nggih. Punika kathah kados tiyang Jawi asli Jawi wonten ingkang boten mangertos, Ananging kathah-kathahipun ugi tiyang ingkang sanes utawi boten asli Jawi punika langkung kathah ingkang boten mangertos. Nha awit saking punika kula campur ngginakaken basa Indonesia menawi nembe nerangaken utawa ngandaraken materi.

Most students are Javanese. However, they don't even understand their language, nor do non-Javanese students.

Mrs. Arba'a : Nah punika wonten siswa saking Jawa ingkang boten saged ngginakaken basa Jawa, punika persentasenipun kados pundi Ibu Sekar? Langukung kathah ingkang saged ngginakaken basa Jawa punapa langkung kathah ingkang boten saged, saged Ananging wonten tetembungan ingkang mboten dipunmangertosi? Most students are Javanese, but some don't understand their language. If percentage, are students who understand Javanese more than those who don't (or they don't understand several vocabularies) or conversely?

Mrs. Sekar : Menawi dipunpersentase punika nggih kinten-kinten langkung kathah ingkang mangertos, dados boten sedaya basa, mliginipun basa Jawi krama ngoten nggih ingkang boten mangertos, Ananging kathah ingkang dipunmangertosi naming sekedhik tetembungan utawi materi ngangge basa Jawi ingkang mboten dipunmangertosi.

Based on my observation, more students understand Javanese but still struggle to understand Krama, though only a little.

Mrs. Arba'a : Nalika ngginakaken basa Jawa, panjenengan langkung remen ngginakaken ragam basa ingkang pundhi? Ngoko, Madya utawi Krama?

When you speak Javanese, which one do you speak the most, Ngoko, Madya, or Krama?

Mrs. Sekar : Ingkang langkung remen kula ginakaken inggih punika ragam Krama, Mbak. Amargi basa Krama punika kalebet basa miturut kula ingkang paling sopan mekaten. Kajawi wajib wonten ing pasinaon, siswa punika supados mbiasakaken ngginakaken basa Krama punika, mekaten.

I speak mostly Javanese Krama because it is the highest and the most polite manner of the language. I intend to make students get used to Javanese Krama, and it is compulsory to study it.

- Mrs. Arba'a : Nalika siswa matur kalian panjenengan, basa Jawa ragam punapa ingkang dipunginakaken nggih, Bu?
When students talk to you, what Javanese language degree do they use?
- Mrs. Sekar : Langkung kathah siswa punika ngginakaken ingkang Ngoko, Mbak! Kajawi punika nggih dipuncampur, sejatosipun nggih sesagedipun punika dipuncampur-campur. Kadhang kala Ngoko **murni** utawi Ngoko sedaya nggih kadhang kala wonten siswa ingkang sampun saged ngginakaken Krama, saged ngetrepaken undha-usukipun.
Mostly, they speak with me in Javanese Ngoko, or sometimes they mix with others, and that's OK for me. Amazingly, few students understand and can use Javanese Krama well with all its rules.
- Mrs. Arba'a : Ingkang ngginakaken Madya punika boten kathah nggih, Bu? Utawi malah arang sanget?
Are there more people who use Madya, or is it rare?
- Mrs. Sekar : Langkung arang, Mbak. Utawi awis ngginakaken Madya
Not many people use it
- Mrs. Arba'a : Kadhos pundi **tanggapanipun** siswa dhateng pasinaon basa Jawa, Bu?
Do you know how students respond to Javanese language learning?
- 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. Tuladhanipun nggih kala wau, kadhang dipunajak **ngagem** basa Krama, lajeng kadhang nggih menawi kula **ngangge** basa Krama **terus-terusan** ngoten punika, siswa wonten ingkang bingung, langkung-langkung ingkang saking **luar** Jawi kala wau utawi sing mboten asli Jawi. Lajeng, sejatosipun siswa punika remen utawi **seneng** nyinaoni basa, **merga** nate kula **mundhut** pirsu **ngoten** nggih kalih siswa, 'basa Jawa punika kados pundi?' Ooh sejatosipun ngremenaken, Bu **nyenengaken**. 'Nha ingkang boten **nyenengaken** punika punapa?' 'Menawi boten paham **maknanipun** utawi kosa kata enggal punika.' Sejatosipun bocah-bocah utawi lare-lare punika **seneng, ngoten**.
Simply put, students enjoy learning Javanese, primarily when it isn't taught too formally. That's why I always vary my teaching styles, namely, not always speaking Javanese Krama with them, but at certain times, I also speak Ngoko. It is so because if I always talk using Javanese Krama, many of them get confused, especially non-Javanese people or those not from Java. Indeed, students love learning the Javanese language. Once, I asked them, 'What do you feel when you learn the Javanese language?' and they answered, 'Actually, learning the Javanese language is fun,' then I asked again, 'What isn't fun in Javanese language learning?' They answered, 'It is when we don't understand what some words mean.'
- Mrs. Arba'a : Lajeng, Ibu Sekar punika menawi wonten jawi kelas, mbok bilih wonten kantor utawi nalika sampun kondur punika basa ingkang dipunginakaken kinten-kinten punapa nggih, Bu?
And now, what language do you speak when you are either at the office or at home?
- Mrs. Sekar : Menawi wonten kantor, menawi taksih ing **lingkungan** sekolah ngoten nggih punika kula taksih ngginkakaken basa Jawi basa Jawa Ananging ragamipun

nggih kadhang kala Madya, kadhang kala nggih Krama, kula jumbuhaken kalian sinten ingkang kula ajak wicantenan **ngoten**, menawi kalih siswa nggih kadhang kula Ngoko mangke menawi kalian guru sanes nggih kadhang **ngangge** Krama utawi Madya nggih. Ananging amargi boten sedaya guru, boten sedaya dwija punika asli Jawi nggih sami niki permasalahanipun kalian siswa, nggih kula nggih ngginakaken **Bahasa** Indonesia **ngoten**.

I speak all Javanese degrees, namely Ngoko, Madya, and Krama, whenever I'm still at school. I match the degree with whom I'm talking to. It means when I talk to students, I speak in Ngoko, but with other teachers, I speak Madya and Krama. Not all teachers here are Javanese; therefore, I sometimes speak Indonesian.

Mrs. Arba'a : Menawi siswa punika wonten jawi kelas, sapangertosanipun panjenengan ngginakaken basa punapa nggih ingkang utama?

When out of class, what language degree do students use mostly?

Mrs. Sekar : Basa utamanipun siswa punika Ngoko, Mbak. Taksih Jawi, Ananging Ngoko. Ingkang kpireng punika taksih ngginakaken Ngoko. Ngajak kancanipun punika Ngoko, ngoten. Amargi kathah tiyang **sok-sok** wonten ingkang ngginakaken basa sanes.

So far as I know, they speak Javanese Ngoko for every purpose, but sometimes, they also speak a language other than Javanese.

Mrs. Arba'a : Kala wau kula nyuwun pirs babagan **tanggapan** siswa nalika sinau basa Jawa, punapa siswa sanes asli Jawa kedah nyinaoni basa Jawa, nggih Bu?

I have asked you about students' responses toward Javanese language learning. Must the non-Javanese students also learn the Javanese language?

Mrs. Sekar : Kedah. Kedah punika, Mbak! Menawi wonten ing sinau basa Jawa ing pasinaon kula, siswa sanajan tha boten asli Jawi ngoten nggih. Punika nggih kedah nyinaoni basa Jawa. Amargi punapa saking papan utawi gesangipun punika amrih wonten Jawi, nggih tha Mbak? Dados nggih sasaged-sagedipun siswa punika kedah nyinaoni basa Jawa. Sanajan tha grothal-grathul **ngoten** nggih radi sisah, nggih sekedik-sekedik saged.

Yes. All students must study the Javanese language because they live in Java. Though they find difficulties in learning the Javanese language, they have to try it.

Mrs. Arba'a : Lha kados pundi **tanggapanipun** siswa sanes asli Jawa dhateng pasinaon basa Jawa punika, Ibu? Nate protes **napa** boten punika, Ibu?

Then, how do the non-Javanese students respond to that obligation? Have they ever protested?

Mrs. Sekar : Nggih nate. Menawi siswa boten asli Jawa punika nalika sepisanan pikantuk basa Jawi, nggih radi nggresula **ngoten**, 'wah, Bu. Koq **ngeten**! Wah, Bu. Koq **begini**,' **ngoten**. Dados ing wiwitan punika nggih taksih ngginakaken basa Indonesia, Ananging radi kula peksa ngginakaken basa Jawi punika **ra** ketang '**ayo** Krama **sik**, **karo** Ibu Sekar boten punapa-punapa,' 'eh Ngoko **sik ora papa**'. Nggih pisanan nggih radi 'koq **ngeten**, koq **gini**,' **tapi terus-terusan ngoten** nggih saged sekedhik sekedhik.

Yes, they have never protested me. Initially, they asked me, 'Why is it that difficult, Mrs.?' Therefore, I speak the Indonesian language while supporting them in starting to speak Javanese. I told them, 'C'mon, try it, speak Ngoko is OK, no problem.' And finally, little by little, they can speak the Javanese language.

- Mrs. Arba'a : Punapa panjenengan ngginakaken **strategi** tartamtu, Bu nalika ngasta basa Jawa dhateng siswa sanes asli Jawa?
Did you apply a special strategy when teaching your students?
- Mrs. Sekar : Nggih, kadhang kala kula nyinaoni kalian para siswa punika nyinaoni basa Jawa saking lagu.
Yes, that's right. I sometimes take advantage of certain songs to teach Javanese.
- Mrs. Arba'a : Ooh saking lagu?
Ooh, really?
- Mrs. Sekar : Saking lagu, saking nyetel **ngoten** nggih vidio sampun wonten **subtitle** punika, lajeng dipunmangertosi utawi dipunpadosi **maknanipun** sareng-sareng. Dados saking punika siswa radi **antusias**, amargi lagu-lagu ingkang dipunginakaken punika, lagu-lagu ingkang nembe kondhang ing jaman punika.
So, when we watch videos with the subtitle shown, we can learn the meaning of words together. Students seem enthusiastic to learn Javanese because I chose recent songs.
- Mrs. Arba'a : Ketingalipun ngremenaken punika.
It seems like very fun!
- Mrs. Sekar : Ooh nggih, sekalian nembang sesarengan.
That's right, and we also sing together...
- Mrs. Arba'a : Tuladhanipun tembang punapa, Ibu?
Can you mention one song that you have used?
- Mrs. Sekar : Tembang ingkang sapunika nembe kondhang ngoten nggih, tuladhanipun saking, sinten nggih kula supen **naminipun** **penyanyi** nggih, punika ingkang. Ooh nggih 'Mendhung tanpa udan,' punika siswa remen. Amargi lagu punika nembe kathah dipunginakaken ing sosial media. Dados siswa punika radi **ketarik**, sajatosipun punika **maknane** punapa. Menawi sampun saged dipunmangertosi sesarengan mekaten siswa lajeng 'owalah **artine** iki tha?' Nha dados langkung mangertos **maknanipun**.
All the students like 'Mendung tanpo Udan' because it is a now-hit song. It is readily available on all social media platforms; therefore, students are curious to learn the meaning of Javanese words. Then they say, 'Oh, this word means this.'
- Mrs. Arba'a : Punapa kemawon ingkang dipunlampahi sekolahan kangge **nyuksesaken** utawi nyengkuyung pasinaon basa Jawa punika, Ibu?
What has this school done to support Javanese language learning, Mrs. successfully?
- Mrs. Sekar : Menawi saking sekolah punika setunggal wonten mapel resmi nggih, ingkang nomer kalih, menawi **bulan** Oktober punika wonten bulan bahasa, nah salah satunggalipun inggih punika ngginakaken basa Jawi. Ing **bulan** Oktober. Tuladhanipun mangke minggu sepisan punika ngginakaken Basa Indonesia salajengipun wonten ngginakaken Basa Inggris nah salajengipun mangke ngginakaken basa Jawi. Sanesipun inggih punika wonten lomba-lomba ingkang saged **ngasah** **ketrampilan** basanipun, basanipun siswa. Kados tha ndamel geguritan utawi **ngubah** sesorah. Tegese nggih punika tuladhane sekolah.
First, the Javanese language is an official school subject here. Second, October is set as the month of language, where the first week is for Indonesian, the second week is for

English, and the third week is for Javanese. Besides, this school also holds some language competitions, such as composing poems and speech contests.

Mrs. Arba'a : Punika saking sekolahan nggih, wonten bulan bahasa. Menawi saking pemerintah, Ibu Sekar, punika wonten kegiatan ingkang saged nyengkuyung pasinaon basa Jawa punika **napa** boten nggih?

What about the government? Do they also support the teaching-learning process of the Javanese language here?

Mrs. Sekar : Nggih kathah sanget. Wonten Jogjakarta punika pamarintah sanget nyengkuyung ngrembaka utawi nglesantunaken ngembangaken basa Jawa punika. Tuladhanipun saking lomba-lomba. Wonten lomba, nah punika saben taun punika kompetisi bahasa sastra, punika lomba sedayanipun ngginakaken Basa Jawa. Wonten pidato, utawi sesorah, pranata acara, nembang kados mekaten. Kapingkalhipun saking **pemerintah** inggih punika sampun mathok lan majibaken wonten Surat Keputusan Gubernur punika Basa Jawa kedah dipunsinaoni kedah dipunwulangaken ing pawiyatan utawi ing sekolah, saking SD, SMP, SMA taksih wonten Basa Jawa lan punika wajib sipatipun. Kejawi punika wonten malih wonten pelatihan **kagem** siswa, seminar punapa webinar ingkang temanipun Basa Jawi lan ngginakaken basa Jawi.

Indeed, they (the government of Jogjakarta) support us very much by holding such competitions using the Javanese language, such as speech contests, master of ceremonies, and singing. Besides, the government also issued a decree, namely Surat Keputusan Gubernur or Governor's Decree, stating that students of elementary school, junior, and senior high school students must learn the Javanese language, and this is also accompanied by the seminar or webinar using the Javanese language.

Mrs. Arba'a : Kala wau wonten kegiatan nyinaoni basa Jawa menawi program pemerintah **tambahan** pasinaon basa Jawa punika ingkang ngasta sinten?

Who handles the Javanese learning supplementary?

Mrs. Sekar : Menawi ing pawiyatan-pawiyatan utawi sekolah punika nggih wonten guru basa Jawanipun, menawi wonten **tambahan** sanes nggih saged saking kraton kadhang kala dados narasumber paring materi punika bab basa Jawa.

The school teachers handle the classroom teaching and learning process, but those from the Palace carry out the supplementary programs.

Mrs. Arba'a : Sekolah wonten Jogja punika kan kathah sanget, lah punika kegiatanipun kados pundi? Dados saben sekolah punika wonten **perwakilan** saking kraton **ngoten napa dikumpulaken**, Ibu Sekar?

Indeed, there are many schools in Jogjakarta, so how do they manage that supplementary activity? So, is each school visited by the representative from the Palace, or are all schools gathered in one place, Mrs.?

Mrs. Sekar : Mboten Mbak, amargi punika pandemi menawi kala wingi **dipunbatesi** sekolah ingkang saged tumut punika, lajeng wonten malih saking kraton punika dados nara sumber ing acara satunggaling sekolah tuladhanipun. Kala wingi wonten materi basa Jawa punika mliginipun basa Jawa kalia budaya Jawa saking KPH Nata saking kraton wonten pawiyatan sekolah kula.

As it is still a pandemic, not all schools can participate in this supplementary program, or a representative from the Palace can visit the school, like what KPH Noto did at this school.

- Mrs. Arba'a : Miturut pamanggih panjenengan, punapa pasinaon basa Jawa kedah dipunwulangaken nggih, Bu. Wonten ing jaman sapunika?
Do you think that the Javanese language must be learned in this era?
- Mrs. Sekar : Nggih Mbak, miturut kula perlu sanget, kedah sanget. basa Jawa punika kedah dipunwulangaken, ing pawiyatan nggih miliginipun nggih
Absolutely yes.
- Mrs. Arba'a : Menawi miturut pamanggih panjenengan, tiyang Jawi jaman rumiyin kalian jaman sapunika, basa Jawanipun langkung prayogi ingkang pundhi nggih, Ibu Sekar?
Who do you think is better at speaking Javanese, people in the past or now?
- Mrs. Sekar : Miturut pamanggih kula saking cariyosipun simbah, cariyosipun bapak ngoten nggih, kala rumiyin tiyang Jawa punika sampun saged wicanten ngginakaken basa Jawa punika boten sah dipunwulangaken wonten ing sekolah. Dados miturut pamanggih kula langkung sae jaman rumiyin.
I think that people in the past, as my grandparents told me, were much better than they are today. This is so because they spoke the Javanese language well, though they didn't attend school.
- Mrs. Arba'a : Menawi kados mekaten berati jaman rumiyin punika sejatosipun boten wonten sekolah, Ananging saged ngginakaken basa Jawa. Ananging punika wonten sekolah ingkang tujuan utama mbok menawi nyinaoni basa Jawa punika supados saged Ananging kok panganggenipun basa Jawa miturut panjenengan kala wau nggih langkung prayogi ingkang kala rumiyin punika napa sekolah punika kirang efektif napa kados pundi nggih, Ibu Sekar?
In the past, people didn't need to go to school to learn Javanese, while today, students are learning Javanese at schools, but they still cannot understand and use the Javanese language well. Is it because of the ineffectiveness of the teaching and learning process?
- Mrs. Sekar : Miturut kula ing jaman punika saged langkung efektif, Mbak! Kenging punapa kok jaman rumiyin boten sah sekolah sampun saged basa Jawi amargi ing jaman rumiyin punika basa Jawa dipunginakaken ing saben dintenipun. Taksih kathah ingkang punapa nggih ngginakaken basa Jawa. Basa punika kan pembiasaan nggih, Mbak! Saking kebiasaan-kebiasaan kados mekaten ingkang ndadosaken tiyang Jawa punika nggadahi identitas piyambakipun ngoten saking basanipun. Nah miturut pamanggih kula ngoten nggih pasinaon basa ing jaman sapunika memang kedah utawi saged langkung efektif amargi kenging punapa? Nah kados dipunmangertosi ing jaman punika kathah kala wau, Mbak. Ingkang dereng utawi boten fasih ngginakaken basa Jawa mekaten.
Not that way, Mrs. I think the teaching and learning process at school has been long and influential, but why didn't the people go to school? They spoke Javanese well, though they did not go to school because it was used daily. Indeed, using language is a matter of habit. And from that habit of speaking the Javanese language, people have their own identity. Therefore, in my opinion, learning the Javanese language is still needed because many people don't understand and fluently speak Javanese.
- Mrs. Arba'a : Dadosipun ingkang sapunika mbok menawi klentu nyuwun tulung dipunbiyantu leresaken. Dadhosipun ingkang sapunika kedah wonten sekolah amargi panganggenipun basa wonten masarakat punika sampun benten kalian jaman rumiyin?

So, for now, please correct me if I'm wrong, but the Javanese language must be taught at school because it nowadays is not better than it was in the past.

Mrs. Sekar : Inggih, sampun kathah ingkang luntur.

Yes, that's right. The Javanese language slowly fades away.

Mrs. Arba'a : Ooh kathah ingkang luntur. Punika sejatosipun ancasipun pasinaon basa Jawa punika menapa tho, Ibu Warih?

So, what is the objective of Javanese language learning at school, Mrs.?

Mrs. Sekar : Ancasipun inggih punika kangge nglesantunaken, Mbak! Mliginipun nglesantunaken basa senajan tha kalian nglesantunaken budaya amargi sagedipun mangertosi bilih basa punika boten saged **dipuntinggalaken** utawi mboten saged dipuntilar **ngoten** nggih amargi basa punika dados salah satunggalipun **paling penting ngoten** wonten ing **identitas** bangsa utawi identitas suku Jawa **ngoten** nggih. Dados ancasipun kaping setunggal badhe nglesantunaken supados siswa punika utawi tiyang punika boten kecalan **identitas**ipun. Inggih **paling penting** mekaten.

The main objective of Javanese language learning is of course to preserve both Javanese language and culture from extinction. This is important since language is an identity of a nation or an ethnic therefore Javanese language is also the essential identity of Javanese people. All in all, the primary goal of teaching Javanese language is to preserve it in order that Javanese people will not lose their identity.

Mrs. Arba'a : **Niki** wonten ingkang ngremenaken punika, wonten ingkang narik kawigatosan kula punika. Nah punika wonten tembung 'Tiyang Jawa,' miturut panjenengan 'tiyang Jawa' punika ingkang kados pundi? Kala wau **kagem** nglesantunaken basa Jawi, tiyang Jawi kedah nglesantunaken basa Jawi lah **teng** Jogjakarta punika kathah siswa ingkang saking, boten asli Jawa, Ananging mbok menawi ingkang saged basa Jawa, punika tamtu kemawon wonten ingkang kados punika. Lha punika **napa** saged dipunwastani 'tiyang Jawa?' Lajeng siswa ingkang boten saking Jawa punika sinau basa Jawa punika ancasipun punapa sami kalian ancasipun sinau basa Jawa tiyang asli Jawa?

By the way, I'm curious of one thing: Mrs. There is a term 'Javanese people.' How do you define that term? You said that Javanese people must take action to preserve their language. Indeed, many non-Javanese students in Jogjakarta understand and can speak Javanese well, don't they? Can they be categorized as 'Javanese people?' Then, do they have the same goal when learning the Javanese language as their counterpart – the original Javanese students – do?

Mrs. Sekar : Miturut kula ingkang saged dipunwastani 'tiyang Jawa' punika inggih punika saged setunggal dipuntingali saking padinanipun. Kados tha ngginakaken basa budaya kados mekaten. Ananging ingkang sejatosipun menawi miturut kula 'tiyang Jawi' utawi 'tiyang Jawa' punika nggih tiyang ingkang aseli wonten trah turunipun saking leluhur. Punika ingkang dipunwastani 'tiyang Jawa' ingkang leres miturut kula. Ananging amargi kathahipun tiyang sami rawuh mlebet ing Jawa lajeng nyinaoni nha punika kan tiyang ingkang dugi utawi mlebet ing Jawa punika kedah nyinaoni basa, Mbak! Nyinaoni basanipun ingkang dipunginakaken ing daerah kasebat. Sanajan tha boten saged dipunwastani 'tiyang **Jawi**' miturut trah-trahipun. Ananging ing Daerah Istimewa Yogyakarta punika dereng wonten aturan **tertulisipun ngoten** nggih. **Maksudipun** kula **nggih** punika sinten kemawon ingkang mlebet ing Jogjakarta punika mboten kedah

dados tiyang asli Jogja, **maksudipun** inggih punika turunan trah kala wau. Ananging kedhah saged nyinaoni utawi ngginakaken basanipun, **ngoten**. Kadhos siswa-siswa kula ingkang saking boten Jogja **ngoten nggih** boten Jawi punika **nggih** kedah nyinaoni. Kedah nyinaoni basa punika, mekaten. Dados saged kula ambali nggih menawi 'tiyang Jawa' ingkang asli **nggih** punika tiyang ingkang saking gesangipun utawi wonten trah-trahanipun trah **darahipun** trah turunipun saking tiyang Jawa asli ing jaman rumiyin, mekaten. Sanajan tha wonten tiyang ingkang nyinaoni basanipun utawi nyinaoni basa Jawa saged **fasih** sami kaliaan 'tiyang Jawa' ingkang turunan punika saged **dipunarani** 'tiyang Jawa' amargi gesangipun boten saking trah turunipun.

I think Javanese people can be defined as those who speak Javanese daily. But the real Javanese people are those whose ancestors are Javanese. People are coming to Java, and of course, they either learn or speak the language, so finally, they can also be defined as Javanese people. However, they don't have Javanese ancestors. The above definition in Jogjakarta is not officially related; it's just my definition. To emphasize more, not all comers must become Jogjakartan people but must be able to both learn and speak Javanese. This is what applies to my students. To conclude, the real Javanese people have lived in Java and had Javanese ancestors. But, those whose ancestors are not Javanese but who learn and speak Javanese well are also Javanese people.

Mrs. Arba'a : Dadosipun sanajan tha punika sanes tiyang saking Jawi sanes asli Jawi, punika kedah sinau basa Jawi supados saged **komunikasi ngoten** nggih?
Well, I can say that non-Javanese people must learn Javanese to communicate with others. Is it true?

Mrs. Sekar : **Nggih** leres, amargi menawi boten **paham** boten mangertos basanipun nha mangke menawi badhe wicantenan kaliaan tiyang sanes mangke saged punapa nggih menawi boten **mudheng** punika saged benten **makna** utawi benten **persepsi ngoten dadose memang** kedah sinau mekaten.
Yes, that's correct. If non-Javanese people cannot understand the Javanese language, they will have difficulty interpreting what they say, which can lead to misunderstanding.

Mrs. Arba'a : Sejatosipun masarakat Jogja punika basa ingkang asring dipunginakaken punika taksih basa Jawa punapa basa Indonesia punapa basa sanes nggih, Ibu Warih?
What do Jogjakartan people speak in their daily life, Javanese or Indonesian?

Mrs. Sekar : Menawi dipuntingali sanajan tha kathah ingkang dugi mlebet ing Jogja taksih kathah tiyang ingkang ngginakaken basa Jawa, Mbak! Mliginipun Krama punika taksih kathah ingkang sepuh. Inggih sampun sepuh-sepuh punika taksih ngginakaken basa Jawa **ragam** utawi **tingkat** Krama, mekaten. Ananging menawi lare-lare mekaten **nggih** sampun campur-campur.
Though there are many newcomers to Jogjakarta, the Javanese language, more specifically Javanese Krama, is still spoken mainly by older adults. However, the kids are mixing their language.

Mrs. Arba'a : Campur punika antawisipun basa Jawa kaliaan basa sanes utawi campur **level ragamipun** basa Jawa, Ibu Sekar?
Is it a mixture of the Javanese language and other languages, or do they mix the degrees of the Javanese language?

Mrs. Sekar : **Nggih sok** kadhang kala campur **levelipun** amargi bingung ngginakaken **level pundi** Ananging taksih ngginakaken Jawa nggih, **sok-sok** utawi kadhang kala **nggih** campur kaliaan basa sanes

Sometimes, they mix the degrees since they cannot master how to use the degree properly, and some other times, they mix with different languages.

Mrs. Arba'a : Adatipun punika dipuncampur kalia basa punapa?
What other languages do they mix with the Javanese language?

Mrs. Sekar : **Kathah-kathahipun** punika basa Indonesia kalia Basa Inggris, Mbak!
Mostly, they mix the Javanese language with both English and Indonesian language.

Mrs. Arba'a : Ooh basa Inggris malah?
English?

Mrs. Sekar : Nggih Mbak. Kathah punika.
Yes, they are.

Mrs. Arba'a : Campuripun basa punika sejatosipun kinten-kinten miturut pamanggih panjenengan amargi punapa nggih, Ibu Sekar?
What do you think is the reason they do code-mixing?

Mrs. Sekar : Nha miturut kula campur-campur punika menawi campur basa Indonesia **ngoten nggih** amargi punika badhe ngormati tiyang sanes Ananging boten mudheng **tingkatan** Kramanipun lajeng dipuncampur kalia basa Indonesia. Lajeng menawi ngginakaken Ngoko lare-lare punika sampun mangertos. Menawi **ngangge** Ngoko punika wicanten kalia guru **ngoten nggih** boten sopan Ananging kok **yoo** dereng **mudheng** utawi dereng mangertos basa Kramanipun lajeng dipuncampur kalia **Bahasa** Indonesia. Menawi campur kalia basa Inggris punika nggih kangge basa-basa **napa nggih** kados basa 'gaul' **ben** kados tiyang-tiyang manca **ngoten**.
I think, first, when they mix with the Indonesian language, they want to respect other people but don't know the Krama vocabulary to use, and then they switch to the Indonesian language. It's no problem when they speak in Ngoko. However, it is improper to speak Ngoko with teachers when they don't know the Krama vocabulary. To solve that, they mix Indonesian with Javanese. Like the Westerners, they mix English with Javanese to look cool.

Mrs. Arba'a : Dadosipun punika saged **dipunsimpulaken** bilih basa Jawa punika kedah dipunsinau wonten sekolah amargi punika **penting** sanget nggih, Ibu? Lajeng **upayanipun** nyengkuyung basa Jawa punika boten namung saking sekolah Ananging ugi pikantuk **support** saking pamarintah Kota Jogja? Panganggenipun basa punika **paling** kathah taksih basa Jawa. Basa Jawa taksih dados **primadona ngoten** wonten Jogjakarta nggih? Sanajan mbok menawi wonten ingkang basanipun **levelipun** langkung kathah wonten ing Ngoko ngoten nggih?
To conclude, the Javanese language must be learned at schools because it is crucial in preserving the language. The effort to preserve the Javanese language is carried out at schools, and the government supports it. The Javanese language is still primadonna in Jogjakarta, though Ngoko is mainly used.

Mrs. Sekar : Nggih leres!
Yes, that's correct.

Mrs. Arba'a : Punika kegiatan dinten punika kula nyuwun pirs bab punika sampun jangkep punika Ibu Sekar. Ananging mbok menawi panjenengan gadhah **tanggapan**

sanesipun gadhah **informasi** sanesipun kula nyuwun tulung punika taksih kula rekam.

Well, I think that's all about this interview. If you still have something else to tell, I'm still recording.

Mrs. Sekar : Nggih Mbak, miturut kula nggih basa punika **penting** sanget wigatos sanget **dhateng** tiyang, amargi basa punika boten saged **dipunpisahaken** saking **identitas** suku utawi identitas bangsa punika. Menawi basa Jawi mliginipun basa Jawa punika ical utawi boten wonten ingkang ngginakaken mangke tiyang Jawa punika saged kecalan **identitas** punika, Mbak! Dados basa punika nedahaken **identitas lokal** ingkang saged **mbedakaken** kalian bangsanipun **berati** saged kula **simpulaken** menawi basa Jawa punika kedah dipunparingaken utawi dipunandaraken dipunsinaoni ing pawiyatan.

Yes, I want to add more. I think the Javanese language must not be ignored because language is the identity of a nation or people. Whenever the Javanese language is extinct, or no more people are speaking it, they lose their identity. Therefore, I can say that the Javanese language must truly be taught at school.

Mrs. Arba'a : Maturnuwun sanget Ibu Sekar punika amargi sampun kersa kula **wawancara** punika kagem disertasi kula. Nyuwun pangapunten mbok kula wonten klenta-klentunipun anggenipun kula matur kalian panjenengan. Insha Allah punika **manfaat**.

Well, thanks a lot, Mrs. Sekar, for joining my interview as data for my dissertation. I beg your pardon for all my mistakes, and all of this is very valuable.

Mrs. Sekar : Kula nggih maturnuwun, Mbak. Mugi-mugi punapa ingkang kula andaraken punika saged dados satunggaling **bahan** kangge **nyusun** **penelitian** panjenengan saha menawi wonten klentunipun nggih kula saged dipunleresaken **ngoten** kalih sinau nggih, mbak!

You are welcome. Hopefully, what I did can benefit your research, and you can forgive me for all my wrongdoings while I still keep learning.

Mrs. Arba'a : Insha Allah mboten wonten klentunipun. Maturnuwun punika sampun jangkep, kula **tutup** nggih Ibu Sekar. Wassalamualaikum wa rahmatullah wa barakatuh, sugeng siyang Ibu Sekar

Insha Allah, everything is fine. See you next time! Wassalamualaikum wa rahmatullah wa barakatuh, sugeng siyang Mrs. Sekar.

Findings

Findings	Wrong Words	Correct Words	Explanation
Wrong choices	ngangge (4)	ngginakaken	This should be elevated from “krama” (middle) to “krama inggil” (highest)
	seneng (3)	remen	
	dipunarani	dipunwastani	
	dadose	dadosipun	
	mbedakaken	mbentenaken	
	nyusun	ngronce	
	nyenengaken (2)	ngremenanken	
	dipunajaraken	dipunwulangaken	
	niki	menika	

Findings	Wrong Words	Correct Words	Explanation
	napa (8)	menapa	This should be elevated from “ngoko” (lowest) to “ <i>krama inggil</i> ” (highest)
	merga	amargi	
	karo	kaliyan	
	ora	boten	
	mudheng (2)	mangertos	
	mundhut	mendhet	It should be downgraded from “ <i>krama inggil</i> ” (highest) to “ <i>krama</i> ” (middle) because it refers to self. Self-referential words cannot use the highest words.
	kagem (2)	kangge	
	ngagem	ngginakaken	
	dhateng	tumrap	inaccurate dictions
	ketarik	kapincut	non-standard words
	ngoten (39)	kados makaten	
	mpun	sampun	
	sok-sok (2)	kadhang kala	
	ngeten (2)	mekaten	
	sik (2)	langkung rumiyin	
	naminipun	namanippun	
	nggadahi	gadhadh	
	teng	wonten	
	nggih (11)	inggih	
	sok	kadhang kala	
	yoo	inggih	
	ben	supados	
	sah	perlu	
	ra	boten	
Language switching/ Code-mixing	tujuan (2)	ancas	switch to Indonesian
	ndak	boten	
	papa (2)	menapa	
	bahasa (7)	basa	
	biasa	limrah	
	pembiasaan (2)	dipunkulinakaken	
	kebiasaan (2)	pakulinan	
	istilah (2)	tetembungan	
	murni	deles	
	terlalu	sanget	
	formal	baken	
	terus-terusan (2)	ngedhur	
	luar	njawi	
	kosa kata	tetembungan	
	lingkungan	laladan	
	begini	kados makaten	
	ayo	mangga	
	gini	kados makaten	
	tapi	ananging	
	strategi	cara	
	antusias	greget	

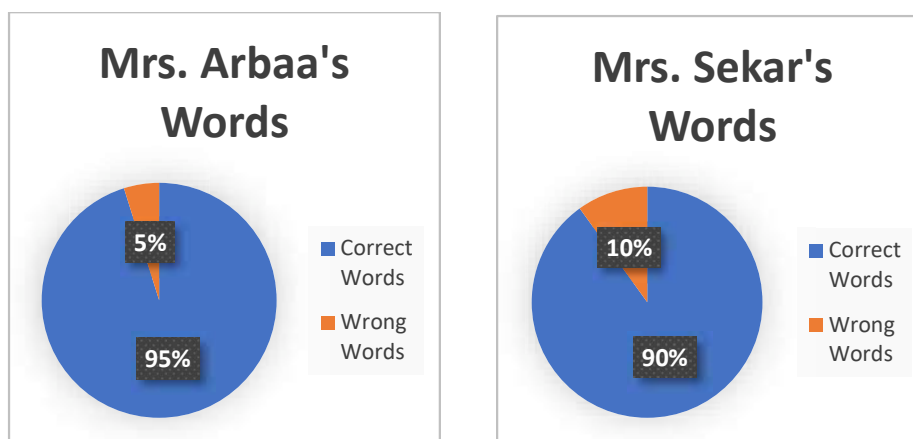
Findings	Wrong Words	Correct Words	Explanation
	penyanyi	panembang	
	bulan (2)	wulan	
	ngasah	nglatih	
	ketrampilan	kaprigelan	
	pemerintah	pamarentah	
	perwakilan	sesulih	
	efektif (3)	ampuh	
	identitas (5)	titikan	
	memang (2)	pancen	
	paling (3)	dhewe	
	penting (4)	wigatos	
	fasih (2)	gancar	
	komunikasi	pirembugan	
	paham	mangertos	
	makna	teges	
	persepsi	pamikiran	
	ragam	wujud	
	tingkat	undha usuk	
	level (2)	drajat	
	tingkatan	drajat	
	gaul	awor/carub	
	primadona	unggul	
	tanggapan	panemu	
	informasi	warta	
	lokal	wewengkon	
	berati	tegesipun	
	wawancara	wawanrembag	
	manfaat	paedah	
	bahan	srana	
	penelitian	panaliten	
	tutup	pungkasi	
	tanggapan	panemu	
	translate	kerta aji/jarwa	switch to English
	subtitle	seratan jarwa	
	support	pambiyantu	
	interview	wawanrembag	
	punapa-punapa	menapa	Indonesian wording
	kathah-kathahipun	ingkang kadhah menika	
	intine	poko	Mix Indonesian words and Javanese suffixes.
	nerangaken	njlentrehaken	
	mbiasakaken	ngulinakaken	
	tanggapanipun (2)	panemunipun	
	maksude	tegesipun	
	maknanipun (3)	tegesipun	
	maknane	tegese	
	artine	tegese	
	nyuksesaken	nggancaraken	

Findings	Wrong Words	Correct Words	Explanation
	dikumpulaken	dipunkempalaken	
	dipunbatesi	dipunwatesi	
	dipuntinggalaken	dipuntilar	
	identitasipun	titikanipun	
	tertulisipun	kaserat	
	maksudipun (2)	tegesipun	
	darahipun	gethipun	
	ragamipun	wujudipun	
	levelipun (2)	drajat	
	dipunsimpulaken	dipundudut	
	upayanipun	dayanipun	
	dipunpisahaken	pethat	
	simpulaken	dudut	
	ngubah	ngowahi	

Explanation

This is a transcript of a conversation between Mrs. Arba'a and Mrs. Sekar, a high school teacher from the Special Region of Yogyakarta, Indonesia. The conversation took place on September 16, 2021, using the Zoom application, and Mrs. Arba'a made an audio recording of it. Before recording, Mrs. Arba'a explained the purpose of the interview to Mrs. Sekar and stressed the importance of maintaining research integrity. After recording, the information obtained was analyzed.

1. Mrs. Arba'a and Mrs. Sekar employ a "krama alus" (highest level of communication). This mode of speech is deemed appropriate in light of their shared age and professional status. Using "krama alus" is considered an essential aspect of demonstrating respect and deference to others while maintaining formality in communication.
2. Out of a total of 2658 words, there were 220 word shifts.
3. The primary conversation did not cover the purpose and research integrity discussed in this recording.
4. Mrs. Arba'a made 42 shifts in a total of 867 words.
5. Mrs. Sekar made 178 shifts in a total of 1791 words.
6. The wrong word rates can be seen in the following diagram.



7. Language vulnerability can be classified into different levels based on the severity of shift found in conversations. These levels include safe (1%-20), prone to danger (21%-40%), endangered (41%-60%), critical (61%-80%), and highly critical (81%-100%).
8. The Javanese language vulnerability level for Mrs. Arba'a and Mrs. Sekar is safe.
9. Mrs. Sekar teaches Javanese in class because it is the school's official language and is mandatory for all students to learn. However, some students struggle with understanding certain vocabulary words in Javanese, especially those related to Krama. In such cases, Mrs. Sekar uses Indonesian to help bridge the gap and make it easier for these students to understand.
10. While some Javanese students do not fully understand their language, non-Javanese students struggle to understand Javanese. However, most students are familiar with the language but still struggle to understand Krama, the language's highest and most polite manner.
11. Mrs. Sekar uses Javanese Krama extensively in the classroom to help students get used to it, as studying is compulsory. However, she also uses Javanese Ngoko, a less formal language, to make it easier for students to understand.
12. All students must study the Javanese language as it is an official school subject. October is the month of language, with the third week dedicated to Javanese. The school also holds various language competitions, such as composing poems and speech contests, to encourage students to learn and appreciate the language.
13. The government of Jogjakarta supports the Javanese language and holds competitions using the language, such as speech contests, master of ceremonies, and singing. The government has also issued a decree stating that students of all levels must learn the Javanese language, which is accompanied by seminars and webinars. While school teachers handle the classroom teaching and learning process, representatives from the Palace also conduct supplementary programs.

14. Mrs. Sekar believes learning the Javanese language is crucial to preserving the language and the culture. Language is essential to a nation's identity, and the Javanese language is no exception. The main objective of teaching the Javanese language is to preserve it so that Javanese people do not lose their identity.
15. While the Javanese language is still spoken mainly by older adults, younger generations are mixing the language with English and Indonesian. Students often mix Indonesian with Javanese to communicate with their teachers respectfully. However, when they do not know the Krama vocabulary, it is improper to speak Ngoko with teachers.

Interview III

Informant : 2nd-grade high school student (±17)
Atmosphere : Formal
Location : Special Region of Yogyakarta, Indonesia
Date : Thursday, December 16, 2021
Time : 12:00 a.m. West Indonesia Time Zone
Duration : 00:17:00

Transcription and Transliteration of Interview:

Mrs. Arba'a : *Assalamualaikum wa rahmatullah wa barakatuh*, tepangaken punika Ibu Arba'a. Menawi pikantuk informasi, punika kalian mbak sinten, nggih?

Assalamualaikum wa rahmatullah wa barakatuh! I'm Arba'a. May I know what your name is?

Dwi : *Walaikum salam wa rahmatullah wa barakatuh*. Kula Dwi saking SMAN 3 Ngayogyakarta

Walaikum salam wa rahmatullah wa barakatuh. My name's Dwi from SMA N 3 Jogjakarta

Mrs. Arba'a : Saderengipun Ibu wiwiti, dinten punika Ibu badhe paring informasi langkung rumiyin bilih sapunika Ibu nglajengaken interview kalian Mbak minangka siswa wonten SMA punika. Punika wonten bab-bab ingkang Ibu kedah andharaken langkung rumiyin saderengipun wawancara punika dipunwiwiti. Ngginakaken Basa Inggris boten punapa-punapa nggih? Dados ...

First, I'd like to tell you that I will interview you as a Jogjakarta 3 State High School student. Before the interview, I will also tell you vital information, but is it okay to use English?

Dwi : Nggih!

No problem!

Mrs. Arba'a : Dados, purpose of the interview: this article aimed to obtain information about the Javanese language use by the Javanese language students and gain knowledge about Javanese language implementation in schools - Javanese language subject. Through this activity, research will investigate first, the attitude of academics toward the Javanese language subject second, the current condition of the Javanese language subject. The data collected will be used to support research entitled **Strengthening Identity through Local Language Learning in Indonesia (The Analysis of Javanese Language Curriculum in Senior High Schools in Indonesia)**. Research integrity: the participant has the right to decide whether Mbak wants to participate, decline, or withdraw from this offer. Dadosipun, Mbak saged nolak utawi menawi kala wingi sampun sarujuk, ananging badhe mbatalaken ugi boten punapa. Participants who agree to this offer are asked to sign the approval letter. Dadosipun mangke wonten kados **halaman persetujuan**, mangke Ibu nyuwun Mbak **tanda tangan** wonten **halaman** punika. The data collected will be used only for ongoing research purposes. The participants can choose not to answer a particular question if they

don't want to. Dadosipun mangke menawi wonten pitakenan ingkang Mbak boten pengin mangsuli, boten pengin njawab punika, boten punapa. Matur kemawon. Lajeng, the participant's identity, will be kept confidential by the researcher. Dadosipun mangke identitas Mbak ingkang bekta Ibu boten dipunsebar-sebar. Lajeng, only the researcher knows the confidentiality of research data. Dadosipun asil **recording** punika terus asil jawaban lan sapiturutipun identitasipun Mbak punika ingka bekto Ibu, kados mekaten. Punika, menawi dipunwiwiti sapunika saged nggih Mbak?

*So, the purpose of the interview: This article aimed to obtain information about the Javanese language used by the Javanese language students and gain knowledge about Javanese language implementation in school – Javanese language subjects. Through this activity, research will first investigate academics' attitudes toward the Javanese language subject and, second, the current condition of the Javanese language subject. The data collected will support the research entitled **Strengthening Identity through Local Language Learning in Indonesia (The Analysis of Javanese Language Curriculum in Senior High Schools in Indonesia)**. Research integrity: the participant has the right to decide whether Mbak wants to participate, decline, or withdraw from this offer. This means you may refuse. If you agreed to join this interview yesterday, but now you want to quit, that's okay.*

Participants who agree to this offer are asked to sign the approval letter. Here, I need your signature as the sign of your approval to join this interview. The data collected will be used only for ongoing research purposes. The participants can choose not to answer a question if they don't want to. Later, whenever you find questions you don't want to answer, that's okay. Just tell me about it. Next, the participant's identity will be kept confidential by the researcher. I will keep your identity and will not be given to unauthorized persons. Lastly, only the researcher knows the confidentiality of research data. The interview data will solely be used for my research, not for other concerns, such as your identity and many other things. Shall we start now, Mbak?

Dwi : Saged insha Allah!

Yes...

Mrs. Arba'a : Mbak, wonten sekolah punika wonten pasinaon Basa Jawa punapa boten nggih?

Mbak, is the Javanese language taught at this school?

Dwi : Wonten, Basa Jawa wonten **teng** sekolah.

Yes, it is.

Mrs. Arba'a : Seminggu wonten pinten jam?

How often is it taught in a week?

Dwi : Namung kalih jam.

Two sessions only.

Mrs. Arba'a : Ooh rong jam pasinaon. Ooh ngoten! Lha menawi Mbak punika remen mboten kalian pasinaon punika?

Ooh really? By the way, do you enjoy learning the Javanese language?

Dwi : Menawi kula piyambak remen Basa Jawi, nyinaoni Basa Jawi nggih remen.

Yes, of course, I like it very much.

- Mrs. Arba'a : Alesanipun punapa?
Why do you like learning the Javanese language?
- Dwi : Amargi nggih, **istilahe** kula **nyaman ngoten ngagem** Basa Jawi. Basa Jawi nggih basa ibu nggih **kagem** kula, dados wiwit alit kula sampun **ngagem** Basa Jawi.
First, I feel okay with it; second, it's my mother tongue.
- Mrs. Arba'a : ooh ngoten? Nah basa ingkang dipunginakaken wonten kelas, Basa ingkang utama wonten kelas punika napa, Mbak?
That's awesome! And what language do you speak mainly in the classroom?
- Dwi : Menawi **utama** punika nggih tetep **Bahasa** Indonesia, gumantung **pelajarane** mawon. Dados menawi Basa Jawi nggih mangke **ngagem** Basa Jawi, menawi **pelajaran** Basa Inggris **ngagem** Basa Inggris **ngoten**. Kajawi punika nggih tetep **ngagem Bahasa** Indonesia.
Indonesian is, of course, the primary language at school, but when it is Javanese language class, indeed Javanese is mainly spoken, and when it's English class, everybody speaks in English.
- Mrs. Arba'a : Berati langkung kathah ngginakaken Basa Indonesia wonten kelas nggih?
So, students mostly still speak Indonesian, right?
- Dwi : Nggih, leres!
Yes, you're right.
- Mrs. Arba'a : Menawi Mbak kan remen Basa Jawa...
You said that you liked using the Javanese language, didn't you?
- Dwi : Nggih.
I did.
- Mrs. Arba'a : Ngginakaken ugi boten, Basa Jawa, wonten padinan ngoten?
Do you also speak Javanese in your daily life?
- Dwi : Nggih! Padinan kula **ngagem** Basa Jawi. Kalih tiyang ingkang langkung sepuh **ngagem** Basa Jawi, kalih kanca-kanca **niku** kadhang **Bahasa** Indonesia kadhang Basa Jawa, Ngoko **ngoten**.
I predominantly speak Javanese daily, especially when conversing with older adults. However, when chatting with friends, I sometimes switch to Indonesian or Javanese.
- Mrs. Arba'a : Langkung **nyaman** ngginakaken Basa pundi? **Paling** penak?
Which language do you feel much better speaking?
- Dwi : Nggih **nek** kula piyambak **niku** kalih kanca-kanca sajatosipun nggih **ngagem** Ngoko **daripada Bahasa** Indonesia, **nek** kula.
When I talk to my friends, actually I prefer using Javanese Ngoko
- Mrs. Arba'a : Nggih, nggih, nggih! Langkung remen ngginakaken Ngoko, amargi punapa?
Why is it so?

- Dwi : **Ngraoske** los **ngoten**.
Because I feel much more free to express my feeling
- Mrs. Arba'a : Menawi Mbak kan ngginakaken Basa Jawa? Wonten Basa Jawa kan wonten aturanipun nggih? Mbak punika saged mbentenaken boten? **Variasinipun**, Undha-Usukipun, aturanipun panganggening Basa Jawa?
As you speak Javanese and you know that it has its degrees, can you differ and use them correctly?
- Dwi : Sangertosipun kula **niku** Basa Jawi wonten sekawan **variasi** wonten Ngoko Alus, wonten Ngoko Lugu, Krama Lugu kalian Krama Alus, **ngoten niku**.
So far as I know, the Javanese language has 4 degrees, namely Ngoko Alus, Ngoko Lugu, Krama Lugu, and Krama Alus
- Mrs. Arba'a : Nggih, menawi teorinipun berati Mbak paham sanget nggih?
I believe you already understand them theoretically very well, don't you?
- Dwi : Nggih insha Allah.
Yes, I do! Insha Allah.
- Mrs. Arba'a : Ananging anggenipun praktik, Mbak nate bingung napa boten? Niki kedah Ngoko, napa kedah Krama, napa kedah napa ngoten?
Do you get confused when using them?
- Dwi : Menawi kula piyambak punika kan namung kalih tiyang ingkang sepuh, kalih **sing** sepantaran napa adik kula dados boten bingung kula. Alhamdulillah boten bingung.
Since I live with my parents and younger sisters, I can still cope with the degrees.
- Mrs. Arba'a : Menawi ngginakaken Basa Jawa **sesuai** kalian aturanipun punika Mbak **merasa tertantang** boten? Utawi menawi Mbak saged ngginakaken Basa Jawa kanthi sae punika rumaos bombong napa nggih sami mawon?
Do you feel challenged when you can master all the degrees, or is nothing special for you?
- Dwi : Kula jujur nggih, **ngraos tertantang** menawi wonten **sing** dereng kula mangertos Basa **Jawine** napa kula nggih pingin ngertos, ingkang leres punapa. Lan kula bombong **jelas** amargi kula **ngraoske** namung sekedhik ingkang saged, dados kula **ngraoske**.
I feel challenged when I find some words I don't know and want to know. And I also feel pride when I can use the degrees properly, as it seems that only a few people can understand and use the degrees very well.
- Mrs. Arba'a : Bombong ngoten nggih, **berati** kathah ingkang boten saged ngginakaken kanthi pener?
You feel satisfied when you can use the degrees well. So, only a few can master them well?
- Dwi : Nggih! **Nek** kanthi pener kanthi leres **niku** sangertosipun kula punika namung sekedhik!
Yes, not all people and understand and use them well

Mrs. Arba'a : Ingkang sekedhik punika masyarakat **secara** umum napa adatipun kancanipun Mbak, **mungkin remaja** utawi meh kabeh wong Jawa?

Are they people in general, teenagers or your friends?

Dwi : Menawi **niki** wau ingkang kula aturaken **niku dalam konteks** kanca-kanca kula. **Remaja niku** nggih **ketingale** sami **kok¹**, **maksude** kathah ingkang sampun ngertos teorinipun **cuma** praktikipun **ketingale** dereng kathah ingkang pener **ngoten**.

Of course, they are my friends and teenagers in general.

Mrs. Arba'a : Ooh ngoten nggih nggih nggih. Nah Mbak berarti menawi ngginakaken Basa Jawa punika **nyaman** nggih, kala wau sampun nggih, **nyaman**? Lajeng menawi kala wau kan Mbak, kadhang-kala Mbak punika kepengin ngertos menawi wonten ingkang boten ngertos, bab-bab tartamtu, pengin ngerti sing bener kuwi sing kepiye, kan ngoten? Nah adatipun nyuwun pirsane sinten? Napa benke wae? golek internet?

You said that you enjoyed speaking the Javanese language, but when you find difficult words, whom do you ask for help?

Dwi : Kula **biasanipun** nyuwun pirsane kalian Ibu lan Bapak. **Nek** boten nggih saking internet.

Mainly I consult my parents or search for the answer on the internet.

Mrs. Arba'a : Ooh, saking internet! Menawi kalian ibu guru?

Internet, are you sure? Do you also ask your teacher?

Dwi : **Biasanipun** menawi nyuwun pirsane kalih bu guru nggih **pas pelajaran** Basa Jawi mawon.

Only when I'm in a Javanese class.

Mrs. Arba'a : Ananging **komunikasi** kalian ibu gurune? asring **komunikasi** kalih ibu guru?

Do you communicate with your teachers occasionally?

Dwi : Nggih!

Yes!

Mrs. Arba'a : Nah menawi **komunikasi** kalian ibu guru, guru Basa Jawi, basa ingkang Mbak ginakaken punapa nggih?

So, what language do you speak with your teachers?

Dwi : Kalian ibu guru Basa Jawa nggih ingkang kula ginakaken Basa Jawi, menawi guru sanesipun kula **seringipun ngagem** Basa Indonesia, **tapi** menawi wonten chat, menawi wonten, telpon **ngoten niku** kula **ngagem** Basa Jawi.

When I talk to the Javeanese teacher, I use Javanese while I speak Indonesian for other teachers. I also talk Javanese when communicating with them by phone or chat.

Mrs. Arba'a : Ooh Basa Jawi! **Variasinipun** Basa Jawi?

What Javanese degree do you use when communicating with them?

- Dwi : Alhamdulillah **ngagem** Krama.
I'm using Javanese Krama.
- Mrs. Arba'a : Ooh Krama! Kalian Bu ***, kalian Bu *** punika ngginakaken Krama?
Unbelievable? Do you also use Javanese Krama when you talk to Bu Warih and Bu Ginanthi?
- Dwi : Nggih!
Yes, absolutely!
- Mrs. Arba'a : Menawi **diskusi** kalian kanca-kanca, ngobrol kalian kanca-kanca kala wau ngginakaken Ngoko nggih?
When you chat or discuss with your friends, do you use Javanese Ngoko?
- Dwi : Nggih!
Yes, I do
- Mrs. Arba'a : Mbak, wonten kelas, wonten padinan punika wonten basa sanes ingkang dipunginakaken?
Mbak, are there any other languages used in the classroom and in your daily life?
- Dwi : Namung kalih **niku** wau, Basa Jawi kalih Basa Indonesia!
Only Indonesian and Javanese languages.
- Mrs. Arba'a : Menawi wonten "jawi kala wau sampun dipunjlentrehaken kala wau nggih? Ning, **paling** ... **proporsi** panganggenipun basa wonten ing padinan punika **paling** kathah basa napa?
What language is mainly used or spoken in your place of living?
- Dwi : Kula **paling** kathah nggih malah Basa Jawi.
I think Javanese is mainly spoken.
- Mrs. Arba'a : Ooh tetep ya Basa Jawa? Nggih sampun! Mbak, Ibu badhe nyuwun pirsaa, wonten ing pasinaon Basa Jawa punika menawi Mbak kala wau matur bilih Mbak remen nggih? Ananging, kanca-kanca wonten kelas Basa Jawa ketingalipun kadhos pundi? Punapa sami remen kalian Basa Jawa?
You said that you enjoyed learning the Javanese language, what about your friends? Do they have the same feeling as you?
- Dwi : Mayoritas menawi kula jujur, kanca-kanca sami boten **nyaman** sami boten remen!
Honestly, they don't enjoy learning it as I do.
- Mrs. Arba'a : Lha Mbak saged matur kados makaten amargi punapa, mbok menawi **gestur** napa nate crita?
How do you know?

- Dwi : Amargi kathah kanca-kanca ingkang **istilahe** dereng **paham** **penggunaan** Basa Jawi **ngoten niku**, lajeng **materi-materi** wonten Basa Jawi **niku** boten **tertarik**.
They don't understand how to use or speak Javanese well and are also uninterested in the learning materials.
- Mrs. Arba'a : Menawi wonten kelas punika adatipun pasinaon Basa Jawa dipunandaraken kanthi praktik napa **centere** wonten guru kemawon?
Usually, the Javanese language is taught by practice, or is it centered on the teacher?
- Dwi : Menawi **center** wonten guru. Boten. Amargi wonten praktik wicara, dados nggih guru **berusaha supaya muridnya** nyobi **ngoten** ingkang dereng saged. **Ngoten niku**.
Actually, the learning process isn't teacher-centered. In comparison, the teacher encourages students to actively speak in Javanese, especially those who don't understand well.
- Mrs. Arba'a : Menawi Mbak, miturut pemanggihipun Mbak pasinaon Basa Jawa niku **penting** boten tho disinaoni?
By the way, do you think that learning the Javanese language is important?
- Dwi : Nggih menawi kula nggih **penting** amargi kula tiyang Jawi. Menawi boten ngertos Basa Jawi **kok**² priipun **ngoten**.
For me, it is essential because I'm Javanese, and it seems improper if I cannot understand and use Javanese well
- Mrs. Arba'a : Lajeng menawi pasinaon Basa Jawi sapunika niku sampun **sesuai dengan kebutuhan** napa boten?
And do you think that the Javanese learning process has fitted students' needs?
- Dwi : **Menurut** kula sampun! Amargi saged **diginakaken**.
I think it is already sufficient for us all.
- Mrs. Arba'a : Ooh ngono, dadi ora mung teori thok ya? Tapi sing isa dipraktike ngono ya.
Ooh, that way? It is not only about theory, but it also involves practice.
- Dwi : Nggih
Yes, that is correct.
- Mrs. Arba'a : Woten **saran** napa wonten pamanggih kagem pembelajaran Basa Jawa?
Do you have anything to say about the Javanese language teaching and learning process?
- Dwi : Menawi pasinaonan Basa Jawi punika miturut kula kedah tetep **ngagem Bahasa** Indonesia amargi **Bahasa** Indonesia kan basa ingkang utama **teng** mriki dados supados ingkang dereng **fasih**, ingkang dereng **paham**, kanca-kanca punika ingkang dereng ngertos Basa Jawi punika saged **paham ngoten** leh **napa** ingkang **dimaksudke** kalian ibu guru **ngoten niku** dados kedah wonten **transletere selain ngagem** Basa Jawi nggih kedah tetep **ngagem** Basa Indonesia **ngoten**.
I think Indonesia must still be used even if it is Javanese language learning because first, it is the primary language, and second, it can bridge students who don't understand Javanese to understand it better.

- Mrs. Arba'a : Ibu dadi **penasaran** kancanipun Mbak punika tiyang Jawi sedaya napa wonten ingkang non-Jawa?
By the way, I'm curious about your friends. Are they all Javanese?
- Dwi : Mayoritas Jawi, **tapi** nggih ingkang luar Jawa nggih wonten.
Most of my friends are Javanese, but there are a few non-Javanese.
- Mrs. Arba'a : Ingkang **kesusahan** Basa Jawa, kala wau kan wonten ingkang boten mangertos Basa Jawanipun punika adatipun kanca-kanca non-Jawa utawi kanca-kanca Jawa ugi duwe masalah bab punika?
Do your Javanese friends have difficulty understanding and using the Javanese language well, or are your non-Javanese ones who have that difficulty?
- Dwi : Luar Jawa **niku jelas**, **tapi** ingkang Jawi nggih kathah.
My non-Javanese, of course, are, but many Javanese friends also don't understand Javanese well.
- Mrs. Arba'a : Ooh ngoten! **Berati** pasinaon ingkang Mbak pengini, ingkang Mbak remenaken punika pasinaon ingkang taksih **mix** kalian Basa Indonesia ngoten nggih?
So, do you still need to learn Indonesian in Javanese language because of this condition?
- Dwi : Nggih leres, supados **sedanten paham**.
Yes, so that all students can understand better.
- Mrs. Arba'a : Nggih Ibu nyuwun pirsia bab punika kemawon? Ananging, menawi mangke Ibu taksih wonten pitakenan mbok bilih Mbak saged mbiyantu Ibu nggih?
Well, I think that's all about this interview, but whenever I still need to ask you more, is it okay?
- Dwi : Nggih!
No problem!
- Mrs. Arba'a : Punika maturnuwun sanget Ibu. amargi Mbak mbiyantu Ibu bab **wawancara** punika. **Informasinipun** badhe Ibu ginakaken kangge disertasi Ibu lan data-datanipun mangke, Ibu mboten sebar-sebar. Makaten kemawon, Mbak. Maturnuwun sanget. Wassalamualaikum wa rahmatullah wa barakatuh.
I want to say thank you for helping me much. I will use all this valuable data to support my dissertation; it is secret only for me to see! Wassalamualaikum wa rahmatullah wa barakatuh.

Findings

Findings	Wrong Words	Correct Word	Explanation
Wrong choices	dimaksudke	dipunsuraosaken	This should be elevated from “ngoko” (lowest) to “krama inggil” (highest) because it refers to the elder.
	maksude	tegesipun	
	ngoten (14)	makaten	
	sing (2)	ingkang	
	supaya	supados	

Findings	Wrong Words	Correct Word	Explanation
	utama	utami	This should be elevated from “ <i>krama</i> ” (middle) to “ <i>krama inggil</i> ” (highest) because it refers to the elder.
	tapi (3)	ananging	
	diginakaken	dipunginakaken	
	ketingale (2)	ketingalipun	
	jawine	jawanipun	
	napa	menapa	
	ngraoske (2)	ngraosaken	
	niki	menika	
	niku (14)	menika	
	teng (2)	wonten	
	kagem	kangge	It should be downgraded from “ <i>krama inggil</i> ” (highest) to “ <i>krama</i> ” (middle) because it refers to self. Self-referential words cannot use the highest words.
	ngagem (14)	ngginakaken	
	kok ¹	kemawon	non-standard word
	kok ²	kados	
	sedanten	sedaya	
	nek (4)	menawi	
Language switching	mix	campur	Switch to English.
	recording	direkam	
	bahasa (6)	basa	Switch to Indonesian.
	berati (2)	tegesipun	
	penting (2)	wigati	
	berusaha	ngupaya	
	center	panjer	
	cuma	namung	
	dalam	wonten	
	daripada	tinimbang	
	dengan	kaliyan	
	diskusi	pirembagan	
	fasih	gancar	
	gestur	solah bawa	
	halaman (2)	kaca	
	komunikasi (3)	matur	
	konteks	tegesipun	
	materi-materi	piwulang	
	menurut	miturut	
	merasa	rumaos	
	nyaman (5)	sekeca	
	paham (4)	mangertos	
	paling (4)	... - dhewe	
	pas	trep	
	pelajaran (2)	pasinaon	

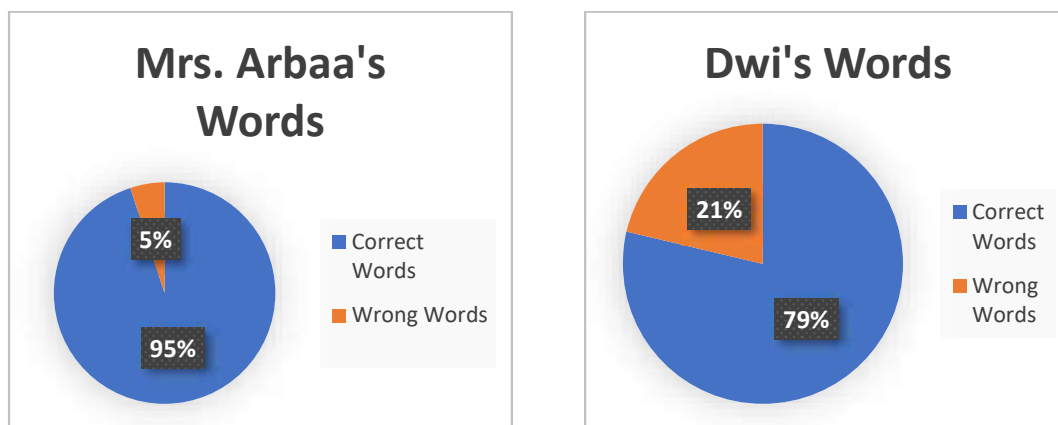
Findings	Wrong Words	Correct Word	Explanation
	jelas (2)	cetha	
	mungkin	mbok menawi	
	penasaran	pengin ngertos	
	pengambilan	mendhet	
	penggunaan	anggenipun ngginakaken	
	proporsi	peprincen	
	remaja (2)	tiyang enem	
	saran	pamrayogi	
	secara	kanthi	
	selain	kajawi	
	sesuai (2)	jumbuh	
	tanda-tangan	tapak asma	
	tertarik	remen	
	variasi	wujud	
	bahasa (6)	basa	
	berati (2)	tegese	
	biasanipun (2)	adatipun	Mix Indonesian words and Javanese suffixes.
	centere	panjeripun	
	informasinipun	katranganipun	
	istilahe (2)	fipun	
	pelajarane	pasinaonipun	
	seringipun	asringipun	
	transletere	kerta ajine/jarwane	
	variasinipun (2)	wujudipun	
	kebutuhan	kabetahan	Mix Indonesian prefixes and suffixes with Javanese words.
	kesusahan	kasusahanipun	
	muridnya	muridipun	
	terantang (2)	tartantang	

Explanation

This is a recording of a conversation between Mrs. Arba'a and Dwi, a high school student from the Special Region of Yogyakarta, Indonesia. The conversation occurred in the school lobby on December 16, 2021, and Mrs. Arba'a made the audio recording. Before recording, Mrs. Arba'a explained to Dwi the purpose of the interview and the importance of maintaining research integrity. Following the recording, the obtained information was analyzed.

1. Mrs. Arba'a uses the "ngoko alus - krama lugu - krama alus" (low middle - middle high - highest) when communicating with Dwi. This speech level is acceptable since Mrs. Arba'a is older than Dwi. The use of "krama alus" aims to show respect to the interlocutor, while the "middle" variety aims to maintain a flexible yet polite conversation.

2. Dwi uses “krama alus” (highest) when communicating with Mrs. Arba’a, which is the appropriate choice of speech level. However, there are some shift in the selection of words, including both word-level mistakes and switches to Indonesian.
3. There were 149-word shifts in a total of 1250 words.
4. This study did not examine the purpose and research integrity discussed in this recording because it was not the primary conversation.
5. Mrs. Arba’a made 37 shifts in a total of 738 words.
6. Dwi made 109 shifts in a total of 512 words.
7. The wrong word rates can be seen in the following diagram.



8. Language vulnerability can be classified into different levels based on the severity of shift found in conversations. These levels include safe (1%-20), prone to danger (21%-40%), endangered (41%-60%), critical (61%-80%), and highly critical (81%-100%).
9. Mrs. Arbaa's Javanese language vulnerability level is safe, while Dwi's level is prone to danger.
10. Dwi enjoyed studying the Javanese language subject, but many of her friends did not share the same sentiment.
11. The language used in class is generally Indonesian, except for English and Javanese subjects which are taught in its representative languages.
12. Although Dwi prefers Javanese as it is her mother tongue and she feels comfortable using it, she recommends using Indonesian as the medium of instruction for Javanese subjects. This is to help students who are not yet fluent in Javanese and have difficulty understanding it. Even Javanese students sometimes experience difficulties learning the language.
13. Dwi understands the theory of Javanese speech levels but struggles with its pronunciation.

Family Conversation Recording II

Actors : Father, Daughter, and Son.
Atmosphere : Casual
Location : Surakarta, Indonesia
Duration : 00:03:21

Transcription and Transliteration of Recording:

Father : Mbak, wingi olehe napa kursus nari, **ken** nari, nari napa?
'Daughter, what dance did you do yesterday?'

Daughter : Nari Pangkung.
'Pangkung dance.'

Father : Nari Pangkung?
Adik tumut mrika boten?
'Pangkung dance?'
'Son, did you go with your sister?'

Son : Hmmm
'Hmmm'

Father : Tumut ningali Mbak nari boten?
'Did you see your sister dance?'

Son : Boten.
'No,'

Father : Boten?
Eh jare mumet, awake benter. Mpun mantun?
Sampun? Waduh.
Wingi **teng gone** Bu *** **ken** napa, olehe sekolah?
'No?'
'You said that you got a headache. Have you recovered yet?'
'You have? Really?'
*'What did Bu *** ask you to do yesterday?'*

Daughter : Nulis!
'She asked to write'

Father : Nyerat napa?
'Then, what did you write?'

Son : Nyerat....
'Just writing!'

Father : Nyerat napa?
'What writing?'

Daughter : Nyerat pelajaran.
'School subject.'

Father : Pelajaran? Oooh.
'What was it?'
 Eh Dik, ditumbaske ringgit purun?
'Son, what if I buy you a puppet?'

Son : Purun.
'Yes, I like it.'

Father : Punapa?
'What do you want to have?'

Son : Ringgit Buto kalih Hanoman.
'Buto and hanoman.'

Father : Buto kalih Hanoman? Menawi Gunungan kersa?
'Are you sure? What about Gunungan?'

Son : Kersa.
'Of course, I like it too.'

Father : Adik mpun kagungan wayang punapa? ringgit punapa?
'So, what characters do you already have?'

Son : Sekawan.
'I have four characters'

Father : Lha nggih punapa? Namane?
'What are they?'

Son : Hanoman.
'Hanoman.'

Father : Hooh.
'Then....'

Son : Buta Terong.
'Buta Terong.'

Father : Nggih.
'Yes.'

Son : Gendir Penjalin.
'Gendir Penjalin.'

Father : Nggih.
'What else?'

Son : Arjuna.
'Arjuna.'

Father : Ooh nggih. Adik remen **nonton** ringgit nggih, mirsani ringgit?
'So, you like watching a puppet show, don't you?'

Son : Nggih.
'Of course, I do.'

Father : Ooh nggih? Nggih.
Menawi Mbak tumut nganu kursus ndhalang, les ndhalang?
'That's awesome.'
'What about you, daughter? Do you also join the puppeteer course?'

Daughter : Nggih.
'Yes'

Father : **Teng** pundi?
'Where do you join it?'

Daughter : Sanggar Wayang Gogon.
'Sanggar Wayang Gogon'

Father : Oh, Sanggar Wayang Gogon?
Mbak, paraga-paraga ringgit sing pirsu sinten mawon?
'Oh, Sanggar Wayang Gogon?'
'Daughter, what puppet characters do you already know?'

Daughter : Gendir Penjalin, Galiyuk, Buta Terong, Palapa Galba, Arjuna, Puntadewa, Werkudara, Nakula, Sadewa.
'Gendir Penjalin, Galiyuk, Buta Terong, Palapa Galba, Arjuna, Puntadewa, Werkudara, Nakula, Sadewa.'

Father : Oh, Panakawan nggih, Dik. Lajeng?
'What do you say, Son? Panakawan? Then?'

Daughter : Mbak nggih Panakawan.
'I also know Panakawan.'

Father : Eh wingi saking **gone** simbah remen napa boten?
'Did you like visiting grandma yesterday?'

Daughter : Remen.
'Yes'

Father : Koq remen, kek wonten napa **teng gone** simbah?
'What do you like doing there?'

Daughter : **Nggen** simbah, Mbak rewang-rewang mbantoni simbah.
'I like helping grandma.'

Father : Napa?
'What did you do there?'

Daughter : Masak.
'Cooking.'

Father : Masak?
'Really?'

Daughter : Kalih.....
'And.....'

Father : Kalih pit-pitan?
 Menawi Adik? **Teng gone** simbah remen napa?
'And did you go cycling?'
'What about you, Son? What do you like doing at grandma's house?'

Son : Remen **bertarung**.
'I like fighting.'

Father : **Bertarung? Bertarung** nggih.
 Hmmm anu benjing anggenipun badhe les ndhalang malih kapan?
'What? Are you sure?'
'When will you attend the puppeteer course again?'

Daughter : Mangke sonten.
'This afternoon.'

Father : ooh mangke sonten? Adik nggih mangke sonten?
'Really, is my son also coming?'

Father : ooh nggih, **teng** pundi?
'Where are you going?'

Daughter : Sanggar Wayang Gogon.
'Sanggar Wayang Gogon.'

Father : ooh Sanggar Wayang Gogon to? Nggih.
Nggih sampun nggih, Mbak.
Eh, Mbak kelas pinten?
'Really? That's awesome.'
'Ok, that's it, Daughter.'
'By the way, what grade are you, Daughter?'

Daughter : Tiga.
'I'm the third grader.'

Father : Adik?
'What about you, son?'

Son : Setunggal.
'I'm the first grader.'

Father : Setunggal? SD pundi?
'Really, where do you go to school?'

Son : Petoran.
'Petoran.'

Father : ooh SD Petoran, nggih.
Nggih sampun, matur nuwun.
'There you are in SD Petoran.'
'Well, thanks for everything.'

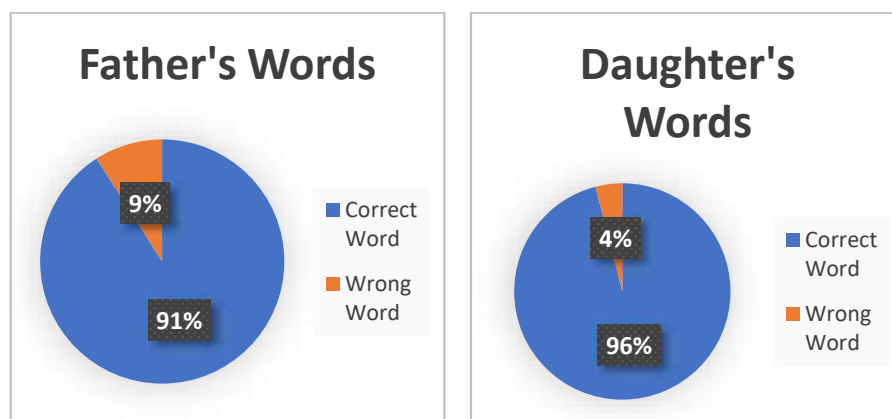
Findings

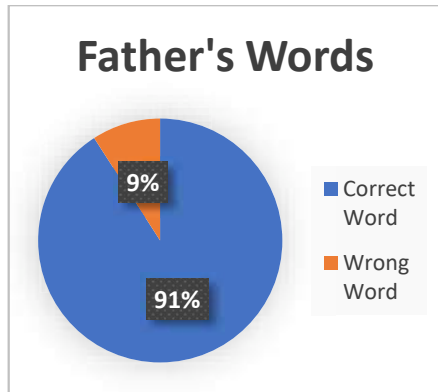
Findings	Wrong Words	Correct Words	Explanation
Wrong choices	ken (2)	didhawuhi	This should be elevated from “ngoko” (lowest) to “ <i>krama inggil</i> ” (highest) because it refers to the elder.
	gone (4)	daleme	
	nulis	nyerat	This should be elevated from “ngoko” (lowest) to “ <i>krama</i> ” (middle) because it refers to the speaker when speaking to elders.
	kersa (2)	purun	It should be downgraded from “ <i>krama inggil</i> ” (highest) to “ <i>krama</i> ” (middle) because it refers to the children’s activities.
	mpun (2)	sampun	Nonstandard word.
	nggen	wonten daleme	
	teng (5)	wonten	
Language switching	pelajaran (2)	piwulang	Switch to Indonesian.
	bertarung (3)	tarung	

Explanation

This recording was from a conversation between a father, his daughter, and his son in Solo, Central Java. The conversation took place in the family's living room in December 2021. The audio recording was taken by a family member (father). Before recording, it is conveyed to the recorder regarding the purpose and research integrity for taking the recording, and he is asked to take it in natural conditions. Based on the recording results, the following information was obtained.

1. The father uses the "*krama lugu*" (middle-high level) when communicating with his kids.
2. The children use "*krama alus*" (highest level) when communicating with their father.
3. The conversation was generally warm, and the correct language was used. There were only a few mistakes.
4. Father would correct the incorrect word when he realized it, such as "*nulis*" and "*nonton*".
5. There are 21-word shifts for a total of 249 words.
6. Father used 17 switch words for a total of 188 words.
7. The daughter used two wrong words for a total of 48 words.
8. The son used two wrong words for a total of 22 words.
9. The wrong word rates can be seen in the following diagram.





10. Language vulnerability can be classified into different levels based on the severity of shift found in conversations. These levels include safe (1%-20), prone to danger (21%-40%), endangered (41%-60%), critical (61%-80%), and highly critical (81%-100%).
11. The Father's, daughter's, and son's Javanese language vulnerability level is safe.

Appendix 6.5: The results of the teacher's interview

The results of the teacher's interview

Keyframes	Mrs. Salasa	Mr. Isnain
Use of language	Javanese and Sometimes mix Javanese with Indonesian since a few students do not understand some vocabulary words in Javanese, especially for Krama. So, it bridges the difficulty of using the Indonesian language.	Mondays and Fridays use Indonesian; Tuesdays and Wednesdays use English; On Thursdays, the Javanese language is mainly used for all.
Teaching strategies	<ul style="list-style-type: none"> • Always vary the teaching styles: not always speak Javanese Krama, but at certain times, also speak Ngoko. • Sometimes take advantage of certain songs to teach Javanese. Watch videos with the subtitles shown, so students can learn the meaning of words together. 	Various learning media are used in the learning process. Involved the students in a competition or student' project, compiling their works into an anthology. So, they enjoy learning the Javanese language.
Student responses	<ul style="list-style-type: none"> • Learning the Javanese language is fun for students, but it is not easy when they don't understand what some words mean. • Students seem enthusiastic to learn Javanese because I chose recent songs. 	The students enjoy the teaching.
Non-Javanese students	Non-Javanese students should also learn the Javanese language. If non-Javanese people cannot understand the Javanese language, they will have difficulty interpreting what they say, which can lead to misunderstanding	Non-Javanese students should also learn the Javanese language.
The curriculum		<ul style="list-style-type: none"> • The curriculum is already good overall, but it still needs development. Compared to the previous one, the K13 curriculum doesn't include ethics as its stand-alone chapter. Instead, it is only included as a sub-chapter. • K13 mainly contains materials focusing on culture, so literature and language are proposed to get a much more significant portion. • A language degree is just a sub-chapter, not a chapter alone, and it is only a theory.

Keyframes	Mrs. Salasa	Mr. Isnain
School support	First, the Javanese language is an official school subject here. Second, October is set as the month of language, where the first week is for Indonesian, the second week is for English, and the third week is for Javanese. Besides, this school also holds some language competitions, such as composing poems and speech contests.	To develop language learning and its practice, Thursday is a day for the Javanese language, meaning everything is delivered in Javanese, even if there is a flag-raising ceremony. Student performances where students can exhibit their talents using the Javanese language. Moreover, teachers are also supported to use the Javanese language frequently. Next, some language trainings are also held, and last but not least is the cooperation with Language Agency in developing the Javanese language.
The government support	They support by holding competitions using the Javanese language, such as speech contests, master of ceremonies, and singing. Besides, the government also issued a decree, namely Surat Keputusan Gubernur or Governor's Decree, stating that students must learn the Javanese language, and this is also accompanied by a seminar or webinar using the Javanese language.	The local government has issued a governor's regulation stating that the Javanese language must be taught at least two weekly sessions. Before the regulation was released, the Javanese language only had one session. Even in some schools, the Javanese language has only zero sessions, or it is only written administratively but has no activity.
Respons of Javanese language	<ul style="list-style-type: none"> • The Javanese language slowly fades away. • Learning the Javanese language in school is needed because many people don't understand and fluently speak Javanese. • The Javanese language must not be ignored because language is the identity of a nation or people. Whenever the Javanese language is extinct, or no more people are speaking it, they lose their identity. Therefore, I can say that the Javanese language must truly be taught at school. 	<ul style="list-style-type: none"> • The Javanese language is relevant in schools these days. • First, Java's literature and language contain very noble moral teachings. Therefore, many scholars from abroad come to Java to learn its literature. So it's contradictory that when people from abroad are willing to study Javanese, the language owners are reluctant to understand and use it.
The goal	The main objective of Javanese language learning is to preserve both Javanese language and culture from extinction. This is important since language is the identity of a nation or an ethnicity; therefore, the Javanese language is also the essential identity of the Javanese people. All in all, the primary goal of teaching the Javanese	

Keyframes	Mrs. Salasa	Mr. Isnain
	language is to preserve it so that Javanese people will not lose their identity.	

