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THE UNIVERSITY OF  
WESTERN AUSTRALIA

**CHILDREN'S LANGUAGE  
IN A BILINGUAL COMMUNITY IN EAST JAVA**

**Slamet Setiawan**

**This thesis is presented for the degree of  
Doctor of Philosophy of The University of Western Australia**

**School of Humanities  
Discipline of Linguistics**

**2013**



## **Statement of Originality**

I declare that this thesis is entirely my own work and the material in this thesis has not been submitted for any degree at this or another institution. To the best of my knowledge, this thesis contains no material previously published or written by another person without due reference being made in the text.

Slamet Setiawan



## **Dedication**

To the treasure of my heart: Dik Ik;  
to my precious wealth: Kinanthi, Galuh and Tio;  
to my spring of prayer: my mother;  
and in memory of my father, Pak Windrojo, and Pak Wimbanoe.



## Abstract

The Indonesian language has gradually penetrated communities which predominantly speak ethnic languages since its adoption to be the only official national language. This situation results in language contact, and thus bilingual communities emerge. Due to unbalanced institutional supports through language policy, the declining use of local languages has been underway across the nation.

This study focuses on children's language in a bilingual community in East Java, Indonesia. The children have been chosen as they are potential agents to determine the future of Javanese. The study has three goals: to determine Javanese children's language proficiency; to relate the children's social networks with language use; and to reveal the children's attitudes towards Javanese. Moreover, these three aspects have been investigated in three different locations: a big city, a small town and a village.

Both quantitative and qualitative approaches have been employed. The instruments used were tests, questionnaires, observation and interviews. Methods to elicit data from the sample group, (70 Javanese children aged between 9 – 11), were carefully designed with the children's interest in mind. Some of the instruments were produced using colourful comic-strip pictures to increase their appeal. Questionnaires in Javanese and Indonesian were provided as for attitude measurement. Questionnaires were also given to their parents to understand the linguistic situation across generations.

The findings of the study show that the children's reported overall proficiency in Indonesian is very high (3.9 from four-level scales), whereas their Javanese proficiency was at 3.1 which are consistent with the result of the test. The children's decreasing ability in Javanese is detected across generations. Another finding is that most Javanese children reported not being able to manipulate Javanese speech levels properly: they were 'good' at *ngoko* but their ability in *krama* and *madya* was at the 'little' level, as confirmed by their translation work. The findings also indicate that the city children have become 'dominant bilingual': their ability in Indonesian is greater than Javanese.

Apparently, intergenerational language transmission does not work naturally, particularly among Javanese families in the city. Most of the city children reported using Indonesian as their first language. Most village children, on the other hand, reported using Javanese; most town children reported using both languages. Javanese parents provided various reasons for designating a home and first language for their children: emblematic, strategic, pragmatic and others. Those who promote Javanese claim that it is a symbol of ethnicity, a language associated with noble value and politeness. Those who use Indonesian, on the other hand, argue that Indonesian is the national language: as a unifying language and as a symbol of national identity. In addition, they relate Indonesian with modernity, education, future career, effective communication and prestige.

Factors including language proficiency, first and home languages may influence children's language use in their social networks to an extent. For thirteen types of interlocutors, likely to be encountered in the home, school and



public domains, most city children reported using Indonesian. On the contrary, most village children reported using Javanese for the same purpose. Most town children and some other children who have a split communication strategy reported using Javanese with peers and those not at a social distance.

Location influences children's language proficiency and use but not to their language attitudes. Most Javanese children showed negative attitudes towards their ethnic language when responding to all attitude statements. Javanese was considered a difficult, old-fashioned and 'uncool' language. It was also believed not to bestow self-confidence and prestige upon its speakers. Moreover, Javanese seemed to convey an image that its speaker were poor and village-like. Furthermore, it was judged not to be a suitable language for science, technology nor business.

Finally, utilizing a framework documented by linguists and UNESCO (2003) to assess language vitality, Javanese seems to have a bleak future. Despite the great number of speakers and good language documentation, Javanese does not only experience domain shifting, but the language seems also to be incompatible with the emergence of new domains in the modern time. Considering all findings of this study, sooner or later, unless systematic support from the government is forthcoming, Javanese will be abandoned by Javanese children, and in a pattern originated in the city, there will be a gradual but inexorable move towards Indonesian monolingualism.

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## A Note on Transcription

As this thesis focuses on the Javanese children's language in a bilingual community, the use of Javanese as the ethnic language and of Indonesian as the national language is unavoidable. To distinguish between these two languages in this thesis, the following conventions are used. Javanese words are presented in italics and underlined, whereas Indonesian words are presented only in italics. However, the terms *ngoko*, *madya* and *krama*, which frequently appear, are written in italics only. See the following examples.

### Example 1: Javanese words (in underlined italics)

S1	<u><i>Aku nyilih pa'a</i></u>	S1:	Can I borrow it (your book)?
:			
S2	<i>(memasukkan buku ke</i>	S2:	(she is putting her book into the
:	<i>bangku)</i>		drawer)
S1	<u><i>Wak ajak pelit pa'a.</i></u>	S1:	Don't be stingy, please!
:			

### Example 2: Indonesian words (in italics)

S2	<i>Kamu kan sudah ada, sini lho</i>	S2:	You are already sharing the book
:	<i>gak ada.</i>		with your friend. There is no
			book here.
S1	<i>Sama saya, aku menghadap</i>	S1:	You will be in my group. I will
:	<i>ke belakang.</i>		turn around, facing you.

### Example 3: The writing of *ngoko*, *madya* and *krama*

Wayang 'puppet shadow show' may not be youngsters' and children's preference because it utilises not only *ngoko* but also *madya* and *krama*.

## **Acknowledgement**

I realise that the accomplishment of this thesis project is not only the sole effort of mine but also a result of the commitment and constant support of other people and parties. For that reason, I genuinely need to acknowledge and appreciate their contribution.

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Finally, my thanks go to extended families, friends and sundry parties who are not mentioned here for their support in helping me to accomplish this thesis project.

# Chapter 1

## INTRODUCTION: THE FUTURE OF JAVANESE

---

The word “Javanese” in the title refers to the language spoken by Javanese who live mostly in Central and East Java, Indonesia. Javanese is a complex language which has, in addition to a common everyday vernacular vocabulary, a number of ‘speech levels’ used in a range of more formal, polite contexts (see §3.4). The question of “What will happen to Javanese?” or predicting “The future of Javanese” is put forward to examine the destiny of Javanese as the consequence of the intrusion of Indonesian<sup>1</sup> (the national language) into the Javanese community. The question is also the starting point for a full investigation regarding Javanese in relation to the title of the study “Children’s language in a bilingual community in East Java”, including addressing basic questions “Is East Java province bilingual?” and “Are East Javanese children bilingual?” (see §2.1).

To help understand the flow of the presentation, this chapter is organised as follows. It begins with a section explaining the background of the study (§1.1) by presenting: Javanese at the present time. Section 1.2 frames the research problem and questions and it is followed by research objectives in 1.3. Hypotheses are presented in 1.4. Section 1.5 presents the significance of the study and 1.6 outlines the organisation of the thesis.

---

<sup>1</sup> The term Indonesian in the sense of Indonesian language in the entire thesis refers to *Bahasa Indonesia*; one which was declared by the Indonesian Youth at the Youth Congress in October 1928.

---



### 1.1 Javanese at the present time

When two or more older Javanese speakers have a conversation and the topic is about children and politeness<sup>2</sup>, they are likely to agree that nowadays children are different from those of their time. Unlike children in their time, children in the modern era today do not exhibit sopan santun, tata krama, unggah ungguh, suba sita 'politeness, language use, courtesy, ability to know one's place' or many more similar labels referring to the verbal language they use and the body language they adapt. Their comment towards modern Javanese children may be similar to one presented in (01) below from an older Javanese speaker<sup>3</sup>.

(01)

Lare sak niki niki kemajuane pancen maju. Lah sak niki...sak niki... suba sitane, sopan santun, tata krama, unggah ungguh mboten kados lare siyen...tebih pun. Malah mboten wonten blas. Senajana ngoko... senajana gak basa tapi lik wonten tiyang sepuh (memeragakakan gerakan yang menunjukkan sopan santun dengan membungkukkan badan sambil bicara..) amit. Sak niki napa taksih wonten amit..utawi nyandak basa nyuwun sewu?

Nowadays, children are indeed modern. But now...now... their perception of their place in the word, politeness, language use, courtesy are not like children in the past.... It's very different. They do not have them at all. In the past even if they used *ngoko* or they did not use *madya*, if there were older people around, (demonstrating bowing) they would still say "excuse me" like this. Do they use such expression or higher speech levels today?

The phenomenon as presented in (01) above shows that in the Javanese community politeness is paramount. Politeness can be shown by two strategies: verbal communication and body language. The former is the application of the Javanese norm of 'language etiquette' which is indicated by the ability to use Javanese speech levels. The latter is body movement such as bowing when passing older people, using the thumb instead of the forefinger to point to something or someone, etc. All these are prescribed in the Javanese norm of papan, empan lan adepan (*di mana, tentang apa dan dengan siapa*) 'where, what and to whom one speaks' echoing the paradigms proposed by Hymes (1974:54), Saville-Troike (1989) and Fishman (2000c).

<sup>2</sup> As Javanese society is stratified, the term politeness in this study refers to negative-politeness strategy proposed by Brown and Levinson, particularly Strategy 5: Give deference (1987:178-179).

<sup>3</sup> The man is a retired elementary school teacher. He was 77 years old when interviewed for this study in 2010. He is very fluent in both Javanese and Indonesian.

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Meanwhile, Dutch linguist AA Fokker in 1950, cited by Sneddon (2003:208), warns about the danger of the declining of the regional languages, Javanese is one of them, likely to be effaced by Indonesian if nothing positive is done for their maintenance and cultivation. Furthermore, Alisyahbana (1976b:43) notes that as far as language status is concerned, the function of Indonesian grows in importance along with the development of modernity, while regional languages move backwards. As a result, regional languages are neglected and abandoned.

The linguists' concern about regional languages including Javanese might be well founded. Since the promotion of Indonesian as the only state official language in 1945, a new language situation has arisen in Indonesia. The intrusion of Indonesian into the Javanese community is unavoidable. This can happen through education, media and direct contact with people speaking Indonesian, the conscious effort of using Indonesian and more. This situation moves the Javanese community towards becoming a bilingual community.

Even though Javanese still has a great number of speakers, that number is decreasing. The evidence is captured in national census figures regarding language use among young people. When comparing data from 1980 and 1990, as reported by Steinhauer in Smith-Hefner (2009:58) writes:

...that the number of youth reporting "daily use of Javanese" dropped 16.3 per cent during that period, whereas the number reporting "daily use of Indonesian" increased by 38.9 per cent.

This means that, in terms of speakers, Javanese speakers continue to diminish in number whereas Indonesian speakers continue to increase. Furthermore, children do not learn Javanese in school optimally because Javanese is only taught up to junior high school level and only for two hours a week. Moreover, children do not speak Javanese in the classroom because Javanese is not a mainstream subject in all school levels any longer.

It is from these two starting points described above: the apparent fading away of Javanese as an ethnic language and the intrusion of Indonesian as the national language into the Javanese community, that this study moves forward. It focuses on children's language in East Java, Indonesia. Children are the main concern in this study as they play an important role in the survival of the Javanese language. From children, the intergenerational language transmission can be detected and the future of the language can be predicted. More

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importantly, this study is also an effort to determine the legitimacy of the older generation's criticism of modern Javanese children and to establish the extent of the decline of Javanese among children.

## **1.2 Research problem and questions**

The research problem of this study is extracted from the phenomena discussed above. Despite its great number of speakers, Javanese, according to the older Javanese generation, is suspected not to be mastered well by the younger generation as they do not have adequate proficiency in the language and are not capable of showing politeness when speaking. On the other hand, the massive intrusion of Indonesian into the Javanese community is also suspected to have some impact on children's Javanese. The problem of the study is thus formulated below.

How is Javanese children's language repertoire represented in the East Java bilingual community?

The research problem above is elaborated into three more specific research questions.

- 1) To what extent is Javanese children's language proficiency in Javanese and Indonesian represented in the East Java bilingual community?
- 2) How do the Javanese children in question use Javanese and Indonesian in their social networks?
- 3) What are the Javanese children's attitudes towards their ethnic language and Indonesian?

## **1.3 Research objectives and outcomes**

In line with the research questions (§1.2), the objectives and outcomes of the study can be outlined below.

### **Objective 1: Determine Javanese children's language proficiency**

The outcome of the research is the documentation of Javanese children's language use (both Javanese and Indonesian languages) in three different areas in East Java. This is important in order to evaluate the position of

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Javanese among the native Javanese children that are expected to be its future speakers. Three different areas are chosen to be the setting of the research in order to establish whether there is a significant difference in children's language proficiency. The result, if it is significant, will be a pattern of children's language proficiency which shows levels of gradation; children's language proficiency in the big city, small town and village.

**Objective 2: Relate the children's social networks and their language use**

The research provides evidence of Javanese children's language patterns when they communicate with various interlocutors in their social networks. Children have their social life and therefore have social networks which might be different from one place to another. Their social networks cover the home, school and community domains. The social networks might form a significant contribution to their language choice in their communication.

**Objective 3: Reveal children's attitudes towards the Javanese and Indonesian languages**

The research also documents children's attitudes towards Javanese and Indonesian. This is crucial evidence to determine whether they have positive attitudes or negative attitudes towards their ethnic language. Children play an important role in maintaining their ethnic language because they are the future speakers of it. When Javanese children have positive feelings towards their ethnic language, then the Javanese language can be safeguarded. However, when Javanese children do not have positive attitudes towards their ethnic language, Javanese language existence might decline over time.

**1.4 Hypotheses**

The research problem and its elaboration above are seen from three different locations: big city, small town and village. Therefore, three hypotheses related to the objectives of the study are proposed as follows.

- 1) Javanese children who live in the village have a more positive tendency towards their ethnic language in terms of language proficiency, language choice and language attitudes than other children in the town and the city.
- 2) Javanese children who live in the town have a less positive tendency towards their ethnic language than children in the village but they have a

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more positive tendency than children in the city in terms of language proficiency, language choice and language attitudes.

- 3) Javanese children who live in the city have a more negative tendency towards their ethnic language than other children in the town and the village in terms of language proficiency, language choice and language attitudes.

### 1.5 Significance of the study

As the study investigates Javanese children's language, it contributes to:

- 1) Linguistics. The results of the study are expected to provide a valuable source of reference in the field of sociolinguistics, particularly on children's language proficiency, language choice and attitudes. The study also provides information about the contribution of the location where children live towards their language situation.
- 2) Community. Through newspaper articles, Javanese magazine articles, and radio talk show<sup>4</sup>, the results of the study are expected to provide feedback for parents, particularly Javanese parents about the situation of their ethnic language. Knowing their ethnic language position, parents are expected to be wise in promoting language to their children. The Javanese community can refer to the results of the study to take some real action for the sake of their ethnic language's survival. It is hoped that the community can initiate systematic movements as a reflection of a 'sense of ethnic belonging'.
- 3) Government. The results of the study will be reported to *Direktorat Jenderal Pendidikan Tinggi* (Ditjen DIKTI) 'the Directorate General of Higher Education' of Indonesia. It is hoped that the results of the study will be used by the government as bases of consideration in making language policy in relation to the development, revitalisation and maintenance of regional languages.
- 4) Education. The results of the study will be given to the Department of Education and Culture. The findings can be used by education practitioners as bases for curriculum planning. It is hoped that this institution, through education policy, gives more room to regional languages in order to help to preserve and invigorate them.

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<sup>4</sup> The researcher, during data collecting and initial stage of data analysing, had had several radio talk shows in a local radio station in Jombang, and gave a short talk on Seminar *Basa Jawa* for teachers hosted by Research Centre for Language, Society and Culture together with Education Service Jombang Region on 24 July 2010.

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## 1.6 Thesis organisation

The framework of the thesis consists of five sections, namely: introduction, review of related literature, methodology and procedure, analysis of findings and lastly a section containing a summary, conclusion, implications and recommendations. This is in line with what Webster (1998:52) suggests, with some modification (See Figure 1.1). There are two chapters devoted to discussing the review of related literature as there are some important points to be made related to Javanese language in a chapter of its own. The analysis and findings chapters are several. At least three aspects of children's language are investigated: proficiency, use and attitude. The discussion chapter is also presented to bind together findings discussed in the content chapters and tie into background theory and related literature chapters. The detailed elaboration can be seen below.

### Section 1: Introduction

Chapter 1: "Introduction: The future of Javanese" is an introductory chapter of the thesis. Section 1.1 contains the background to the study by answering the question "Javanese at the present time" Section 1.2 presents a statement of the research question followed by the objectives and outcomes of the study in section 1.3. This chapter also provides the hypotheses of the problem and the expected outcomes (§1.4). The other sections concern the significance of the study (§1.5) and the organisation of the thesis (§1.6).

### Section 2: Literature Review

There are two chapters for the literature review: one is the background theory of the problem in this study and the other is a description of languages in the area where the study takes place.

Chapter 2: "Bilingualism and bilingual community" is the first part of the literature review. Section 2.1 addresses a basic concept related to the issue of this study. It begins with a discussion of the definition of 'bilingualism' and its possible outcomes in relation to the context of East Java. Section 2.2 discusses theory and previous studies which are used as a framework for working on the research questions: children's language proficiency, use and attitudes. The last section (2.3) presents some issues related to the study, namely: parents and children's language, language and location, and language vitality. The last

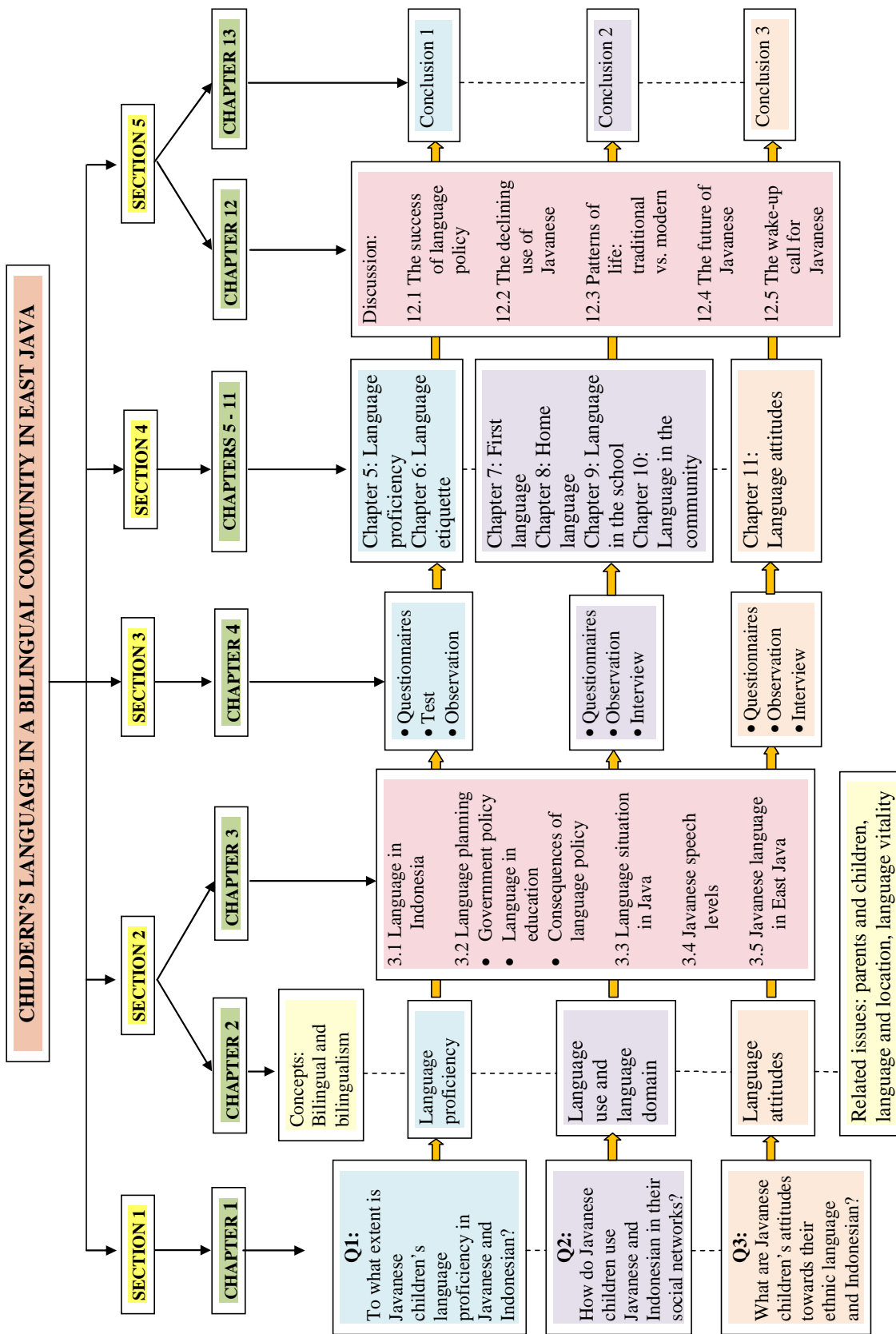


Figure 1.1: Thesis organisation chart

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issue is taken as a paradigm in the discussion chapter to determine whether Javanese is headed towards survival or extinction.

Chapter 3: "The linguistic situation in Indonesia and East Java" is the second part of the literature review. It focuses on issues of language in Indonesia, Java and East Java where this study takes place. Section 3.1 addresses language diversity in Indonesia. Section 3.2 concerns language planning. Section 3.3 looks at the language situation in Java and followed by the uniqueness and complexity of Javanese language in terms of speech levels in section 3.4. The last section (3.5) is about the specific language situation in East Java specifically.

### **Section 3: Research Methods**

Chapter 4: "Research Methods: Capturing children's language proficiency, use and attitudes" deals with how the research of this study is carried out, describing some innovative ways of collecting data. Section 4.1 deals with determining the research type of this study. Section 4.2 concerns the subject of the study including criteria and the setting. An overview of research instruments is provided in section 4.3 followed by a description of the features of each instrument in section 4.4. Section 4.5 is research procedure followed by section 4.6 about an elaboration of how the data are analysed. The last section (4.7) explains how the instruments were administered and addresses ethical considerations.

### **Section 4: Analysis of Findings**

This part includes the content chapters of the thesis, presented as the answers to the research questions. To ensure that each research question is addressed, the following lists each research question followed by an indication of the relevant chapter/s.

#### ***Research Question 1: Javanese children's language proficiency***

To provide evidence on children's language proficiency involves more than one linguistic aspect as Javanese has a speech level system. Therefore, two chapters are presented.

Chapter 5: "Children's language proficiency" is a chapter which compares children's proficiency in Javanese as opposed to Indonesian. Section 5.1 is the description of children's own report on language proficiency. Section



5.2 looks at language proficiency across generations. This provides the evidence on the decline of Javanese. To examine children's report on their language proficiency, the result of their language test is presented in section 5.3. The chapter ends by presenting some evidence of children's written works in section 5.4.

Chapter 6: "Children's language etiquette" describes children's proficiency in use of Javanese speech levels. This chapter examines children's reported ability in manipulating speech levels in order to comply with language etiquette. The chapter is initiated by presenting parents' self-reported proficiency of speech levels (§6.1) and it is followed by children's self-reported proficiency of the same issue (§6.2). A further section (6.3) compares the parents' with children's self-reported proficiency in speech levels. This is in order to determine any discrepancy in perceptions of speech level mastery between older and younger generations. The last section (6.4) of this chapter presents children's work on sentence translation. This aims to unearth real evidence of the children's ability in using Javanese speech levels in context.

### ***Research Question 2: Javanese children's language use***

Understanding children's first language is an important issue to address before discussing their language use in their social networks. Their networks can be traced by identifying the domain in which they usually spend their time. These are home, school and the community.

Chapter 7: "The parents' influence on children's first language" is presented to examine whether intergenerational language transmission takes place in the Javanese community. The chapter is begun with a discussion on Javanese parents' first language (§7.1) and it is followed by their preference towards children's first language (§7.2). Section 7.3 looks at parents' view of children's language in three different locations; village, town and city. Then the section of Javanese children's report of first language is presented (7.4). The last section (7.5) deals with language transmission across generations as seen from the choice of first language.

Chapter 8: "Children's language in the home domain" discusses children's reported language use with their social networks in the home domain. Section 8.1 explores whether there is a rule of language use at home. Section 8.2 examines parents' opinion toward language use in Javanese families. This

section distinguishes between Javanese families who live in the village, town and city. The last section (8.3) presents children's reported language use when communicating with their parents, siblings, grandparents and maids.

Chapter 9: "Children's language at school" looks at language practice by children when communicating with their social networks in the formal school domain. Section 9.1 deals with Javanese children's language at school. Section 9.2 is a description of children's language use at school by location: the village, town and city. The last section (9.3) presents evidence gained from classroom observation on children's interaction at school with some interlocutors: teachers, classmates and food sellers.

Chapter 10: "Children's language in the community", examines language use among children with their social networks in the community: neighbourhood (§10.1), religion (§10.2) and other domains (§10.3). Some possible children's interlocutors are proposed such as older neighbours, neighbourhood friends, religion teachers, street vendors and strangers. Knowing children's patterns of language in the community (§10.4), provides more evidence on children's language choice and assists in understanding the direction of their language acquisition.

### ***Research Question 3: Javanese children's language attitude***

The last research question investigates children's attitude. Only one chapter is presented.

Chapter 11: "Children's language attitudes" is devoted to children's attitudes towards Javanese, their ethnic language. Many linguists believe that attitude is a salient factor in determining the survival of a given language. This chapter has three sections. Section 11.1 explores children's feelings towards Javanese and Indonesian specifically based on their role-play activities. Section 11.2 presents their judgement towards Javanese and Indonesian in general. The last section (11.3) describes their language attitudes based on their choice of preferred questionnaires.

### **Section 5: Summary, conclusion, implications and recommendations**

As there are seven chapters addressing three research questions, an overall summary chapter is needed. This chapter also provides answers to the research problem "How is Javanese children's language repertoire represented

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in the East Java bilingual community?" The other chapter provides conclusions, implications and recommendations of the thesis.

Chapter 12: "The direction of the Javanese language" is a comprehensive summary chapter which binds all findings discussed in the previous chapters. It is intended as an odyssey chapter which describes what, where, when, why and how in relation to the Javanese language. Section 12.1 is a description of the success of language policy. Section 12.2 discusses the declining use of the Javanese language. Section 12.3 analyses the lifestyle in relation to the use of Javanese and Indonesian. Section 12.4 predicts the fate of Javanese in the future using the framework of collaborated work by linguists and UNESCO (2003). The last section (12.5) presents the wake-up call messages for Javanese.

Chapter 13: "Conclusions, implications and recommendations" is the last chapter of the thesis. It has three sections. Section 13.1 considers the findings discussed in the previous chapters and draws conclusions. The conclusions are presented in the same order as the research questions. Section 13.2 explores the implications of this study in the context of wider issues. The last section (13.3) presents some recommendations and indicates possibilities for future research and the future of the Javanese language itself.

## Chapter 2

### BILINGUALISM AND BILINGUAL COMMUNITY

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Indonesia has 33 provinces and consists of 493 tribes with a correspondingly high number of languages. There are thought to be more than 400 languages throughout the country (see §3.1). Yet, the number of ethnicities as well as languages might even be larger as the process of identifying and counting them all is still underway. Among the different ethnic groups, the only language that can bridge the communication divide is Indonesian, which was declared as the national language in 1945 when Indonesia proclaimed its independence.

Since the adoption of *Bahasa Indonesia* as the sole national language, the government has promoted the language through language policy. The underlying reason is that “a single language has a unifying effect and has great symbolic value” (Grenoble and Whaley 2006:11). Indonesian functions as “the unifying language” (Garvin 1993) or “the national unifier” (Sneddon 2003). More importantly, Indonesian is promoted as “the supra-ethnic” language (Fishman 1971) and has been adopted by Indonesian people as a symbol of national identity.

The spreading of Indonesian results in language contact with local languages across the nation (see Chapter 3), including the Javanese language in East Java. As its name suggests, East Java province is inhabited by mostly Javanese in the mainland whereas Madurese people live on the Island of Madura and in the eastern part of East Java. Javanese people live in about twenty five regions and in hundreds of villages throughout the main island. As a

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result of language contact, as reported by Kartomihardjo (1981) based on his ethnographic study on code choices in East Java, the Javanese population in this province speaks Javanese and the majority also speak Indonesian. From this, emerges the notion of a bilingual community.

This chapter provides a review of literature related to bilingualism, bilingual communities and other related issues to support the study. Note that, at some points, the discussion may overlap because some issues are closely related. There are three topics addressed; as follows. Section 2.1 provides a description of bilingualism in East Java which covers societal and individual bilingualism as well as their general outcomes. Section 2.2 addresses theories and previous studies used as a framework to answer the research questions on language proficiency, language use and language attitudes. The last section (2.3) discusses issues which support the study, namely: children and language, language and location and language vitality.

## **2.1 Bilingualism in East Java**

In relation to the title of the study, "Children's language in a bilingual community in East Java", a starting question is "Is East Java province bilingual?" "If so, are East Javanese children bilingual, too?" This section is devoted to discussing the notion of 'bilingual' and 'bilingualism', and presents three parts, namely: societal and individual bilingualism in East Java, the anticipated outcomes of societal bilingualism and the anticipated outcomes of individual bilingualism.

### **2.1.1 Societal and individual bilingualism in East Java**

"Are East Java province and East Javanese children bilingual?" The notion of bilingualism is not straightforwardly defined. In fact, linguists do not always agree on this issue. To start with, two types of bilingualism are distinguished: 'societal bilingualism' and 'individual bilingualism'. According to Appel and Muysken (1987:1), societal bilingualism "occurs when in a given society two or more languages are spoken". This is in line with Hoffmann's proposal (1991:10),

...when speaking of a bilingual or multilingual community we are referring to the presence of two or more languages in that setting, without implying that all (or most) of the members of the group in question have competence in those languages.

Based on this definition, three situations are possible as presented in Figure 2.1 below.

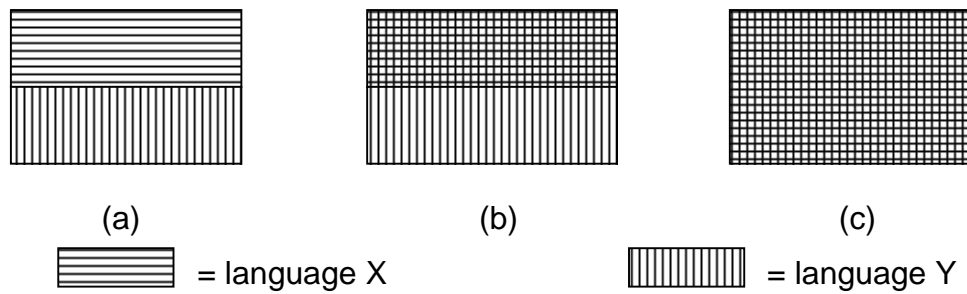


Figure 2.1: Schematically represented forms of societal bilingualism (adapted from Appel & Muysken 1987:2)

The above figure can be explained as follows.

- (a): Two languages are spoken by two different groups and each group is monolingual. In this situation, a few individuals can handle intergroup communication.
- (b): One group is monolingual and the other is bilingual. In this situation, there is a group that speaks their language as monolinguals and another that learns a language other than their mother tongue (or learn both natively).
- (c): The majority are bilingual. People in this situation have ability in two or more languages.

East Java has all three types of such societal bilingualism in different communities. People's age, education and location are factors affecting group (a). In East Java, people who are monolingual in their ethnic language are those who are old (over 70) and uneducated; and living in very remote areas. As there are two main ethnicities with their own ethnic languages, there is a possibility that a certain group of people belonging to one community are monolingual in their ethnic language. Old uneducated Javanese people who live in remote areas are monolingual in Javanese and a parallel situation exists for Madurese. In short, the situation in Figure 2.1(a) represents some Javanese and Madurese societies. Such communities are still found in to a limited extent in some villages and subdistricts: Javanese monolingualism occurs in some villages in Pare Kediri, Ngantang dan Pujon Malang, Nganjuk, Ponorogo, Pacitan and Trenggalek. Monolingual Madurese is in some villages in

Sampang, Sumenep and small islands around the mainland of Madura<sup>1</sup>. Another monolingual community trying to protect its existence and identity through the Javanese language is that of the Samin community who live in Bojonegoro (see further Mumfangati 2004).

The societal bilingualism shown in (b) is also found in East Java. The first group, a monolingual group, consists of communities that meet the criteria of societal bilingualism type (a) as explained in the previous paragraph. On the other hand, the second group is a group that learns a language other than their mother tongue. For instance, Javanese who speak not only their ethnic language but also Madurese; and Madurese people who speak Javanese as well. These communities are found in Surabaya and towns in the eastern part of East Java: Bondowoso, Jember, etc. Moreover, people who speak two ethnic languages and Indonesian are mostly found in Surabaya.

The last type of societal bilingualism as in (c) mostly reflects the language situation in East Java. Most East Javanese people speak their ethnic language (i.e. Javanese or Madurese), as well as Indonesian, the national language.

“Are East Javanese children bilingual?” To respond to this, individual bilingualism must be considered. Unlike societal bilingualism, the definition of ‘individual bilingualism’ has led to some polemicism among linguists. In the early stage of defining the notion, Bloomfield (1933:56) considers bilingualism as the “native-like control of two languages”, whereas Weinreich (1953:1) defines “the practice of alternately using two languages”. Since then, numerous definitions have been proposed (Haugen 1953; Diebold 1964; Macnamara 1969). Dewaele (2007:104) in her study seems to employ Bloomfield’s version. She stipulates that to qualify as bilingual an individual needs to master two languages, both acquired as mother tongues, and needs to speak them “perfectly well”. Clyne (2003:4) sets up his own definition of “...bilinguals to be people employing two languages, who recognise themselves and are recognised by others as using two languages”.

Fishman et al. (1971) downgrades the early definition of bilingual. They comment that bilinguals may not acquire equal fluency in both languages.

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<sup>1</sup> All geographical areas mentioned here were supplied by faculty members of the Faculty of Languages and Arts and some members of mailing list alumni of the State University of Surabaya.

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Bilinguals who are equally fluent in both languages (as measured by their facility and correctness overall) are rarely equally fluent in both languages about all possible topics; ....

This claim might be apparent when we consider that a certain topic can be well explained by using a certain language but not with another. Fluency also depends on what language is mostly used in practice. When language is infrequently used, language proficiency declines. Leinonen and Tandefelt (2007:188) claim that "The less a language is used, the more difficult it becomes to develop and maintain proficiency in it". As a result, this compromises the fluency of one's speaking. Smith-Hefner (2009:64) found that her subjects reported not being able to speak Javanese fluently as soon as they learned and began frequently using Indonesian.

A definition of bilingualism is also proposed by Halliday (1968:141) "Bilingualism is recognised wherever a native speaker of one language makes use of a second language, however partially or imperfectly". This is in line with Macnamara (1969) who says that one can be labelled bilingual if one has some second-language skills in one of the four language skills, namely: speaking, listening, writing or reading. This criterion is also further refined down by Mackey (2000:26) following Diebold (1961:111).

...and it has now been suggested that the concept be further extended to include simply "passive-knowledge" of the written language or any "contact with possible models in a second language and the ability to use these in the environment of the native language".

Based on this definition, an individual can be considered bilingual simply by having some knowledge of a certain skill in another language. If this definition is employed to decide whether or not East Javanese children are bilingual, the response is undoubtedly "Yes, they are". They speak the national language and they may speak or understand their ethnic language or another ethnic language.

The present study employs bilingualism as defined by Romaine (1995:10) using her label of 'minimal definition of bilingualism'. This is appropriate to the subjects of the study who are children aged 9–11 years and who are considered to be in the phase of initial stages of contact between two languages; Javanese as their indigenous language and Indonesian as the national language. Therefore, there is a possibility that children may be bilingual

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to some degree but not equally fluent in Javanese and Indonesian, as discussed further in 2.1.3.

In this study, furthermore, the terms bilingual and bilingualism are not bound by only two languages but the definition also covers situations “where more than two languages are involved” (see Appel & Muysken 1987). This is underpins Mackey’s claim (2000:27):

We must moreover include the use not only of two languages but of any number of languages. We shall therefore consider bilingualism as the alternative use of two or more languages by the same individual.

The reason for adopting this broad interpretation of bilingualism is that in East Java there may be children able to use more than two languages, possibly Javanese, Indonesian, and another language. The latter can be another regional language or an international language. In Surabaya, one of three locations in this study, for example, there is a possibility that Madurese is the additional language, as Madurese is the second majority ethnicity in Surabaya after Javanese. Besides, English is now introduced to children an early age in most pre-primary and primary schools in East Java, and adds a further global language to the mix.

### **2.1.2 Outcomes of societal bilingualism**

Before discussing the outcome of bilingualism, it is worth considering the emergence of societal bilingualism in more depth. Bilingualism is one outcome when two groups of people who have different languages meet. This is in line with Li Wei’s (2000:3) comment “When we speak of ‘language contact’, we are therefore talking about people speaking different languages coming into contact with one another”. Fishman (1989:202) uses the terms ‘indigenous’ and ‘intrusive’ to identify the two languages involved. Fishman illustrates:

If we take A to be indigenous and B to be intrusive in a particular setting then: Resolution 1:  $B \rightarrow A = A$ . resolution 2:  $B \rightarrow A = B$ . Resolution 3:  $B \rightarrow A = B + A$ .

Fishman explains further that:

- a) In Resolution 1, the intrusive language is lost. This means that the community keeps using their indigenous language. Therefore, the indigenous language is well maintained.

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- b) In Resolution 2, the indigenous language is lost. This implies that the occurrence of language shift is inevitable in the sense that the intrusive language will be the dominant one.
- c) In Resolution 3, both languages are maintained. This situation leads to the occurrence of language choice, code switching and code mixing.

There are many reasons for speakers of different languages to come into contact. Some do so because of their own choosing, while others are forced by circumstances. Possible reasons include politics, natural disaster, religion, culture, economy, education, technology and many more.

During the colonial era, for example, people of given countries spoke two languages; their indigenous language and the colonial language such as in many African countries (Mesthrie 2010:190-193). A similar case happened to indigenous languages in Mexico, Indian in America (Flores Farfan 2010:35-38), indigenous languages in South America (Coronel-Molina and Quintero 2010:43-44), Maori in New Zealand (Maclagan and Hay 2010:159), and Aboriginal languages in Australia (Collins 2010:155) in which native people learned the language of newcomers. Even today, all of those factors are still directly relevant in examining language contact. Under such circumstances, it is certainly possible for two or more languages to co-exist in a community. Following Appel & Muysken (1987:1), the situation is called societal bilingualism, i.e. it "occurs when in a given society two or more languages are spoken".

Note that the language contact situation in Indonesia is somewhat unusual. It has occurred because of the extensive language planning and policy for the sake of national unity and stability of a new state, as mentioned in the beginning of this chapter. People who predominantly speak their ethnic language are being 'forced' to speak the national language, Indonesian. The trend is for increasing numbers of Indonesian speakers but decreasing numbers of ethnic language speakers. As a result, the decline and even the extinction of ethnic or local languages can be seen everywhere (as addressed in Chapter 3).

In terms of possible outcomes of societal bilingualism, in relation to the linguistic situation in East Java as addressed in §2.1, it is useful to review the consensus of Grosjean (1982), Wardhaugh (1986; 2010) and Fishman (1989).

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Despite using different terms, they agree that when two languages are in contact, the possible outcomes are similar to what Fishman (1989:202) proposes with the term “indigenous” and “intrusive”, as presented above. Wardhaugh (1986:100) states:

People, then are usually forced to select a particular code whenever they choose to speak, and they may also decide to switch from one code to another or to mix codes.

Grosjean (1982:36) also explains that two possible consequences of language in contact are prolonged bilingualism and return to monolingualism. The latter has three scenarios: two of them are the same as in Fishman's and Wardhaugh's suggestion: language maintenance and shift. The additional outcome suggested by Grosjean is the emergence of a new language, as result of the evolution of languages, i.e. so-called pidgin/creole.

It is now clear that, based on the above explanation; there are four possible outcomes of language contact:

- 1) Stable bilingualism                   :  $B \rightarrow A = A + B$
- 2) Language Maintenance             :  $B \rightarrow A = A$
- 3) Language shift/loss                 :  $B \rightarrow A = B$
- 4) Creole/pidgin                         :  $B \rightarrow A = C$

Note that the fourth possible outcome, creole and pidgin, is not relevant to this study and thus is not addressed.

### **1) Stable bilingualism ( $B \rightarrow A = A + B$ )**

Prolonged or stable bilingualism is a situation in which bilingualism is maintained within the group for a long period of time. This requires speakers of two languages to accommodate other members of speech communities using either one or both languages. Many studies have been done in relation to this matter in immigrant communities, post-colonial countries and within new nationalities.

Even though stable bilingualism is exceedingly rare, some examples can be found, such as in Belgium, Canada and Switzerland. They appear destined to have long-term bilingualism. This kind of bilingualism can lead to new linguistic behaviours or situations: “code-switching” or “code-mixing” (Fishman 1989; Wardhaugh 1986) and “diglossia” (Ferguson 2000).

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In the Indonesian context, the use of Indonesian to fill the gap can be seen in Nababan (1979) as summarised by Poedjosoedarmo (2006:113). Nababan argues that Indonesian has influenced many local languages particularly the use of Indonesian words into many or most indigenous languages, including Javanese, to talk about many facets of modern life, including government, law, education and commerce. The symptoms of “code-switching” and “code-mixing” were detected by Florey’s (1990) study in Central Maluku and Syahdan’s (1996) study in Lombok (see §3.2.3). In relation to Javanese and Indonesian, “code-switching” can be found among bilingual Javanese. Some studies have signalled the occurrences, such as Errington (1988a; see §3.3.2), Goebel (2002; 2010). These studies took place in Central Java. Note that even though “code-switching” and “code-mixing” are relevant to this present study, these issues are addressed very little in §6.3; and thus further study is required.

Diglossia refers to two or more language varieties being used by speakers under different conditions (Ferguson 2000:65). Examples of the situation include the use of standard language and regional dialect in countries such as Italy or Persia. Speakers of these respective languages speak their local dialect at home or among family or friends but use the standard language in communicating with speakers of other dialects or on public occasions. A good example is the language situation in Baghdad. The Christian Arabs in Baghdad speak a ‘Christian Arabic’ dialect when talking among themselves but they speak the general Baghdad dialect, ‘Muslim Arabic’, when talking in a mixed group. Another example is that a speaker of Arabic may say that he does not know Arabic. This normally means he does not know the H (high) variety, although he may be a fluent, effective speaker of the L (low) variety. An Arab will normally try to teach a non-native speaker of Arabic H forms, insisting that these are the only ones to use (Ferguson 2000:69). In short, “One of the most important features of diglossia is the specialisation of function for H and L. In one set of situations only H is appropriate and in another only L, with the two sets overlapping only very slightly” (Ferguson 2000:68).

A recent notion of diglossia is postulated by Fishman (2000) which may fit the language situation in East Java in which two or more languages are used. He describes the possible outcome of societal bilingualism by presenting

quadrants of the relation between bilingualism and diglossia as presented in Table 2.1 above. See Fishman's (2000:75-80) for detailed explanation of this.

		Diglossia	
		+	-
Bilingualism	+	(1) Both diglossia and bilingualism	(2) Bilingualism without diglossia
	-	(3) Diglossia without bilingualism	(4) Neither diglossia nor bilingualism

Table 2.1: The relationship between bilingualism and diglossia (Fishman 2000:75)

Can studying possible outcomes of societal bilingualism above allow us to describe the language situation of the present study? Indonesian as the national language has spread across the nation and is now spoken by almost all Indonesian people for most purposes. On the other hand, regional languages, including Javanese, may still be used by their respective ethnicities even though for limited purposes similar to the situation that happened in Paraguay and with Yiddish-Hebrew in Eastern Europe. The presence of two languages in East Java, i.e. national and regional, may fit Fishman's description of a speech community: both diglossia and bilingualism (first quadrant), whereby Indonesian and Javanese are used by the Javanese speech community in which, in a certain situation, "one language has a certain function" (Sujanto 1979:13) which is considered H (in this case Indonesian) and the other L.

## 2) Language Maintenance ( $B \rightarrow A = A$ )

This outcome describes language contact in which the community keeps using their indigenous language and intrusive language disappears. An example of language maintenance can be found in Yiddish in New York. Even though Yiddish overall has weak Ethnolinguistic Vitality, it has strong Subjective Ethnolinguistic Vitality. Romaine (2004:160) quotes Fishman's report that Yiddish in New York was found to be a fascinating and perhaps uniquely intrusive opportunity to examine the fate of a language that lives in two contrasting social settings: ultraorthodox and secularists. After ten years of study, Yiddish was stronger in ultraorthodox setting, among secularists,

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however, this language is facing serious decline. Yiddish is only used among and with elderly people. Fishman suspects that the factor behind the strength of Yiddish in the ultraorthodox community is due to their strong attitudes towards Yiddish as a key symbol of their identity.

Another successful effort to maintain an indigenous language has occurred in New Zealand towards Maori. Harlow (2005) reported that until some sixty years ago, Maori was very much the first language of the Maori communities in New Zealand. However, the symbiosis with English, which began in the late eighteenth century, and which was arguably a relatively stable diglossia until that time, has led to language shift from Maori to English. In extensive survey carried out in Maori communities between 1973 and 1978, estimated that at that time there were some 70,000 native speakers of the language and a total of perhaps 115,000 people who could understand the language easily.

A second survey in 1995 and published in 1988 showed that there were only some 10,000 to 20,000 people who were fluent speakers of Maori (Holmes 2005:91). Since then, a number of initiatives have begun in order to ensure the survival of Maori. Recognizing that the natural transmission of Maori within the family was in very large part broken, the Department of Maori Affairs promoted the foundation of Te Kohanga Reo 'The Language Nest', a Maori –language preschool opened in 1982 with 700 branches throughout the country catering for some 13,000 children. Then, Kura Kaupapa Maori (Maori primary school) was proposed in 1985. In 1987 54 such schools catering for some 3,700 students were established and a few schools had even extended as far as the final year of high-school education (Harlow 2005:134).

Further to the Treaty of Waitangi, the Waitangi Tribunal succeeded in the recognition of Maori as 'an official language in New Zealand' in 1987. Thus, the success in maintaining and revitalizing Maori in New Zealand cannot be separated from two factors: positive attitudes of the communities and institutional support from the government (see also Spolsky 2003). See §2.2.3.

### **3) Language shift/loss (B → A = B)**

This situation describes the outcome of language contact where the indigenous language is lost and the intrusive language becomes the dominant. Evidence of this situation is found in Quichua. Haboud's study (2004) in this language

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communities found that language shift or even language endangerment is affected not only by the number of speakers but other factors. She argued that although Quichua (Quechua) is still the native language of more than eight million people in the Andes, it is clearly endangered. The reason is that there were many discrepancies across speakers' beliefs, attitudes, and practices regarding Quichua. For example, some Quichua leaders who promoted and praised Quichua did not use it with their own children. In a recent workshop with approximately 25 bilingual intercultural teachers, Haboud was surprised to learn that at least 50% of the attendants did not use their native language at home and had decided to send their children to monolingual Spanish schools. Parents and teachers argued that there was no need for children to be taught in a language they already know (i.e. Quichua). They shared a misconception that Quichua and other minoritised languages are inappropriate for use in formal domains traditionally dominated by Spanish.

Quichua was still the familial language among the Indian population in the highlands in the 1970s and 1980s, but in the 1990s among 2,841 interviewees, only 49% used Quichua within the household, 21% used Spanish, and 30% used both languages. Furthermore, Quichua was mainly used among and with the elders; and Spanish among and with the youngsters. From the above evidence, she concluded that Quichua fulfils all of the conditions of endangered languages: its fluency rates are higher among older generations than younger ones; intergenerational transmission is declining gradually; Quichua is losing vitality in domains in which it was once prevalent (e.g. households); and linguistic attitudes, expectations and language use are contradictory.

In respect to the Indonesian situation, as far as references concerned, there is no single study which reports a regional language gaining strength in relation to Indonesian. On the contrary, regional languages are declining. Some studies which reveal this issue in Eastern Indonesia are: Florey (1990), Kumanireng (1994), Syahdan (1996), Kuipers (1998), Himmelmann (2010), Grimes (2010) and Musgrave (2006:13). In relation to Javanese, some studies are Kurniasih (2006), Smith-Hefner (2009), Poedjosoedarmo (2006), Koiri (2005), and Wijayanto (2009), see §3.2.

### 2.1.3 Outcomes of individual bilingualism

The debatable definition of bilingualism has been presented in §2.1.1. Some questions outlined by Li Wei (2000:5) are:

- Should bilingualism be measured by how fluent people are in two languages?
- Is language proficiency the only criterion for assessing bilingualism, or should the use of two languages also be considered?
- What about a person who can understand a second language perfectly but cannot speak it or vice versa?
- Should bilingualism therefore be a relative term?

To answer the above questions and some others related to the notion of individual bilingualism, stable or non-stable, Li Wei (2000) presents 37 terms to describe the outcome of individual bilingualism (see further Li Wei 2000:6-7 for the complete list). However, for the purpose of the study, Li Wei's list is adapted and modified based on the individual mastery and time of acquiring languages, as presented in Tables 2.3 and 2.4 respectively.

LEVEL	TYPE OF BILINGUAL	DESCRIPTION
1	balanced bilingual	Someone whose mastery of two languages is roughly equivalent.
2	dominant bilingual	Someone with greater proficiency in one of his or her languages and who uses it significantly more than the other language(s).
3	asymmetrical bilingual	Someone who understands either first or second languages, in either its spoken or written form, or both, but does not necessarily speak or write it.
4	recessive bilingual	Someone who begins to feel some difficulty in either understanding or expressing him or herself with ease in either first or second language, due to lack of use.
5	minimal bilingual	Someone with only a few words and phrases in either first or second languages.

Table 2.2: Individual bilingual outcome based on proficiency

This study focuses on Javanese children's language in a bilingual community. The possible outcomes of their developing language proficiency in Javanese and Indonesian may fall into particular categories, as listed in Table 2.2. The possible outcomes of developing individual bilingualism are put on the continuum in 'balanced bilingual' is on one end (Level 1) and the 'minimal



bilingual' is on the other end (Level 5). In between, there are 'dominant', 'asymmetrical' and 'recessive' bilinguals.

Unlike Table 2.2 which indicates the level of language mastery, Table 2.3 provides classification of bilinguals based on when they acquire languages. What type of bilingual best describes East Javanese children? As the word 'bilingual' primarily describes someone with the possession of two languages (Li Wei, 2000:7) no matter the degree of mastery and by Romaine's proposal (1995:10) with her label of 'minimal definition of bilingualism', the children of this study may fall into one of the categories listed based on their level of proficiency and time of their language acquisition. These two tables will be used when discussing children's language proficiency in Chapter 5.

PHASE	TYPE OF BILINGUAL	DESCRIPTION
1	simultaneous bilingual	Someone whose two languages are present from the onset of speech.
2	early bilingual	Someone who has acquired two languages early in childhood.
3	successive bilingual	Someone whose second language is added at some stage after the first has begun to develop.
4	secondary bilingual	Someone whose second language has been added to a first language via instruction.
5	incipient bilingual	Someone who is at the early stages of bilingualism where one language is not fully developed.

Table 2.3: Individual bilingual outcome based on when acquiring languages

## 2.2 Language proficiency, choice and attitudes

The aim of this study is to consider Javanese children's language in three aspects; language proficiency, language use and language attitudes. In order to strengthen the vision for the arisen issues and to provide a framework for addressing the research questions, background theory and a discussion of results from previous studies are essential. The following presentation is in accordance with the questions formulated in Chapter 1. Note that a certain amount of overlapping discussion is unavoidable as these issues involved are interrelated.

### 2.2.1 Language proficiency

Findings of children's language proficiency will be discussed in Chapters 5 and 6. This section discusses theories and previous studies which explore the

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relationship between language proficiency and language choice, language attitudes, language survival, etc.

Language choice in bilingual or multilingual communities is influenced by a variety of factors. Weinreich argued several decades ago (1953:3) that language choice in a bilingual community is determined by: 'intra-linguistic' and 'extra-linguistic' factors. The former refers to the speakers' proficiency in a given language or "competence-related preference" (Torrás & Gafaranga 2002 as cited by Gafaranga 2010:248) and the latter relates to "esthetic or ethical codes of behaviour" (Smith 1973:105). This means that when someone decides to use "one language instead of another in a given communicative situation, this shows that he has acquired knowledge of the appropriateness of using both languages" (Suharsono 1995:13).

Similarly, Garafanga's study (2010) of Rwandan children in Belgium reveals that language proficiency is the prominent factor in their language choice. This is called "competence-related preference". Rwandan Children preferred using French simply because their proficiency in French was better than in Kinyarwanda. The research also found that shifting from this minority language to French was in progress because community members' competence in the language varies from perfect competence to zero competence.

Language proficiency influences language attitudes. Tiessen's study (2003) on Talysh finds that parents' attitudes correlate positively with their proficiency and the use of the language as the home language. This means that "A parent was said to have positive Talysh orientation if they had good active Talysh language proficiency and used Talysh in the home with adults and children" (Tiessen 2003:109). Children have the same sense; their attitudes towards a given language correlate positively with their mastery in the language.

Language proficiency is also connected with language use in certain domains. Lewis argues, on one hand, that the future of minority languages such as Welsh depends on not only raising competence in the language among second language learners through schools, but also on maintaining and promoting its use in the home domain (Lewis 2008:73). On the other hand, the use of language in certain domains reflects speakers' proficiency in the language. Munoz (2005:79) claims based on her study on Catalan, that "the

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home language environment, the school (classmates) environment and the language of instruction were the more powerful predictors of proficiency in Catalan”.

Language proficiency can be viewed not only in terms of individuals, but also across generations. Govindasamy and Nambiar (2003:31), following Clyne (1976) and Demos (1988), state that language maintenance and shift are significantly affected by intergenerational differences in language proficiency. The reason is that when the older generation do not want to give up their own language and use another language in their lifespan, the language shift is likely to occur with their children. One possible scenario is that children's proficiency in their own language may be stagnant but they are more proficient in the dominant language. This unbalanced proficiency firstly causes code-switching (Romaine 1995:232) before shifting to a dominant language.

Fought (2006:87) notes that “Another interesting facet of the intergenerational relationship is language competence”. She reports that the decline of Spanish in most established Latino communities is identified by the fairly low competence of this language among the younger generation. Similarly, Angawi's finding in her study (2004:88) is relevant despite its immigrant setting, that “...age and language proficiency go hand in hand in influencing ethnic identity in biculturals”. She classifies the younger generation into three groups: youngest, older and oldest. The youngest biculturals have less proficiency in their ancestral language, the older are more proficient, and the oldest are the most equally proficient in both languages.

Wong Fillmore (1991) and Cummins (2000) state that losing children's L1 proficiency can be disadvantageous. Firstly, from a socio-psychological point of view, for example in respect to Javanese, children may be stigmatised. Secondly, in education, children's L2 outcomes are not satisfactory. Romaine (1995:282) suggests, based on her example of Swedish, “if you want bilingual students, combined classes is the choice”, i.e. the use of both minority and dominant language or bilingual education.

Finally, by studying research on language shift, some common themes emerge. Firstly, language shift engages certain kinds of changes over a period of time in the patterns of daily, habitual use of a spoken language in certain geographical communities. McEwan-Fujita (2010:30) following Gal (1979:1)

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stipulates "language shift as a process in which the habitual use of one language is being replaced by the habitual use of another in bilingual towns, villages, or neighborhoods". Secondly, and more importantly, Govindasamy and Nambiar (2003: 31), state:

The extent of language shift and maintenance would also depend on the language proficiency of the members of the community. If they increasingly become incompetent in their ethnic language or the language they habitually use, this would signal a potential for language shift, particularly if the older members are not passing on the language to the younger ones.

### **2.2.2 Language use and language domain**

A discussion on language use will be presented in later chapters: parents' influence on children's first language (Chapter 7), children's language in the home (Chapter 8), school (Chapter 9) and public domains (Chapter 10).

#### **1) Language use**

This study documents aspect of Javanese children's language in a bilingual community. As explained in §2.1, East Java accommodates all types of societal bilingualism and children who live in the territory are also bilingual as long as Romaine's (1995:10) view of 'minimal definition of bilingualism' is concerned. This situation allows children to use a certain language rather than another in communication.

This also implies that bilingual speakers are aware of consequences that may arise when they use one language rather than another. In respect to the language situation in East Java, whereby there are two or more languages present, the language behaviour that is indicated by language choice is in fact governed by a system of socio-cultural norms. For example, politeness, which is reflected to the use of speech levels (Puspitorini 2011:1)<sup>2</sup>, is paramount in Javanese society, whereas formality is a major concern for Indonesian.

Examples of the study of language choice in a bilingual or multilingual community are found in Blom & Gumperz (1972) and Premisrat (2007). Blom's & Gumperz's study was on language choice in Norway where speakers choose

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<sup>2</sup> Dwi Puspitorini. Bahasa Jawa dan Pengajaran Bahasa  
<http://staff.ui.ac.id/internal/131881139/publikasi/BahasaJawadanPengajaranBahasaJawa.pdf>  
(accessed on 7 August 2011)

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between the local variety and the standard variety, whereas Premsrirat focused on Thai. Both situations are similar to Indonesia in that people are supposed to choose between a regional language or national language in a given communicative event. When the situation is formal and relatively free from local or personal matters, the standard variety is chosen, whereas the local variety is chosen to be the vehicle when the situation is relatively informal. (This is reflected in the language situation in Indonesia, as a result of the implementation of language planning. See Chapter 3 for further detail). On the other hand, when participants are fellow community members, they use their ethnic language. Blom & Gumperz found that in offices, people use the local variety instead of the standard variety although the standard variety is predicted to be chosen. People greet others in the local variety and ask about family matters as well. In this situation, the local variety functions as the symbol of a friendship role relation and, borrowing from Hill (1989) cited in Makihara (2005:756) as “a solidarity code”.

Unlike linguists, psychologists propose a different view of language choice. In bilingual or multilingual communities, speakers of given languages apply a basic assumption of the knowledge of the interlocutor's linguistic potential (Clyne 1991). This assumption is based on speech accommodation theory (Giles & Smith 1979; Giles & Rayan 1982; Thakerar, Giles & Chesire 1982). They argue that when speakers hold an interactive discourse process, they may converge as much towards the interlocutor's code as they can, or diverge towards their own code. The decision of using one or the other depends on the perceived cost or reward that the speaker wants to obtain.

Language choice based on speech accommodation is demonstrated by Rwandan adult members to children, as reported by Garafanga (2010). It was reported that Kinyarwanda is the minority language for Rwandan in Belgium. The language is never adopted as the medium of communication between adult members and children. When adult members used Kinyarwanda to them, it would be contrary to the categorisation of children as preferring French. As a result, adult members do not choose Kinyarwanda to communicate with the children because their preferred language is never going to be adopted. On the other hand, they accommodate their language choice to the children's language, French. Even though this phenomenon seems normal for adult

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members as they are bilingual in French and Kinyarwanda, it accelerates language shift from their ethnic language to French among Rwandan children.

Another driving force of language choice among children is avoiding negative comment and criticism from their family and other people. Meek (2007:25) stated, "that people can often refrain from or stop speaking their ancestral languages because of the discourses of shame that surround the use of such languages". Due to the imperfect mastery of their ethnic language, children often received comments and criticism from their family, peers and other people. The practical way to avoid this situation is to choose another language. This reason may be similar to the Javanese children who avoid using Javanese and shift instead to Indonesian. They do not want to be singled out *ora ngerti tata krama* 'not knowing how to speak properly'; or *ora ngerti unggah ungguh* 'not knowing how to behave properly' (Marsono 2004:6) because of their lack of ability to manipulate Javanese speech levels. This phenomenon is addressed in Chapter 6.

## 2) Language domain

The choice of language during the speech act is influenced by various factors, among them topic, setting, and speakers. In the wider scope in which context is formed the term 'domain' is used. Fishman (1970) states that domain of use specifies the context. Language habitually occurs in bilingual or multilingual settings and its setting is more salient than its function. Domain, as defined by Fishman (1972: 102), is a socio-cultural construct. This is an abstract notion that is built from three elements, namely; topic of communication, institution of society and speakers. It implies that the language which is going to be chosen is governed by the domains of language use, such as home, school and work place, etc. Fishman (1970) in this respect emphasises that domains are concerned with larger institutional-role contexts within which a code rests. In short, Fasold (1984) as cited by Govindasamy and Nambiar (2003:31) defines domain "as institutional contexts such as family, workplace, friendship, etc., in which one language variety is deemed to be more appropriate than another".

In bilingual or multilingual communities, language choice becomes an active decision. For example, an ethnic language is commonly used in the home domain whereas the national language is used in the school domain and workplace. In relation to this, Holmes (1992) constructs a model, as in Table

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2.4, to illustrate the relationship between domains (i.e. as family, friendship, religion, education and employment) and functions of speech in the domains (i.e. participants/addressees, setting and topic).

Domain	Addressee	Setting	Topic	Variety/Code
Family	Parent	Home	Planning a family party	.....
Friendship	Friend	Beach	How to play beach tennis	.....
Religion	Priest	Church	Choosing the Sunday liturgy	.....
Education	Teacher	School	Solving a math problem	.....
Employment	Employer	Workplace	Applying for a promotion	.....

Table 2.4: Domains of language use with examples (Holmes 1992:24)

Distinguishing the domains can be done by seeing where a given language is used to hold communication and one's social network. For example, children engage in the school domain but not adults, whereas adults experience the workplace domain but not children. Edwards (1997:21) in his study proposes three domains that he considers the most central aspect of people's life: home, schools and workplace. Govindasamy and Nambiar (2003:31), in their study of the Malayalee community, employ only two domains of language use: family and the friendship arena. Wijayanto (2007) in his study in Kalasan, Yogyakarta investigates children's language choice in the three domains: home, school and public places. See Gal (1979) for more domains.

In a bilingual or a multilingual community setting, the competition of language use over domains is unavoidable. Knowing what language is used in what domains helps to understand to what extent a given language may survive, particularly when minority languages are the issue. Appel & Muysken (1987:41) claims that "the majority language seems to conquer domain after domain via the intermediate stage of bilingual language use". This suggests that the fewer domains a language has, the weaker that language will be. Under such circumstances, the process of language shift is underway. Fasold (1984) in Govindasamy and Nambiar (2003:31) says that "when a speech community starts employing a new language in domains previously reserved for the old one, language shift is in progress". For example, Premsrirat (2007:80) reported that Standard Thai as the national language has conquered strategic domains, namely schools, government offices and the mass media. As a result,

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shifting language to Standard Thai is unavoidable. A similar case is reported by D'Arcy (2010:61), "there are relatively few domains in which the Maori language is commonly used".

Engineering domains, on the other hand, can be used as a way to reverse language shift. In a study on Welsh conducted by Lewis (2008:73), it is revealed that the school, as the frontier of the education system "has become the basis of reversing language shift with respect to the Welsh language in Wales". The language is used as the medium and is practiced in bilingual education across Wales. Coulmas (2004) as in Extra and Yagmur (2005:18) states that "Schools are where language regimes and their social effects are most in evidence and where it is most obvious that a language regime bears on both structure and use". Mateo (2005:21) states that the education system is the way to pass down Basque successfully from one generation to the next.

Many studies reveal that the home domain is a crucial factor in terms of language maintenance and shift. This implies that losing language in this domain is a warning signal of losing the language. Spolsky (2003:559) reports for New Zealand that in most North Island communities, a majority of Maori adults were able to speak and understand the language. However, in areas where Maori were a majority, English tended to be used in the home domain, particularly with and among children. This is an indication that language was losing its place in Maori ethnic identity. Similar evidence is found in Central Maluku. Musgrave (2006:13) is very pessimistic about the future of the local languages in this region, in that the use of local languages in the home has all but ceased. The home domain is where the indigenous language is usually engaged by the ethnolinguistic group. Edwards (1997:34) agrees that the home domain is the most important of all language domains. Also Jaspaert & Kroon (1991) and Holmes et al. (1993:15) claim that one of the important factors that contribute to language maintenance is the use of the ethnic language in the home domain. Dorian (1981:105) in Govindasamy and Nambiar (2003:31) says that the "home is the last bastion of a subordinate language in competition with a dominant language of wider currency".

The present study is designed to understand language use among Javanese children in a range of domains that are slightly modified from those cited above: home, school, interaction with neighbours, religious context and wider public. These five domains are considered close domains for Javanese

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children where they are frequently engaged. The results of the study in this aspect are expected to reveal patterns of language use among Javanese children in certain domains. Furthermore, the patterns are able to supply further information for determining the position of Javanese versus the national language among Javanese children (see Chapters 8, 9 and 10).

### **2.2.3 Language attitudes**

This section addresses two main issues: first, the description of language attitudes and their measurement; and second, their role in relation to language maintenance and shift. A simple definition of language attitudes is found in Suharsono's statement (1995:27) as a function of beliefs. It is a construct which exists in the mind of a bilingual (Oskamp 1977:14). As a construct, attitude is "an abstraction formed by generalisation from particulars" (Kerlinger 1973:29). It follows that language attitude is not assessable from only one response but must be inferred from a range of responses covering the representative uses of the language and a range of beliefs. Since attitude is an abstract entity, it can be measured by setting the degree on an attitude scale, for example the Likert scale.

Sociolinguists are in agreement that language is not only used as an instrument of communication but also as a sign of social or group identity, an emblem of group membership and of solidarity (Grosjean 1982:117). Therefore, in the setting of language contact, it is expected that there will be favourable and unfavourable attitudes toward the languages (Haugen 1956:95-96), or other polar pairs such as 'preferred' and 'not preferred', 'liked' and 'disliked', 'comfortable' and 'uncomfortable' and so on. The emergence of such attitudes is due to the fact that language attitude is accompanied by values attributed to a language such as 'beautiful', 'good', 'efficient', 'simple', 'rich' etc. In regard to Javanese and Indonesian languages, the values such as 'cool' (Smith-Hefner 2007), 'simple' and 'modern' (Sneddon 2003) can be considered.

Language attitudes are related to the subjective vitality possessed by an individual or community. This presumably can determine the future of the language. Positive attitudes may help the survival of the language, whereas negative attitudes may lead to language shift. The remainder of this section provides evidence on this issue.

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The success of Basque revitalisation involves the community members' positive attitudes toward the language from the outset. Many of them believed that "Learning and speaking Basque is considered an essential part of Basque identity..." (Cenoz 2008:23). Coulmas (2005a:10) supports this idea. She describes language as "being the potent symbol of ethnic identity..." This positive attitude was consistently retained; and "the majority of the population is in favor of positive action to promote the Basque language" (Mateo 2005:20). As a result, Basque gained institutional support whereby the government facilitated the language to be taught at school by applying immersion and bilingual programs. The revival of Basque is very significant as indicated by the growth of its speakers from various age groups. These programs and other Basque literacy initiatives affectively recruit new speakers of children and youth through school and home domains, whereas the second language for adult program attracts adult community members to be speakers of Basque (Legarra and Baxox 2005:26). Clearly, positive attitudes among members of the community lead to a revival of the language. Other studies, in the same issue are conducted by Dorian (1981), Davis (1998) and Tiessen (2003), respectively, in the case of Gaelic, Cook Island Maori and Talysh of Sumgayit.

More evidence that positive attitudes can lead to the survival of a given language is found in New Zealand. Harlow (2005:136) reported that the survey conducted by the MLC (Maori Language Commission) in 1995 involving 2,400 informants showed that, in general, adults who were both speakers and non-speakers of Maori, had positive attitudes towards bilingualism and the Maori language. Two other studies conducted by Boyce (1992) and staff of Massey University for MLC provided more evidence indicated that people had positive attitudes towards Maori (Harlow 2005:136). Positive attitudes held by communities and government institutional support, as in in the case of Maori in New Zealand may save an indigenous language from death.

The lack of negative attitudes towards language can be found in the case of pure Wolof in Senegal as reported by McLaughlin (2008). Despite the claim that to speak urban Wolof is to articulate an urban identity, older speakers' attitudes towards the language are much less judgmental about French borrowings in their Wolof. The elders seem not to feel anxious that many younger people use French words in Wolof communication which is becoming "inauthentic" and "deracinated" (McLaughlin 2008:731). The elders

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even show their tolerance by stating, "It is the best way to communicate and the way we've always spoken". The plausible reason for the attitudes, McLaughlin continues, may be caused by their positive attitudes towards French which is regarded as having higher status and prestige.

Unlike the previous studies that reveal a single major trend of community's language attitudes, a recent study in Anong, an ethnic language in China, done by Hongkai (2005), shows that there are some degrees of people's attitudes towards their ethnic language. There are three languages in the community: Chinese, Lisu, and Anong. Anong society belongs to some key intellectual groups who are very concerned about their ethnic language. They believe that their ethnic language is an important distinguishing characteristic of their nationality, as well as a medium for cultural transmission among the Anong community. Therefore, the disappearance of their ethnic language would lead to the loss of many cultural phenomena and historical legends, including folk tales, genealogies, music, and poems possessed by the Anong community (Hongkai 2005:149). This positive attitude is the subjective vitality that supports Anong language maintenance or revitalisation.

However, a small number of Anong intellectuals and individuals support the disappearance of their ethnic language. They show more positive attitudes towards national and more widely spoken languages than their own ethnic language. They comment on the Chinese language: "Chinese is most useful, it can be used all over China."; "Once we have learnt to speak and write Chinese, we can become cadres and have more knowledge of national matters."; "We can understand easily what is said on the radio or television." Towards Lisu, a larger ethnic language, they say: "We must learn Lisu because we are surrounded by Lisu speakers, and must speak Lisu on the streets. If we can't speak Lisu, we can't go everywhere." Attitudes towards the imminent extinction of their ethnic language include: "It doesn't really matter. It may even be better if it becomes extinct, as everyone can speak the same language. It will be much more convenient because we won't need translators anymore". Some Anong people, moreover, feel that their own language is 'primitive', and that it cannot be used to express many new concepts. Therefore, using Chinese or Lisu is more convenient. (Hongkai 2005:150)

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In regard to Javanese, Wijayanto (2007) revealed that young Javanese feel negatively towards their ethnic language. They consider Javanese to be difficult to learn, and complicated with its honorific rules. On the other hand, they tend to have opposite attitudes related to Indonesian which is considered easy and simple. In addition, Indonesian is more democratic. Wijayanto (2007:15) continued, "If this language attitude goes on for the next few years, the Javanese language will gradually die or be abandoned by its speakers".

The present study also investigates language attitudes; more importantly, the attitudes among Javanese children in East Java. Their attitudes play an important role in determining whether Javanese will survive or die in the future in the context of the great pressure from the national language. The result can be used to determine steps to maintain and revitalise the Javanese language. This issue is addressed in Chapter 11.

### **2.3 Related issues: parents and children, language and location, language vitality**

As the study focuses on children's language according to location; and the results of the study can be used to predict Javanese use in the future, three topics are addressed, namely: parents and children's language, language and location, and language vitality.

#### **2.3.1 Parents and children's language**

Children's language is the central issue in this study. It is thus logical to devote an entire section to exploring the relationship between parents' and children's language. Potential issues are parents' role in determining children's first and home language, transmitting language, providing exposure to the language, etc.

There may be families where parents consider themselves to be the decision makers who apply rules including the use of language for their children and home language. In bilingual or multilingual communities, naturally, most parents want to pass on their culture, values and languages to their children. Language, in particular, has a distinguished place since it is often a central marker of culture. The process whereby a language is transferred from generation to generation through the normal familial interactions of parents and children (and grandparents, grandchildren, etc.) is usually called

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intergenerational language transmission (Chrisp 2005:150). This effort is a key factor in determining the success of language maintenance and revitalisation (see further Fishman 1991, 2000). One of successful strategies was applied by Clyne (2007:22) to his daughter, the so-called "one parent one language strategy".

The way to pass on ethnic language to children is to provide regular and interactive exposure to the language in natural circumstances. In addition, parents instil the habit of ethnic language use into their children by socializing children to use and appreciate the language on a daily basis in both domestic and community life (Chrisp 2005:150). Furthermore, if children are socialised through a language and are given role models by their parents, children automatically 'inherit' the identity and cultural paradigm that are associated with the language. By this intergenerational language transmission, the essence and authenticity of the language is maintained among the population of present speakers and that of future generations (Chrisp 2005:151).

An extreme example found in Paugh's study (2005:66-67) in Dominica, West Indies. Parents in this area banned their children from speaking their ethnic language. They insisted their children use English and as a consequence, the rapid shift from their ethnic language to English was unavoidable. Paugh (2005:66-67) described this as follows:

Most rural adults strive to speak only English to their children and forbid them to speak Patwa in their presence. These widespread language socialization practices are contributing to a rapid language shift from Patwa to varieties of English....

The above situation may separate children from their ancestors' language and culture. Garret (2005:354) claims that "In all communities, certain core cultural values, which may generally remain tacit, are socialised through language". Therefore, one is considered a part of the community if he speaks the language of the community as stated by Li Wei and Zhu Hua (2010:158) in their study on Chinese and Pietikainen (2010:92) in her study on Sami language. When

Children's language choice at home can be related to the parents' employment. Skutnabb-Kangas (1981) indicates that multilingual parents who are immigrants "...often face economic challenges in finding housing and employment, and these may negatively affect their effort to pass down or

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maintain their non-English home language". This language situation is similar to Indonesia and in Surabaya, East Java in particular. Sneddon (2003:209) states that many families in this city speak Indonesian in the home "because they see this as giving their children more advantages and prospects of progress in life". Many parents claim that it is no use for children to learn the ethnic language since it does not contribute to the children's future employment. They will never write an application letter and a report, have a language test and correspondence and other related activities in a language other than Indonesian. Suharsono (2004) also finds that some Javanese parents adjust language use at home to language use in school. This facilitates the children's passage through the school programs without any difficulties.

Yamamoto's study (2008) on language use among interlingual families in Japan shows that Japanese-Filipino families use the societal language (Japanese) much more than Japanese-English families do. What language is used in the family would influence the children's language use, attitudes and proficiency. This evidence suggests that the type of family is the central factor in determining both family language and children's language. A general trend shows that mixed marriage families tend to use the societal language rather than the minority language (see also Tandefelt and Finnäs 2007).

Suharsono's study on Javanese (2004) revealed that attitudes of Javanese parents determine children's language. Most of the parents believed that using Indonesian instead of Javanese would benefit children in some respects. They would not experience any difficulty in communication and understanding lessons during their kindergarten and primary level schooling. They also asserted that the mastery of Indonesian would help their children to access wider social benefits. Almost all children whose parents were interviewed were not able to speak Javanese.

Suharsono's study also demonstrates further evidence that parents' socio-economic status plays a role in determining children's language. One of the informants in Suharsono's study was a mother of low socio-economic status. She confessed that Javanese was the family language. This choice was triggered by their family social network; they did not have various interlocutors for whom Indonesian was required.

Besides parents and families, in the respect of ethnic language maintenance, relatives and friends are important contacts for children on a

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micro level (Saunders 1982). These people often have frequent contact with children. This suggests that when children have the ethnic language spoken to them by relatives and friends and they speak the same ethnic language, in return, the younger generation are more likely to maintain their language. This situation can be seen in Fantini (1985). He recorded Mario (his bilingual subject) from babyhood until the age of six. He found that Mario's language choice was influenced by whom he wanted to speak to. Mario used Spanish when speaking to his caretaker, English or Spanish at home, and English at other places. In other words, Spanish is mostly used in the home domain and English is used in others.

Setiawan (2001) also found that Javanese use Indonesian or Javanese depending on whom they speak to. In his study, the respondents reported that 13 out of 19 interlocutors are addressed using Javanese while six are addressed using Indonesian. Javanese is mostly used when speaking to those who have a close or intimate relationship. Indonesian is used when they speak to professionals such as doctors, teachers, friends in the workplace, etc.

This present study, therefore, is designed to investigate language use among Javanese children to various people who are predicted to have frequent contact with them. Besides parents and siblings, other addressees are grandparents, maids, teachers, classmates, adult neighbours, same-age neighbours, religion teachers, street food vendors and strangers. Language use among children to various interlocutors may reveal whether the Javanese language is still favoured language among children and thus, whether this will assist in determining Javanese children's language in the future.

Note in particular that this study focuses on Javanese families and thus it does not account for mixed marriage families. These types of families tend to choose the more societal language at home, and their children follow the trend.

### **2.3.2 Language and location**

This study includes living location (a city, a town and a village) as a variable in revealing children's language proficiency, use and attitudes. The aim is to explore to what extent the Javanese language might be affected as a consequence of contact with Indonesian.

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Giles et al. (1977) followed by Johnson (2009) suggest that when minority group speakers are concentrated in the same area, they may have a better chance of maintaining their ethnic language by virtue of the fact that they are in contact with each other frequently. If this is the case, then, to what extent does region influence people's language proficiency, choice and attitudes? The region does seem to play a part in language choice. The following are some examples of relevant studies.

Bilaniuk (2003) in her study in Ukraine investigated people's preference for language: societal language (Russian) or the ethnic language (Ukrainian). She also wanted to know whether language choice and language attitudes are influenced by the area/region (city, small town, and village) where people live. The findings suggest that women living in the village have more positive attitudes towards their local language than in the other two locations.

Similar evidence is found in Errington's (1998b) study of two hamlets Mulih and Gudhangan in Solo, Central Java. He reported that people of the upland village (Mulih) showed stronger maintenance of Javanese than those of the lowland village (Gudhangan), which is much closer to a city (Solo), and where people were more frequently in contact with city people.

Ngom's (2004) study in Senegal shows evidence that regions where people live seem to have influence on their language choice. Rural people preferred to use 'pure' Wolof language: language that is free from French words. The urban people, however, tended to choose the 'urban' Wolof language: language that mixes between the ethnic language, Wolof, and French words. Urban people believed that the 'urban' Wolof is a symbol of education and modernity while 'pure' Wolof is associated with a lack of sophistication and conservative/traditional values. The use of 'urban' Wolof, moreover, is considered to be the marker of city dwellers as opposed to 'pure' Wolof. The increasing use of 'urban' Wolof among people in urban areas has a de-ethnicising effect, regardless of one's ethnic background (Ngom 2004:100).

Thus, the present study seeks to discover more about the relationship between children's language and the region in which they usually communicate with their social network. Similar to Bilaniuk, three different regions have been selected, namely: city, town, and village. The idea is inspired by Milroy (1982) who explains that "a close knit network has the capacity to function as a norm enforcement mechanism and insulate its members from the pressures of



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mainstream values—including linguistic values” (1982: 212). Govindasamy and Nambiar (2003:27) explains that in a community in which the majority have high-density, closed social networks, the chance that a language will be maintained is better than in one that is low-density and open. The three locations in this study have characteristics in which the village is inhabited homogeneously by Javanese, and therefore, a close knit network is naturally created. The city, on the other hand, is inhabited by various people from different ethnic and linguistic backgrounds. Social relationships in the city are relatively low-density and open, whereas the characteristics of the town lie somewhere between the village and the city. See Chapter 4 for more detail on the choice of location for this study.

### **2.3.3 Language Vitality**

The results of this study are partly expected to provide information about the strengths and weaknesses of Javanese vitality when children are involved. The information is important for future language action. This issue will be presented in Chapter 12. To explore this, properly a framework for assessing Javanese is needed.

There have been a number of studies devoted to how to assess language vitality. For example, Giles et al. (1977) introduce the notion of ethnolinguistic vitality for the first time. Johnson (2009:147) describes what Giles et al. claim about the importance of this issue for the future of a language by stating “...the greater the ethnolinguistic vitality held by a group, the greater the likelihood that the language would survive and thrive, and, conversely, that a group or language with a low ethnolinguistic vitality would have less chance of survival”.

Even though there have been many studies concentrating on how to assess language vitality, the most comprehensive one is from the collaboration of linguists and UNESCO's Ad Hoc Group on Endangered Languages which yielded a document. In the document, this team defined nine measures of language vitality, as shown in Figure 2.2 below. Note that these factors need to be considered in conjunction with one another and that each individual language situation will mean that some factors are more relevant than others (Grenoble and Whaley 2006:4).

Studying closely the list of factors in Figure 2.2, it can be seen that Factors 1 – 3 deal with the numbers of speakers of a given language. They also deal with distribution of the speakers across generations and the whole population. Factors 4 – 7 relate to the language domain and policy. They cover the issue of how and where the language is used. Factor 8 identifies the community's attitudes towards their language. The last factor (9) addresses the availability of documented materials about the language. See Grenoble and Whaley (2006:4-13) of details on each factor. The discussion of the issue based on the Javanese context is presented in Chapter 12.

<b>Language Vitality and Endangerment (UNESCO 2003)</b>
1. Intergenerational language transmission
2. Absolute number of speakers
3. Proportion of speakers within the total population
4. Trends in existing language domain
5. Response to new domains and media
6. Materials for language education and literacy
7. Government & institutional language policy, including official status & use
8. Community members' attitudes towards their own language
9. Amount and quality of documentation.

Figure 2.2: Factors influencing language vitality and endangerment (UNESCO 2003) taken from Grenoble and Whaley (2006:4)

In summary, assessment of language vitality requires thorough consideration of a complex set of interconnected factors, namely: intergenerational transmission, the number of speakers in the community, domains of language use, attitudes on a variety of levels and language documentation. As they are interrelated to one another and are situation-dependent, it is not easy to determine which factor is more important than others. The factor that tends to be the most prominent is intergenerational transmission. If children cease learning a language, this language enters a dangerous phase. Many studies show that fast language shift is because of interrupted language transmission across generations. If this is the case, language shift and a consequent move toward extinction can take place within a single generation. On the other hand, steady natural intergenerational transmission can protect a language from endangerment.



## **Chapter 3**

### **THE LINGUISTIC SITUATION IN INDONESIA AND JAVA**

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The previous chapter presents a review of related literature to support the present study by providing core theories and related studies worldwide. This chapter, however, is devoted to a review of related literature focusing only on the language situation in Indonesia and Java. Presenting this chapter is necessary to understand the issues arising in this study.

There are five topics presented in this chapter. Section 3.1 is a brief explanation of languages in Indonesia. A discussion of the language planning in Indonesia which covers government policy, language in education, and the consequences of language planning for regional or ethnic languages including Javanese is presented in section 3.2. Section 3.3 provides information about the language situation in Java followed by a brief description of the structure of Javanese speech levels in section 3.4. The last section (3.5) presents Javanese language use in East Java including a description of the difference between the Surabaya dialect and the standard dialect.

#### **3.1 Languages in Indonesia**

Indonesia is a densely populated country with 206 million people in 2000 and 238 million in 2010. The country is a multi-ethnic and multi-cultural society, consisting of hundreds of ethnic groups. Almost every group has its own ethnic language or dialect. According to some scholars, Indonesia has more than 400 ethnic languages (Halim 1976, Rosidi 1976, Lipoliwa 1981) or 550-714 (Sneddon 2003) throughout the country.

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Most regional languages in Indonesia, including Javanese, are members of the Malayo-Polynesian branch of the Austronesian language family (Abas 1987; Laksono 2002:1), with the exception of languages in most parts of Irian Jaya and a few isolated areas in eastern Indonesia. Languages in the western part of Indonesia (Sumatra, Java, Bali, Lombok, and Kalimantan), which are considered by some scholars to form a sub-group (Poedjosoedarmo 1982; Nothofer 1975), are structurally similar to each other. Languages in eastern regions like Maluku and Irian Jaya are quite different from the ones in the west (Grimes & Grimes 1987 for language grouping). Although they belong to the same family, and even though they are structurally similar, they are so different that they are mutually unintelligible. The language that is considered to have the most speakers is Javanese (Alisyahbana 1976:31; Poedjosoedarmo 2006).

As Indonesian became the national language and was constitutionally made the official language of the Republic of Indonesia (§3.2.1), it became the language in which the government carried out all its affairs and the language of instruction in all classes and schools (Lipoliwa 1981:2). This is supported by Poedjosoedarmo (2006:12) who states that "Since independence, Bahasa Indonesia has been the primary language of education, public administration, and of the mass media. It has also continued to function as the primary language for communication between different ethnic groups of different linguistic backgrounds". Regional languages, on the other hand, are used mainly for intra-ethnic communication. In education, they are only used in the first three grades of elementary school and only then if the use of Indonesian is not comprehensible.

### **3.2 Language planning**

This section elaborates how the Indonesian language is spreading all over Indonesia and becoming the language of almost all Indonesians. The impact of Indonesian gaining support over the regional languages is also addressed. This section includes: government policy, language in education, and the consequences of language planning.

#### **3.2.1 Government policy**

Indonesian gained recognition among all Indonesian youth organisations on the 28<sup>th</sup> of October 1928 when *Sumpah Pemuda* (the Pledge of Youth) was

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conducted. This is regarded as the starting point for Indonesian unification. In 1945, when Indonesia declared independence, Indonesian was made the legal national and official language (Nababan 1979 in Poedjosoedarmo 2006:112). This status was ratified by the constitution of 1945, article 36 of which states that: "The language of the state shall be Indonesian".

The choice of Indonesian as a national as well as the official language was based on political reasons. It had the potential to unify all ethnic groups all over the archipelago. Indonesian was chosen because it was regarded as a neutral choice which would avoid competition between regional languages. Furthermore, although there are not as many native Indonesian speakers as Javanese and Sundanese speakers, it was the most widespread language throughout the archipelago. Nababan 1979 as cited in Poedjosoedarmo 2006:112) said that Indonesian (formerly Malay) "has been used as a lingua franca in the archipelago since the time of the Srivijaya kingdom in the tenth century". Indonesian was also considered to be easier and more "democratic" than other major regional languages that have speech levels (e.g. Javanese, Sundanese, Balinese, Sasaknese, Madurese, etc.).

The success of language planning can be witnessed at the present time. Indonesian is used as the sole means of formal communication and in the mass media. It is widely used in offices, businesses, meetings, ceremonies, seminars and conferences (Alisyahbana 1976). It is used in most publications and mass media such as books, journals, magazines, newspapers, radio and television programs, stage performances, films, and religious sermons (Abas 1987:1). In addition, Indonesian is regarded as the appropriate language of official, governmental, and intergroup communications, (Nababan 1991; Steinhauer 1994; Sneddon 2003; Smith-Hefner 2009). The underlying purpose of the language policy has been addressed in the beginning of Chapter 2.

Besides propaganda on imposing the use of Indonesian, research on its use was also conducted to see how far the program was successful. Sujanto et al. (1979), as an example, studied the use of spoken Indonesian in villages in relation to governmental work. He found that Indonesian had not been effectively used in villages. He recommended that the policy should be made to socialise Indonesian by upgrading village officers' Indonesian language proficiency. Therefore, during that time, extensive training in Indonesian was widely implemented particularly for government officers.

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A part of language planning is the process of standardisation. Ferguson (1968:31) defines standardisation as a

Process of one variety of language becoming widely accepted throughout the speech community as the supra-dialectal norm --the "best" form of the language-- rated above regional and social dialects, although these may be felt appropriate in some domains.

Standardisation in Indonesian touches on all linguistic aspects, such as its spelling system, the provision of a comprehensive dictionary as well as a standard grammar and the coining of new words for intellectual and scientific purposes. The aim is for language planners and authorities to promote Indonesian as the prestigious language. Ferguson (1968:1) argued that "once a language has been chosen for certain purposes in a country, it may be necessary to take steps to assure its adequacy for these purposes. In addition, Lüdi et al. (2010:56) argue that "The process of standardization of 'national languages' was determined by, and at the same time influenced, discourses like 'one nation, one language'."

In promoting Indonesian as the high status language, Smith-Hefner (2009:64) states that its use during the New Order was carefully monitored by teachers, language experts, and government officials who insisted that young people be trained, *Gunakan Bahasa Indonesian dengan baik dan benar* 'to use Indonesian appropriately and correctly'. This message is found everywhere from the government offices to public places (see Heryanto 1995). This motto is also widely popularised through electronic as well as print media. The government also implements language planning guidelines in education.

### 3.2.2 Language in education

The spread of Indonesian as the national language across the nation cannot be separated from the policies of the New Order regime which ruled Indonesia from 1966–1998. In this period of time, "National language standardisation and its implementation through the expansion of the educational system were central features of the government's ambitious nation-building projects" (Smith-Hefner 2009:62). The number of state-run schools increased significantly as part of the president's so-called *Inpres* 'presidential instruction' school programme. Textbooks in Indonesian were also published massively and were

distributed to all schools throughout the country from elementary school to senior high school.

The government's policy on the language, as stated by Smith-Hefner (2009:63), "As the national language, Indonesian is the official language of school instruction" diminishes the use of regional languages, including Javanese, as the medium of instruction. The 1968 curriculum still gave reasonable room to teach regional languages. At elementary school level, it prescribed that Javanese language instruction should be given to students on all levels, from the first to the sixth grades. The difference was in time allocation. The first and second grade students received eight study hours per week whereas the third up to sixth grades only received two study hours per week (Hadiatmaja et al. 1987:2).

The downturn in the destiny of Javanese took place in 1975 when a new curriculum was implemented. The commencement of this curriculum was in 1976, based on the Decree of Indonesian Minister of Education and Culture No.008/C/U/1975 dated 17 January 1975, on national language teaching. It says in article 6 clause 3 that,

(02)

*Bahasa daerah merupakan bagian studi Bahasa Indonesia, khusus bagi daerah yang memerlukan pelajaran bahasa daerah.*

Regional language is part of the Indonesian language subject, specifically for regions which need to teach it.

In addition, article 7 clause 3 says,

(03)

*Khusus bagi daerah yang memerlukan pendidikan bahasa daerah, disediakan waktu 2 jam pelajaran seminggu dari kelas I sampai dengan kelas VI di luar jam pelajaran sebagaimana tersebut ayat 2 pasal ini.*

For those regions which need regional language teaching, two study hours are provided per week from grade one to grade six in extra time as it is mentioned in clause 2 of the same article.

Unlike regional languages which were given two study hours a week, Indonesian language was granted a greater portion which was eight study hours per week (Hadiatmaja et al. 1987; Suharsono 2004).

The 1975 curriculum further limited the use of regional languages. Teachers were allowed to use regional languages only if the students did not understand Indonesian. At this stage, the use of regional languages as the



medium of instruction was replaced with Indonesian. However, the policy that regional languages were taught in elementary and junior high schools was retained. In Yogyakarta, as the centre, origin and exemplary location of Javanese language and culture, and upon the instruction of the Sultan, "Javanese language classes were recently made a requirement from grade one through high school" (Smith-Hefner 2009:23).

The government's language planning did not stop here. In 1994, they produced a new curriculum in which regional languages were no longer a compulsory subject. The government decided that 20% of the content would be allocated for teaching materials with *muatan local* 'local content' or following Smith-Hefner (2009:63) 'local/regional subject matter', such as local history, arts, culture and language. This policy gives each province the right to select the local subject matter. In Java, for example, Nababan (1991:122) as in Smith-Hefner (2009:63) explains "the focus of Javanese language instruction is on regional culture and vernacular values and is intended to reinforce the learners' identification with a regional and, in this instance, Javanese ethnic identity". However, in practice this policy seems to be flawed. Making use of this right, many schools do not teach regional languages but rather other subjects are introduced, such as English and computing, to promote the image of the schools. Thus, regional languages have become neglected.

(04)<sup>1</sup>

*Upaya peningkatan mutu pendidikan ke depan, tidak terlepas dari Bahasa Indonesia sebagai pengantar. Selain sebagai sarana pemerkukuh persatuan bangsa, bahasa Indonesia sebagai sarana pengembangan IPTEK. Sementara bahasa daerah digunakan sebagai bahasa pengantar pada tahap awal pendidikan. Bahasa Indonesia sebagai bahasa pengantar pendidikan nasional itu agar tetap dilestarikan oleh generasi bangsa. Menjadi bahasa ibu bagi sebagian besar bangsa dalam penyiapan insan cerdas, berdaya saing.*  
Jawa Pos, 3<sup>rd</sup> May 2009

The efforts to increase future education quality cannot be separated from Indonesian as a medium. Beside its function in unifying the nation, the Indonesian language is a means of developing science and technology. Yet, regional language is used in the early years of education. Indonesian as a language of instruction in national education should be maintained by the younger generation. It should be the mother tongue for most people in the nation so as to prepare them intellectually and competitively.

<sup>1</sup> This quote was taken from the vice head of Jombang region's speech on National Education Day, which was released on the national daily Newspaper *Jawa Pos* dated 3 May 2009.

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In addition to producing the curriculum, Kumanireng (1994) notes that the government has been active in encouraging the use of Indonesian by students with the motto "Speak Indonesian at school or campus" or "No regional language at school". Furthermore, the government keeps reinforcing by campaigns the use of Indonesian as the first language for the younger generation across the nation. The promotion of this issue, for example, was stated in the ceremony of the National Education Day, 2<sup>nd</sup> May 2009 as seen in (04). The motto and the speech have been very powerful and effective ways to promote Indonesian. However, the suppression of regional languages is an inevitable by-product.

The message in (04) above strongly indicates that Indonesian is considered to be the only language to be used in the educational domain and to be used by a future younger generations as their first language across the nation. The government seems to believe that Indonesian, as a national language, can be used to develop science and technology as well as producing intellectual and qualified human resources.

### **3.2.3 Consequences of language policy**

The power of the government in implementing language planning and policy on the one hand has caused Indonesian to develop and spread all over the archipelago. On the other hand, this creates a threat to regional languages. This is caused in part by the government's lack of commitment to maintain regional languages, resulting in the loss of the regional languages. Samuel (2000) and Bertrand (2003) as cited by Smith-Hefner (2009:63) claim that "By contrast, the government's policy with regard to regional varieties is best characterised as one of benign neglect". This concern is in no way an exaggeration, as numerous reports below confirm.

Florey (1990:97) states "...the respondents' present-day language use reveals how rapidly language shift is progressing throughout the community". This situation is her description of language shift from Alune to Indonesian in Central Maluku by comparing the past and present language use by her respondents. She reported that people in this area tend to code-switch between the two languages. She further noted that people's childhood language was Alune but their adult language is Indonesian. The shift is even

clearer when language use across generations is considered in that the younger generation tends to use Indonesian more than the older generation.

Language shift from local language to Indonesian is also found in Irian Jaya, the easternmost province of Indonesia. Rumbewas (1994) blames the government for deliberately creating this situation through its language policy. In education, for example, as with other regional languages in Indonesia, the Biak language is only used in the early years of elementary school. He also criticises the government for not having any actions to support the Biak language and other regional languages even though the document clearly says that government is responsible for preserving local languages. He reported, as in Florey, that the shift to Indonesian is clearly seen, and that the younger generation contributes to language shift. Rumbewas (1994:6) warned that "It is just a matter of time before the Biak language disappears or becomes extinct like other indigenous languages in the world..."

Language policy is effectively achieved through education. Kuipers (1998:125) observed the language use in schools in Sumba. In the early stages, teachers switched between Indonesian and Weyewa. However, "When they switch into Indonesian, they are implicitly suggesting to students what kinds of things are 'better said in Indonesian'". In the community, he also finds that the nature of ritual speech on Island of Sumba is changing. This occurrence is caused by the loss of a wide variety of performance forms "whereby certain characteristics of language are selectively overlooked, ignored, and disregarded" (Kuipers 1998:147). As to the threat of language shift in Indonesia, he strongly argues that "In scholarly discourse about language change in Indonesia, local languages are often depicted as passive victims, prey to a predatory, homogenizing national-development juggernaut" (Kuipers 1998:149).

Recent studies report that more minority languages are under threat, as a consequence of language planning, such as those in Northern Central Sulawesi (Himmelman 2010) and other Eastern Indonesia languages (Grimes 2010), particularly Kayeli and Hukumina (see further Florey 2010). In addition, Musgrave (2006:13) writes that the "use of local languages in the home has all

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but ceased" in Central Maluku. In short, borrowing Tully's words (2011)<sup>2</sup>, will Indonesian gradually "kill off" local or ethnic languages?

The following two instances of language shift take place in languages with speech levels, which is similar to the Javanese language. Firstly, Kumanireng (1994) reported on language use in East Nusa Tenggara. In relation to language policy, she claimed that the shift to Indonesian was caused by the government's policy prescribing the use of Indonesian in all levels of education. She also saw that the shift was triggered by social factors as well. The people regard Indonesian as the prestigious language because it is widely used in the mainstream communication network of the country. In addition, the use of Indonesian is preferred as it erases class and status differences in the community: "Bahasa Indonesia helps extinguish inferiority complexes" because it does not have hierarchical speech levels (Kumanireng 1994:3).

Secondly, Syahdan (1996) revealed that code-switching between Sasak and Indonesian is common, and is accepted as positive behaviour. He found that the older generation of Sasak speakers still uses *Sasak alus* 'high (refined) Sasak' to a certain degree. However, "Sasak parents tend to encourage their children to speak Indonesian" (Syahdan 1996:154). He further noticed that switching to Indonesian as an avoidance strategy may be caused by speakers' incompetence in *Sasak alus*. He has the same view as Kumanireng (1994), that Indonesian is used as an unmarked code in the community to avoid indicating unequal social status.

Based on the above discussion of the trend towards language shift, the question that should be addressed is: Is language shift also occurring in Javanese, the speakers of which are the dominant ethnic group?

### 3.3 The language situation in Java

This section has two parts: the first is a brief description of language distribution in Island of Java which is more specific on the demography of Javanese language and the second is a description of the language situation to answer the question in the previous section.

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<sup>2</sup> Mark Tully is a former BBC India correspondent. He wrote an article "Will English will kill off India's languages?" on <http://www.bbc.co.uk/news/world-asia-15635553>. Accessed on 29 November 2011

### 3.3.1 Demography of the Javanese language

As seen in Figure 3.1 below, the Island of Java has four major languages: Javanese, Sundanese, Madurese, Indonesian-Jakarta dialect, of which Javanese has the most speakers. In respect to Javanese, there are three main groups of Javanese dialects based on the sub-region where the speakers live. They are Western Javanese, Central Javanese, and Eastern Javanese (see line as provincial border in Figure 3.1 below). The differences between these dialectical groups are primarily pronunciation and, to a lesser extent, vocabulary. Despite the difference, all Javanese dialects are more or less mutually intelligible.

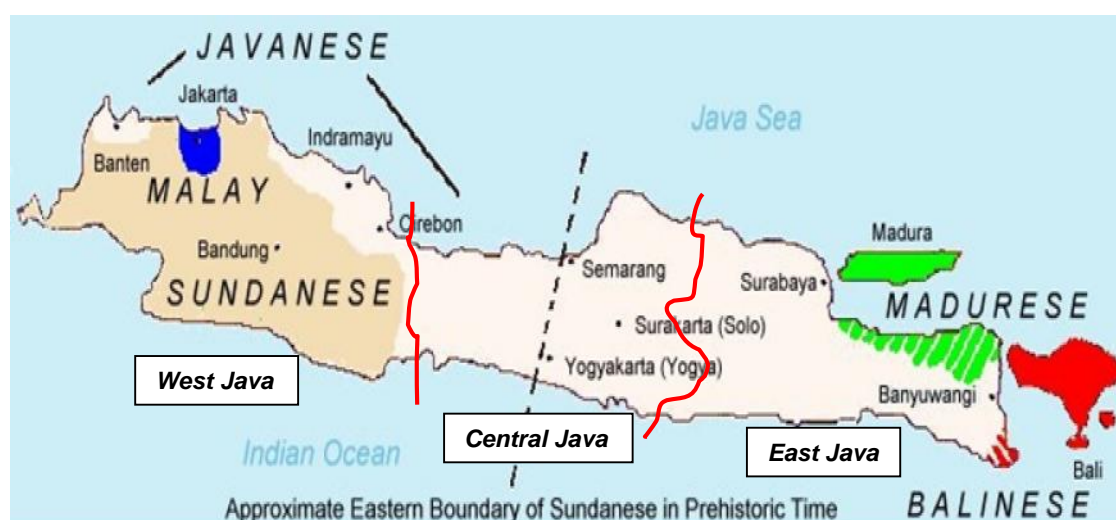


Figure 3.1: Languages spoken in Java<sup>3</sup>

The Central Javanese variant, based on the speech of Surakarta and also to a degree of Yogyakarta, is considered as the most "refined" Javanese dialect therefore it is called "exemplary" Javanese (Errington 1998a; Kridalaksana 2001; Goebel 2007a). Accordingly, standard Javanese is based on this dialect. These two cities are the seats of the four Javanese principalities, heirs to the Mataram Sultanate, which once reigned over almost the whole of Java and beyond. Speakers spread from north to south of the Central Java province and use many dialects, such as Muria and Semarangan, as well as Surakarta and Yogyakarta. To a lesser extent, there are also dialects such as those used in Pekalongan or *Dialek Pantura* 'north coast dialect' and

<sup>3</sup> The map is taken from [http://en.wikipedia.org/wiki/Javanese\\_language](http://en.wikipedia.org/wiki/Javanese_language) (accessed on 25 June 2010). It has been modified to meet the recent situation.

Kebumen (a variation of Banyumasan). See Baribin (1987). The variations of Javanese dialect in Central Java are said to be so plentiful that almost all administrative regions have their own native slang that is only recognisable by people from that region, but those minor dialects are not distinctive to most Javanese speakers.

In addition to Central Java and Yogyakarta provinces, Javanese of Central Java is also used in the western part of East Java province. For example, the Javanese spoken in the Madiun region bears a strong influence of Surakarta Javanese (as well as Javanese spoken in Ponorogo, Pacitan, and Tulungagung), while Javanese spoken in Bojonegoro and Tuban is similar to that spoken in the Pati region (Muria dialect). See Sabariyanto (1983; 1985).

Western Javanese dialect is spoken in the western part of the Central Java province and the north coastal region of the West Java province. It contains dialects which are distinct from their Sundanese influences and which still retain many archaic words. The dialects include North Banten, Banyumasan, Tegal, Jawa Serang, North coast, Indramayu (or Dermayon) and Cirebonan (or Basa Cirbon).

Eastern Javanese speakers range from the eastern banks of *Kali Brantas* 'Brantas River' in Kertosono to Banyuwangi, comprising the majority of the East Java province, excluding Madura Island. However, the dialect has been influenced by Madurese, and is sometimes referred to as Surabaya speech/dialect (see Soetoko:1984). The difference between the Central Java dialect and the East Java dialect lies in some aspects of intonation, pronunciation and vocabulary that are addressed in §3.5. The most variant Javanese dialect is spoken in Balambangan (or Banyuwangi) in the eastern-most part of Java. It is generally known as *Basa Osing* 'Osing language' (see Smith-Hefner:1983); Soedjito:1984).

### 3.3.2 Language shift in Java

The remaining part of this section addresses the question: Is language shift also occurring in Javanese, the speakers of which are the dominant ethnic group? The introduction of Indonesian and language contact creates a bilingual community. As Indonesian is the national language, it becomes the dominant language. Probably, the language situation in Java is not much different from that in other regions, as addressed in §3.2.3, in that the use of Javanese shows

signs of language shift towards Indonesian. As mentioned in Chapter 2, Kartomihardjo (1981) finds that East Javanese people are already bilingual in that they speak Javanese as their ethnic language and the majority also speak Indonesian. Based on his recording data of casual conversations, discussions on several topics, speeches, interviews, and other speech events, he finds that Javanese is only used to express friendliness, closeness and informality, whereas Indonesian is used for formality, distance and impersonality. He also reports that the use of Indonesian is a strategy to avoid using speech levels in Javanese, and thus avoid the indication of social status. This finding is supported by Siegel's study in Surakarta (1986).

Wolff & Poedjosoedarmo (1982) also report that Indonesian is treated as a neutral speech level by Javanese speakers. It is used when the choice of any speech level would lead to conflict. In this respect, Errington (1998b) emphasises that since national independence, Indonesian has been well-accepted among the Javanese because it is relatively flexible, free from formality and ethnicity. Wolff & Poedjosoedarmo (1982), with their recording data involving various contexts and speakers, also find that the choice of Indonesian is motivated by the speakers' lack of competence in Javanese. Poedjosoedarmo (2006:116-117) also indicates that the choice of Indonesian is the speakers' strategy to avoid misunderstanding when applying speech levels, for example, *maringi* vs *nyaosi*. Both words mean 'give' but the former is used by one who is older or has high status and the latter is used by one who is younger or has low status. See Chapter 6 related to children's ability in using Javanese speech levels.

Alip's study (1993) focuses on the three possible language choices made by students in an English department in Central Java: Javanese, Indonesian and English. He reports that Indonesian dominates the major functions in the respondents' lives. Indonesian is regarded as a high-status language because it is likely to be official, formal, and modern-content-oriented. In relation to writing, Javanese has stopped being a written language not only for most students but perhaps also for the general population. He regrets that the younger generation uses Indonesian because they are less competent in Javanese.

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Suharsono (1995) reports that although the majority of young Javanese hold positive attitudes towards the use of their native language, and they believe that Javanese will survive, a sizeable majority believe Indonesian possesses a higher value than Javanese. This belief generates a feeling that Javanese is an inappropriate language for formal situations.

Errington (1998b) reports that language shift from Javanese to Indonesian is in progress. He argues that the process is characterised by the presence of *bahasa gado-gado* "mixed vegetable language", that is rapid code-switching from Javanese to Indonesian. The shift is accelerated by the government's efforts to promote Indonesian with the motto *Gunakan Bahasa Indonesian dengan baik dan benar* 'use Indonesian appropriately and correctly'. He predicts "... transient reflexes of ongoing social transformations and 'contact' as Indonesian displaces Javanese" (Errington 1998b:185).

Suharsono's finding (2004) in his study of one of the suburban areas in East Java adds more evidence of the wide expansion of Indonesian over Javanese which can be used to describe the more general language situation in Java. When he called on his neighbours, he witnessed parents used Indonesian when speaking to their children. They stated that they did not realise it and argued that their speech flowed naturally. Another Javanese family intentionally used Indonesian with their children and promoted Indonesian as the home language. They asserted that the language used in kindergarten as well as elementary school is Indonesian, therefore, they wanted their children to get used to using Indonesian before going to school. This evidence may indicate that the home domain language that is expected to be Javanese has been taken over by Indonesian.

The recent study in Yogyakarta by Kurniasih (2006) reveals that middle class parents and children are much more likely to use Indonesian than Javanese. Smith-Hefner (2009) also finds that shifting away from Javanese to Indonesian is underway among Javanese youth in Yogyakarta. Similarly, Wijayanto's study (2009) in Kalasan Subdistrict in Yogyakarta, reveals that the children's and teenagers' language choice provides the first indication of language shift of the Javanese language into Indonesian language. Most children use Indonesian when speaking to almost all interlocutors in the home, school, and public domains. He predicts, based on his findings and assuming constant negative attitudes toward Javanese within the next few years, "the

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Javanese language will gradually die or be abandoned by its speakers” (Wijayanto 2007:15). If the initial shift has been detected in the iconic Javanese city of Yogyakarta, what are the implications for a city such as Surabaya?

### 3.4 Javanese speech levels

Javanese society is regarded as ‘a highly complex society’ (Oliver in Geertz 1960: vii), which is reflected in part by its language speech levels. Any study of Javanese language is incomplete when these speech styles are not addressed as they make Javanese distinctive. Many scholars have investigated the unique structures of Javanese grammar; for example, Podjosoedarmo (1968), Keeler (1984), Robson (2002), Sasangka (2004) and Setiyanto (2007).

Javanese is spoken by about 80 million people in the world who live mostly in Java, Peninsular Malaysia, Suriname, and New Caledonia. Therefore, Javanese sits on the 11<sup>th</sup> rank of world languages by number of speakers (Laksono, 2002:1). In Indonesia itself, it is spoken by 40% of total population (Oglobin, 2005). How can Javanese be described? What is the difference between Javanese and Indonesian?

To start with, Raffles’ perception of Javanese language is presented when he was on duty on the Island of Javanese in 1811 to 1814. He writes that the Javanese language was a refined language that shows politeness. Sutardjo and Marmanto (2007) describes that Javanese reflects noble values and respects others. Raffles also describes Javanese language as prescribing a clear cut difference between high social class and low social class. He adds that the Javanese language shows a sharp difference between high and low speech levels (Raffles 2008:258-259)<sup>4</sup> which are not found in Indonesian.

To elaborate Raffles’ impression of Javanese speech levels, Sudaryanto (1989:99) clarifies that Javanese has more than ten speech levels. He refers to a Javanese book *Warna Basa* written by Ki Padmasusastra in 1899. The Javanese speech levels can be classified into thirteen levels as presented in Table 3.1 below. The nine variants are derived from three basic levels: *ngoko* ‘low level’, *madya* ‘middle level’, and *krama* ‘high level’.

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<sup>4</sup> The original book “The History of Java” was published in 1817 and was translated into Indonesian in 2008.

1	Basa Ngoko	Ngoko lugu		1
		Ngoko andhap	Antya-basa	2
			Basa-antya	3
2	Basa Krama	Wredha-krama		4
		Kramantara		5
		Mudha-krama		6
3	Basa Madya	Madya-ngoko		7
		Madyantara		8
		Madya-krama		9
4	Krama Desa			10
5	Krama Inggil			11
6	Basa Kedhaton			12
7	Basa Kasar			13

Table 3.1: Javanese speech levels (Ki Padmasusastra1899)

Similarly, Podjosoedarmo (1968) formulates nine speech levels even though they are derived from three basic formality levels as seen in Table 3.2 (see also Geertz (1960: 249-253) and Setiyanto (2007:26)). The use of these mainly depends on to whom one talks, so as to show politeness. *Krama* or 'high level' is the polite and formal form. It is commonly used for public speeches and announcements. It is used by people of lower status toward people of higher status. *Madya* or 'middle level' is the semi-polite and semi-formal form. It is an intermediate form; not too formal, not too informal. It is used between strangers. *Ngoko* 'low level' is the non-polite and informal form. It is used only for addressing people with whom one is familiar. It is also used by people of higher status to those of lower status.

Base Level	Sub-level	e.g. 'Please go'
Ngoko	Ngoko lugu	<i>Lungo - a.</i>
	Antya-basa	<i>Mang lunga.</i>
	Basa-antya	<i>Sampeyan lunga.</i>
Madya	Madya-ngoko	<i>Kesah - a.</i>
	Madyantara	<i>Sampeyan kesah.</i>
	Madya-krama	<i>Tindak - a.</i>
Krama	Wredha-krama	<i>Pendjenengan tindak.</i>
	Kramantara	<i>Pendjenengan katuran tindak.</i>
	Mudha-krama	<i>Pendjenengan kulo aturi tindak.</i>

Table 3.2: Javanese speech levels and their sentence examples  
Adapted from Poedjosoedarmo (1968)

In terms of vocabulary, *ngoko* has about 50,000 words based on the dictionary of Gerike and Roorda; Purwadarminta and Pigeaud (Hadiwidjana

1963:32). *Krama/madya* has approximately 700 words (Podjosoedarmo 2006:115) or 850 words (Suhadi 2004:55) or 1000 words (Goebel 2007:514) whereas *krama inggil* has only 200 words (Suhadi 2004:55). The figure shows that *ngoko* is the basic lexicon the Javanese language.

When the nine variants of the Javanese phrase 'please go' presented in Table 3.2 above are expressed in Indonesian, it simply becomes *pergilah* 'go'. Indonesian has also some variants to show politeness as does English.

Indonesian	English
<i>Pergilah!</i>	Go! or Go away!
<i>Silahkan pergi!</i>	Please go!
<i>Saya harap kamu/anda pergi!</i>	Would you please go!

Table 3.3: Indonesian and English variants

However, 'go' is used in three different forms in Javanese depending on to whom one speaks: *lunga*, *kesah*, and *tindak* which are *ngoko*, *madya* and *krama* respectively. The application of them is shown in (05) below. Tio and Ben are students, Pak Bagus is a teacher. Tio demonstrates the use "go" in a single chunk of conversation with different addressees.

He uses *krama* 'high' form *tindak* when speaking to his teacher but uses *ngoko* 'low' form *lunga* for his friend. However, he uses *madya* 'middle' form *kesah* to his teacher when he talks about himself. It is not appropriate for him to say either *\*Kula lunga rumiyin Pak* or *\*Kula tindak rumiyin Pak*. He cannot use *krama* to talk about himself and he cannot use *ngoko* either for himself when talking to an older person. The ability to apply this strategy and understand the Javanese norms is not easy to acquire in a short time. It takes a considerably long time and a lot of exposure.

(05)

Tio	: Kula <b>kesah</b> rumiyin Pak. Pak Bagus <b>tindak</b> kala menapa?
Pak Bagus	: Ya. Aati-ati. Aku <b>lunga</b> mengko sore.
Tio	: Ben, aku <b>lunga</b> sik. Kowe <b>lunga</b> bareng sapa?
Ben	: Aku <b>lunga</b> bareng Joko.

When the Javanese conversation in (04) is performed in Indonesian, it looks like (06) below and similarly like (07) for English. Indonesian and English

share something in common that one word “go” is consistently used regardless of the addressees. Therefore, Indonesian, as opposed to Javanese, is a neutral code. Errington (1985) adds that the fact that Javanese involves speech levels already indicates a degree of structural complexity.

(06)

Tio	: Saya <b>pergi</b> dulu Pak. Pak Bagus <b>pergi</b> kapan?
Pak Bagus	: Ya. Hati-hati. Saya <b>pergi</b> nanti sore.
Tio	: Ben, saya <b>pergi</b> dulu. Kamu <b>pergi</b> bersama siapa?
Ben	: Aku <b>pergi</b> bersama Joko.

(07)

Tio	: I am <b>going</b> Pak. When will you <b>go</b> , Pak Bagus?
Pak Bagus	: Okay. Take care. I'll <b>go</b> this afternoon.
Tio	: Ben, I am <b>going</b> . Who will you <b>go</b> with?
Ben	: I'll <b>go</b> with Joko.

The many variants of Javanese speech levels as presented in Table 3.1 and 3.2 above, can trigger so-called ‘linguistic insecurity’ for its speakers. The ‘fear’ feeling seems reasonable given what Hendrata said during the Javanese language conference in Sriwedari Surakarta on 23 December 1957. She said that *Sedikit kesalahan sadja (penggunaan tingkat tutur itu, pen.) menyebabkan orang ditjab [sic] tidak kenal sopan santun* ‘a little mistake (in applying speech levels, writer) causes one to be marked down because he does not know how to behave properly’. This is in line with Marsono (2004:6) who stated that *Salah panganggenipun bab Ngoko, Krama, lan Krama Inggil nuwuhaken kirang sopan, “ora ngerti tata krama”, “ora ngerti unggah ungguh* ‘Wrong application of low, middle and high speech-levels, shows a lack of politeness for its speaker, not knowing how to speak properly, not knowing how to behave properly’.

To avoid such stigma, many Javanese speakers, particularly those who are educated, give up using variants of Javanese speech levels. This phenomenon, in fact, has been detected since the early 20<sup>th</sup> century based on the report of Hoesein Djayadiningrat in 1939 and 1940 and was popularised by Uhlenbeck in 1970. It was also reported that before the World War II, Javanese people of high class became accustomed to shifting to Malay or Dutch to avoid

using their ethnic language as well as to release themselves from using Javanese speech levels.

Why does Javanese have so many speech levels? Moedjito, a historian, hypothesised that the politeness system, which is reflected in Javanese speech levels, was created and developed by the Mataram Dynasty in the 17<sup>th</sup> century. Then, the speech levels were expanded under the Dutch and eventually diffused beyond the courts into many areas of the countryside (Smith-Hefner 2009:57). The purpose was to strengthen their position by creating a social gap between the ruler of the territory and their subordinates or *wong cilik* = *tiyang alit* 'lay man' (Koentjaraningrat 1984:76) or "commoners" (Purwoko 2008:1). In short, they were created for political purposes (Sudaryanto 1989:97).

Many linguists and humanists were aware of the declining use of Javanese speech levels, therefore, they found some ways to make the Javanese language simpler hoping that young people would not be reluctant to use it. Poerbatjaraka (1962) and Hadiwidjana (1967) proposed to simplify Javanese speech levels into four levels. The former introduced *ngoko*, *krama*, *ngoko-krama*, and *krama-ngoko* whereas the latter, in his book *Warna Basa*, classified Javanese speech levels into four as well but using different terms: *basa baku*, *basa krama*, *basa madya*, and *basa hurmat*. These ideas, in fact, had been raised during the Javanese language conference in Sriwedari Surakarta on 23 December 1957 (Sudaryanto 1989:101-102).

The more extreme breakthrough as reported by Poedjosoedarmo and Hadidjaja (1958:45-46) was proposed by Mangkunegaran group who wanted to simplify Javanese into only two levels, *ngoko* and *krama-inggil*. A month later the educational pioneer (the father of education) Ki Hajar Dewantara supported the idea that *ngoko* be used in the home domain while *krama* was to be used for formal situations and public spheres. The effort in simplifying Javanese speech levels into two was positively responded to by many parties including religious leaders. Zoetmulder, one of the parties who supported Javanese simplification, said *Manawi kula, prajogi tjara Djodipati* 'For me, it's better to use Djodipati style'.

Zoetmulder's statement implicitly means that he was in favour of using *ngoko* or the unmarked code. He used Djodipati as an indirect strategy to say *ngoko*. Note is to be made here that in the *wayang kulit* 'shadow puppet plays'

(Keeler 1987), there are four characters who only speak in *ngoko*. They are Baladewa, Brantasena, Antasena, Wisanggeni. Brantasena has a palace which is called Djodipati. Therefore, when Zoetmulder said "Djodipati style", what he really meant was *ngoko* style which is always spoken by Brantasena.

It is reasonable that Zoetmulder preferred using *ngoko* as it is the easiest style because it contains words of "basic lexicon" (Suhadi 2004). This "basic code" (Purwoko 2008:142) or "basic language" (Errington 1998a) is used by majority of Javanese people to communicate on a range of topics in various settings. As basic language, whatever speech levels are used in broader aspects, there must be *ngoko* word forms because other speech levels do not have as many words as *ngoko* as presented in the beginning of this section. In addition, Smith-Hefner (2009:60) justifies that in the Javanese-speaking areas of rural eastern Java where she carried out research in the 1980s, almost no local people commanded *krama* or refined courtly language varieties (see Smith-Hefner 1989).

General information about the Javanese language, dialect and the essence of Javanese issues has been presented as well as politeness which is reflected in speech levels. As a matter of fact, there are many different ways that speech levels are characterised. In this study, the label *krama*, *madya* and *ngoko* (or high, middle and low respectively) are used following the basic classification proposed by Geertz (1960), Poedjosoedarmo (1968), Kridalaksana (2001), Setiyanto (2007), Purwoko (2008), Sutardjo (2010). According to Geertz (1960:249-253), *krama* (high level) accommodates two speech levels: *krama inggil* and *krama biasa*. *Madya* (middle level) covers *krama madya* and *ngoko madya*, whereas *ngoko* (low level) represents *ngoko biasa*.

### 3.5 Javanese language in East Java

Besides Javanese and Madurese, Indonesian as a national language is also spoken in East Java. It spreads through people moving from place to place, mass media, education, and other ways. This situation allows East Java to have various speech communities. Sujanto et al. (1979:20) classify them into four, namely: multilingual, trilingual, bilingual and monolingual communities. Surabaya is categorised as a multilingual community. As a metropolitan and

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central business city, Surabaya is the meeting place of people from different linguistic backgrounds across the nation.

Note that although the above paragraph uses some types of speech communities to describe the linguistic repertoire in East Java, the term a "bilingual community" is used for the title of the study to represent all of them. The question that is considered important to raise here is: What is distinctive about the Surabaya dialect of Javanese?

Penny (2000:82) as quoted by Hernández-Campoy (2003:235) said:

The history of communication in a given area is largely responsible for the distribution of isoglosses, in that greater or lesser similarity of features between any two given varieties implies stronger or weaker communication between their speakers.

Therefore, the geographical separation of linguistic innovations, as with any other innovation, depends not only on the physical location of dialect areas and the natural features of the given region, but also on two other factors: demographic and sociolinguistic factors. The demographic factors cover relative population sizes and densities, communication networks among urban centres (inter- and intra-area), and the geographical and social location of the innovation (the innovating social group). The sociolinguistic factors include the relative prestige of the varieties in contact, the linguistic distance between the varieties, and the linguistic system itself.

The Javanese in Central Java is a standard variant which is considered more prestigious. The Javanese of Surabaya dialect in East Java is different from the standard Central Java (Surakarta) dialect. The difference between the two lies in some linguistic aspects, namely intonation, pronunciation, word form, and word meaning. Mardjana (1933:71-73) describes some differences which are presented below.

#### 1. Intonation:

The Javanese of Surabaya dialect has distinct intonation from the standard one. It is more prominent and louder. Central Javanese may comment that the way the Surabayanese speak is like an angry person with high tone.

## 2. Pronunciation:

- a. All penultimate syllables have a long vowel and heavy stress.

Standard dialect	Surabaya dialect	Gloss
[iku]	[ˈi:ku]	that
[dowa]	[ˈdo:wa]	prayer

- b. There are words which are different in their quality, particularly vowels.

Standard dialect	Surabaya dialect	Gloss
[muriŋ]	[moriŋ]	angry
[duruŋ]	[doroŋ]	not yet
[duwur]	[dokor]	high
[mulih]	[moleh]	go home

- c. There are words in which the final syllable is pronounced differently.

Standard dialect	Surabaya dialect	Gloss
[ndələŋ]	[ndələʔ]	see
[orʌ]	[ogʌʔ]	no
[kowæ]	[kon]	you
[mau]	[maəŋ]	just now

- d. There are words which are completely different from their standard.

Standard dialect	Surabaya dialect	Gloss
[botʃʌh]	[ʌræʔ]	child
[gənæjɑ]	[opoʔo]	what
[bʌŋət]	[pɔl]	very
[kʌro]	[bʌræʔ]	with

- e. Passive suffix is expressed differently
- ake*
- and
- na*
- .

Standard dialect	Surabaya dialect	Gloss
<i>di-balek-ake</i>	<i>di-balek-na</i>	been returned
<i>di-takok-ake</i>	<i>di-takok-na</i>	been asked

In addition to those elements, some words also have different meanings that may lead to misunderstanding among speakers. For example, I had a joint project once with some colleagues from Central Java. Everybody had his own



work to do. On one occasion I met one of them and had a conversation shown in (08) below.

(08)

<i>I</i> : <u>Wis mari Pak?</u>	<i>I</i> : Have you finished, Pak?
<i>F</i> : <u>Sapa? Aku gak lara.</u>	<i>F</i> : Who? I am not sick.
<i>I</i> : <u>Maksudku garapan sampean?</u>	<i>I</i> : I mean your work?
<i>F</i> : <u>Oh, durung.</u>	<i>F</i> : Oh, not yet.

The word mari has two different readings. In East Java it means 'accomplishing; achieving; finishing of an activity or state'. In Central Java, however, mari specifically means 'recovery from illness'. The standard word for my question should be rampung in Central Java Wis rampung Pak? Therefore, when I asked Wis mari Pak? The answer was 'Who? I am not sick'. Interestingly, the 'recovery from illnesses' is expressed by using the word waras in East Java, but the same word means 'recovery from being insane' in Central Java. What reply would you expect when a Surabayanese person asks a Central Javanese person Waras cak? 'How is everything going, mate?' Do not be surprised when he the latter answers Aku gak pernah gendheng 'I have never had a mental illness'.

That is why some people make the analogy that the Javanese of Javanese in East Java is like American or Australian English which is different from British English. Should all Americans or Australians learn and acquire the grammar, lexicon, and pronunciation of British English? Should all East Javanese people learn and acquire exemplary or standard Javanese even though a small number of people, if I may not say "few", speak it? This question is addressed in Chapter 5 when discussing children's language proficiency.

In summary, this chapter has covered issues indicated in the title "The Language Situation in Indonesia and Java" such as diversity of Indonesian languages, the relationship between Indonesian and ethnic languages seen from a language planning perspective, Island of Java and its languages and dialects. The chapter also presented a brief description of the Javanese language and its norms as compared to Indonesian and English. Moreover, the Javanese of Surabaya dialect, which is spoken by the subjects and informants of this study, is also addressed.

## **Chapter 4**

### **RESEARCH METHODS: CAPTURING CHILDREN'S LANGUAGE PROFICIENCY, USE AND ATTITUDES**

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This chapter has seven sections that provide a description of how the research was initially designed through to how the collected data are analysed. Section 4.1 explains the research type. Section 4.2 describes the subjects and setting of the research. The instruments are elaborated in section 4.3, which covers the language proficiency test, questionnaires, observation, and interview. Section 4.4 presents detailed features of the instruments. The research procedure is in section 4.5 while how the data are analysed is in section 4.6. The last section (4.7) discusses administration of instruments and ethical considerations.

#### **4.1 Research type**

The primary focus of this work is to study the language of Javanese children living in three different locations, with respect to their proficiency, choice, and attitudes. This study applied two methods: quantitative and qualitative (see further Thomas 2003). This design was employed because the way to elicit the data to address the research questions requires the use of these approaches (Strauss and Corbin 1990:18). The quantitative data are needed to find statistical significance in correlation between variables. The qualitative data are also needed to help make sense of the quantitative data. It may be possible to reveal information and sharpen the interpretation provided by the quantitative data.

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## **4.2 Subjects and setting**

### **4.2.1 Subjects**

Sociolinguists select various numbers of subjects in designing their quantitative research studies. To satisfy the quantitative method using test and survey questionnaires, three elementary school classes from three different locations were selected. In total, 70 children took part in the study. When location was considered, they were 16 village children, 30 town children and 24 city children. The parents of the above children also participated in this study. The children who became the subjects of the study met the following criteria:

#### **1) 4<sup>th</sup> – 5<sup>th</sup> grade of elementary school, aged 9-11.**

As the focus of the study was children's language, the subjects of the study were children of school age. The fourth/fifth grade was chosen due to a number of considerations. The first was the children's age. Children were 9-11 years of age in the fourth/fifth grade. The second criterion concerned children's literacy skills. Children in this grade had already acquired the capability to perform the four language skills: listening, speaking, reading, and writing. This was an important consideration because they were asked to do some tests and fill questionnaires. The third factor was time limitation. The first fieldwork took about 6 months when students were in the second semester of grade four. The second fieldwork took about another six months in the following year. It meant that the students at the time were in the second semester of fifth grade. Students in grade six could not have been taken to be the subjects because they would have been in the junior high school already by the time of the second fieldwork exercise. Fifth grade students could not be taken either because they would have been in sixth grade by the time the second fieldwork was conducted, a time of demanding preparations for the national examination for junior high school entry. Due to this situation, the second fieldwork exercise would not have been feasible to do if the fifth or sixth graders were taken as respondents, and therefore, the fourth graders were chosen.

The inclusion of children of young age as respondents for the study due to two reasons. Firstly, many previous studies have been conducted involving children. For examples, Jones (1950) worked on language attitudes to Welsh

among children of 11-15 years of age, Sharp et al. (1973) undertook similar studies involving children of 10-15 years of age, Woorlard (1984) used a matched-guised technique including early teenage children in Barcelona, Purcell (1984) used children aged 5-12 when studying code shifting in Hawaii, Clyne (1998) looked at German immigrant children in Australia, Jones and Thornborrow (1999) recorded children aged 10-11 in South London, Tuominen (1999) studied Chinese immigrant children of primary school age in the USA, Rinstedt and Arronsson (2002) observed four toddlers and four children when studying Quichua, Cromdal (2004) observed school children aged 6-8.5 years old in Sweden, Macbeth (2004) used fourth grade students to study repair strategies in classroom correction; and Suharsono (2004) observed 6 children between 3-6 years of age. The second reason for preferring children is linked to their ability to respond to research as explained in §4.3 and §4.4.

## **2) Javanese parental background.**

The main concern of the study is Javanese children's language, not that of other children. Therefore, the children had to be Javanese born and with Javanese parents. By having such "pure" Javanese subjects, it could help determine the Javanese and Indonesian direction in terms of whether Javanese was going to be weaker or stronger in its own ethnic community and vice versa for Indonesian. Children of mixed-marriage parents were excluded.

There are many studies comparing language maintenance in purely ethnic (endogamous) marriage and mixed (exogamous) marriage families. Among others are studies of Holmes et al. (1993) in three communities in New Zealand, Giles et al. (1977) in Ontario, Canada, Demos (1988) in America, Pilkington (1990:28) in Samoan community in New Zealand, Plimmer (1994) in Italian community in New Zealand, Setiawan (2001) in Surabaya, etc. They came to similar results that intra-ethnic marriage contributes to language maintenance whereas mixed marriages cause language shift. This matter has been addressed in §2.3.1.

### **4.2.2 Setting**

The setting of the research covered three different locations under one province, East Java. The settings are: (1) one class of elementary school in a

big city, Surabaya (capital city of East Java Province), (2) one class of elementary school in a small town, Jombang (one of the districts in East Java), and (3) one class of elementary school in a village, Tinggar (one of the villages in Jombang). The explanation for the choice of the three different locations is explained in §2.3.2 and the description of the locations is below.

Surabaya, a metropolitan city, is inhabited by various people from various linguistic and ethnic backgrounds. Jombang, a small town about 81 km west of Surabaya, is not as heterogeneous as Surabaya and the majority of inhabitants are Javanese. Tinggar, a village about 15 km west of Jombang, is a homogeneous environment whose inhabitants are all Javanese. The children, who live in a heterogeneous environment like Surabaya, or partially heterogeneous environment like Jombang, or a homogenous environment like Tinggar, may show different language proficiency, use, and attitudes. Knowing the patterns of language proficiency, choice, and attitudes among children is important to understand the position of Javanese language. The results of the study can be inputs for parties to do something to maintain the language.

#### **4.3 Research instruments**

Four types of instruments to elicit the data were used, namely: language proficiency test, questionnaires, observation, and interview. The following is the discussion of the instruments in relation to the goal of the research (see Figure 1.1). The detailed elaboration of all instruments is in §4.4.

##### **1) Goal 1: Capturing Javanese children's language proficiency**

To obtain data on Javanese children's language proficiency self-report questionnaires, test and observation techniques were applied.

##### ***Self-Report Questionnaires***

Following Pietersen's (1978) work on Frisian and Dutch, and Setiawan (2001), respondents were given an opportunity to report on their Javanese and Indonesian ability simply by selecting one of four choices. The four choice questionnaires resembled a four point Likert scale avoiding the central tendency, namely: 'no ability', 'little ability', 'good ability', and 'very good ability'.

The values were used by Crisp (2005:159) when working on intergenerational language transmission in Maori, New Zealand, but with different terms: 'no proficiency', 'little proficiency', 'medium proficiency', and 'high proficiency'. See Appendix 2 for questionnaires of reported proficiency.

### **Test**

The most common instrument to measure language proficiency is a test. This study is the first study on Javanese to employ a test to measure respondents' language proficiency. Proficiency tests in both Javanese and Indonesian were organised. The test covered four language skills: listening, reading, speaking, and writing. See Appendix 3 for the language proficiency test. To construct the test, it was considered necessary to consult and work with the Javanese and Indonesian school teachers as well as two language consultants for the respective languages.

The rubric for evaluation was developed using a scale suggested by Oller (1979). The result was a measure of individuals' language proficiency in Javanese and Indonesian. It was also used to confirm the respondents' self-report of their language proficiency.

### **Observation**

To gain more data on children's language proficiency and use in practice as opposed to self-reported data, observation was conducted. This technique is widely adopted by researchers. Rindstedt and Arronsson (2002) used audio-recording of play dialogues and followed the everyday lives of four toddlers and four children: two girls and two boys in their use of Quichua language; Cromdal (2004) used more than 10 hours of video-taping in Sweden where both English and Swedish were in use; Purcell (1984) had over 70 hours of children's spontaneous conversation with each other, recorded over a five-month period at home and in school in a variety of self-selected groups and activities, observing General American English and their Hawaiian English; Macbeth (2004) recorded teacher-student conversations in San Francisco to observe repair strategies; Jones and Thornborow (2004) used recordings made by

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pupils themselves covering a range of activities over a school year in South London and South Wales.

In this study, observation was conducted by attending and participating in three different classes: a Javanese class, an Indonesian class, and a social science class. The purpose was to elicit data on the language situation in these classroom settings. In addition, children's interaction with food sellers in the school domain was also observed. The result was a description of language proficiency and language use at school, which is presented in Chapters 5 and 9 respectively.

## **2) Goal 2: Capturing Javanese children's language use**

Questionnaires, observation and interview were used to obtain data on language use.

### **Questionnaires**

Following Landry and Allard (1994), who worked with several communities in seven Canadian provinces, and Setiawan's work on Surabaya, East Java (2001), questionnaires were given to the respondents. Unlike the previous questionnaires on language choice developed by researchers, 'comic strip questionnaires' were used (see Appendix 2). This was inspired by Kubo's work with Japanese subjects (2008) with some changes in terms of characters and drawings made to her instrument. The children had to choose one picture that best described their daily conversation (see §4.4).

### **Observation**

See explanation for **Observation** in Goal 1.

### **Interview**

To gain a better understanding of the children's language use and attitudes, in addition to giving open ended questions in questionnaires, some students were interviewed. The questions were the same as those used in language use and attitude Questionnaires but there was a "why" for every question. This was in order to let students express their feeling towards languages in a potentially more informative way. See Appendix 9: Interview Questions for children.

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### **3) Goal 3: Capturing Javanese children's language attitudes**

Three techniques to elicit the data for language attitudes were used: questionnaires, observation and interview.

#### ***Questionnaires***

Questionnaires for language attitudes were designed differently. Children were given serial activities (making dialogue for role plays, memorising dialogues and performing role plays) before answering questions (see §4.5.2). Through these activities, children worked with and experienced using Javanese and Indonesian; and were expected to display certain feelings towards both languages. Their responses to the questionnaires were expected to reflect their language attitudes and general linguistic behaviour.

Questionnaires were constructed in both Javanese and Indonesian and were placed in separate places. Soon after the role play performances, children were allowed to choose the questionnaires they wanted to fill in; Javanese or Indonesian. By knowing how many questionnaires were taken (either Javanese or Indonesian), something of the language attitudes of the children towards languages could be revealed (see Chapter 11). This behaviour was also used to judge the respondents' language choice.

#### ***Interview***

See explanation for ***Interview*** in Goal 2.

#### ***Observation***

In addition to the explanation in Goal 1, observation was also conducted as a means of capturing children's attitudes/behaviour towards Javanese and Indonesian, such as their verbal and facial expressions showing their happiness, enthusiasm, disappointment, etc.

### **4.4 Features of instruments**

This section describes in detail all instruments used as a further explanation of §4.3 above. Each instrument is explained in terms of goal, number of items, reason, and supplied with some examples, rubrics and scoring methods.



#### 4.4.1 Language proficiency test

The instrument was developed to obtain data of children's language proficiency in Javanese and Indonesian. Two tests were administered, one in Javanese and one in Indonesian. To achieve comprehensive results, four language skills were tested. See Appendix 3: Language Proficiency Test.

##### 1) Listening

There were two parts in the listening test: short conversations and short messages. Each short conversation had only three or four turns spoken by two people, a boy and a girl. This ensured that the conversation was clear because the turns were uttered by two different voices. It was hoped that children would not be confused in distinguishing the different utterances. The short conversation was followed by a question. In the students' answer sheet, there were four possible answers. The students needed to select a letter that corresponded to their preferred answer. There were 10 items of short conversation, both in Javanese and Indonesian. Here are examples.

##### Javanese:

(in the tape)

Lanang : Eh Tika,...ate nang endi kowe?  
Wedok : Ate nang toko kunu iku lho, tuku potlot.  
Lanang : Aku titip tukokna penggaris ya, iki duwite.

Apa sing bakal dilakoni arek wedok mau?

(in the student's answer sheet)

- a. Balik mulih njupuk duwit.
- b. Nukokna penggaris kanggo arek lanang.
- c. Nukokna potlot kanggo arek lanang.
- d. Titip tuku potlot nang arek lanang.

##### English:

Boy : Hi Tika,...where are you going?  
 Girl : To that shop, I want to buy a pencil.  
 Boy : Can you buy me a ruler, please? Here's the money.

What will the girl do?

- a. Go home to get money.
- b. Buy a ruler for the boy.
- c. Buy a pencil for the boy.
- d. Ask the boy to buy her a pencil.

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The conversation in the Indonesian test is as follows.

**Indonesian:***(in the tape)*

- Perempuan* : *Mau ke mana kamu, Bud?*  
*Laki-laki* : *Disuruh Ibu ke Indomaret, beli gula.*  
*Perempuan* : *Ah kebetulan, saya juga ke sana beli teh.*

*Apa yang akan dilakukan anak laki-laki tadi?*

*(in the student's answer sheet)*

- a. Kembali pulang untuk ambil teh.*
- b. Pergi ke toko bersama anak perempuan.*
- c. Membelikan teh untuk anak perempuan.*
- d. Membeli teh untuk ibunya.*

**English:**

- Boy : Where are you going, Bud?  
 Girl : Mom asked me to go to Indomaret to buy sugar.  
 Boy : Ah, that's a coincidence, I'm going there too, to buy tea.

What will the boy probably do?

- a. Go back home to get tea.
- b. Go to the shop along with the girl.
- c. Buy tea for the girl.
- d. Buy tea for his mother.

Bear in mind that even though the conversations for Javanese and Indonesian are different, they were designed to have the same level of difficulty. To achieve this, teachers and language consultants were consulted for review and verification of the test.

In the short messages, there were three different passages each consisting of no more than 10 sentences. After listening to the spoken message, students were asked to answer three to four questions. See Appendices 3.1 and 3.2 for the full version of the test, and here is an example: The listening test had twenty items altogether. Every item had five points. The score was 20 items x 5 points = 100.

For questions 11 – 14, listen to the following short message.

<p><u>Bocah-bocah iki ana pawarta sing wigati, coba rungokna sing temenan. Sesuk dina Sabtu, bakal ana kerja bhakti. Cah lanang supaya nggawa arit utawa pacul. Cah putri supaya nggawa sapu utawa sulak. Kerja bhakti bakal diwiwiti jam 9. Yen ana siswa sing ora bisa, supay matur wali kelase dhewe-dhewe. Cukup semene pawarta iki, saiki para siswa bisa mlebu kelase dhewe-dhewe.</u></p>	<p>Students, this is important information, try to listen carefully. Next Saturday, there will be a clean-up day. Boys should bring <i>arit</i> and <i>pacul</i>. Girls should bring a broom or feather duster. The activity will be started at 9. If any student is not able to join this, please speak to the class teacher. That's all and it's time to go into the classroom.</p>
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## 2) Reading

The reading section of the test had 20 items. The questions were developed based on the given text. There were two text formats: dialogues and short passages. Every passage was followed by three to four questions along with four possible answers. The students' task was to read passages, then answer questions by choosing one possible answer. The materials of the test were adapted from Indonesian and Javanese books for Elementary School Student grade 4<sup>1</sup>. Below is an example of the text in dialogues. See Appendix 3 for the reading test. The scoring was the same as for the listening test. Every item had five points. The maximum score was 20 items x 5 points = 100.

<p><b>Wacan 2</b></p> <p>Anak : <u>Bapak kalawau punapa dereng ngunjuk?</u></p> <p>Bapak: <u>Uwis. Aku mau nggawa banyu putih, wis takombe kawit mau.</u></p> <p>Anak : <u>Lajeng Ibu sapunika tindak dhateng pundi?</u></p> <p>Bapak: <u>Hla kae ta, paling-paling isih mundhut oleh-oleh ing pasar.</u></p> <p>Bapak: <u>Bocah-bocah mau apa ora kok pundhutne jajan ta, Bu?</u></p> <p>Ibu : <u>Ya ora ta, Pak. Panjenengan mau rak wis ngendika jarene arep mundhutne. Apa ora sida?</u></p>	<p><b>Text 2</b></p> <p>Child : Haven't you had your drink, Daddy?</p> <p>Father: I have. I carried some water and I have drunk it a while ago.</p> <p>Child : Where is Mommy?</p> <p>Bapak: Well, I think she has been buying some snacks in the market.</p> <p>Bapak: Didn't you buy some snacks for the kids, Mom?</p> <p>Ibu : I didn't. You said that you would. Didn't you buy them?</p>
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<sup>1</sup> The resource books are different from textbook used by children in the classroom.

### 3) Speaking

To test children's speaking ability serial pictures were used. There were 12 pictures that showed a child's daily activities from the time he/she wakes up until he/she goes to bed. Every picture has a clock in the corner without hands. It was assumed that every student had different real time activity and that they would tell the time based on their own experience. It was also assumed that students would not have a problem telling the time as the topic had been learned in grades two and three. The students' task was to tell his/her activities with the help of the pictures. Student could add more activities in addition to what he/she could see from the pictures. An example is in Figure 4.1.

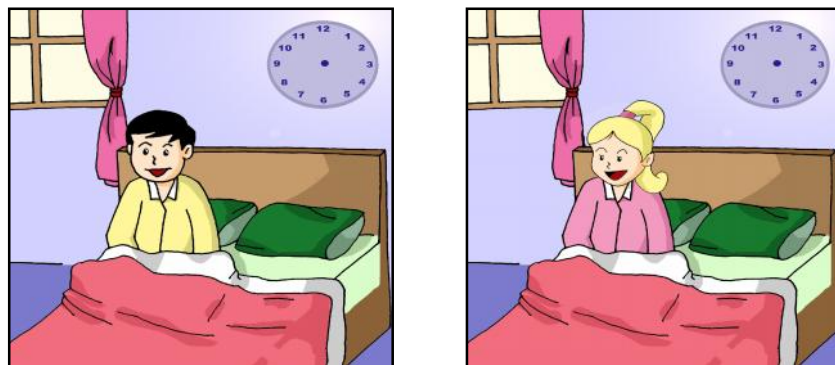


Figure 4.1: Picture examples for speaking test

The above picture shows a boy/girl who is waking up. The student was expected to say *Aku tangi turu saben jam.. esuk* 'I wake up at... every morning'.

To score students' speaking proficiency, the rubric proposed by Oller (1979) was used with some simplification in wording, as presented in Table 4.1 and 4.2. As seen in Table 4.1, each language aspect is divided into five levels of proficiency. Each level has its definite score. For example, when a child's pronunciation is rated 2 for his proficiency level, this means that his pronunciation score is 6. The rater then circles number 6 for pronunciation in the evaluation form, as provided in Table 4.2. In short, the different numbers in the cells of Table 4.2 are taken from the scores in Table 4.1. This way of scoring is also applied for the writing skill as presented in Table 4.5 and 4.6.

**SPEAKING SCORING RUBRIC**

DESCRIPTION	1	2	3	4	5
<i>PRONUNCIATION</i>	Pronunciation completely unintelligible (score 3)	Many errors of pronunciation (more than 10) (score 6)	Some errors of pronunciation (5-10) (score 9)	Few errors of pronunciation ( 5) (score 12)	No errors of pronunciation (score 15)
<i>GRAMMAR</i>	Grammar completely unintelligible (score 6)	Many grammatical errors (more than 10) (score 9)	Some grammatical errors (5-10) (score 12)	Few grammatical errors ( 5) (score 15)	No grammatical errors (score 18)
<i>VOCABULARY</i>	Vocabulary completely unintelligible and switches to the other language almost all the time. (score 5)	Many errors of vocabulary (more than 10) (score 10)	Some errors of vocabulary (5-10) (score 15)	Few errors of vocabulary ( 5) (score 20)	No errors of vocabulary (score 25)
<i>FLUENCY</i>	Hesitates most of the time, too many pauses and sentence fragments (score 4)	Many hesitations and pauses. (score 7)	Some hesitations and pauses (score 10)	Little hesitation and pauses (score 13)	No hesitation and no pause at all. (score 16)
<i>COMPREHENSION</i>	No relation between the questions and the responses (score 5)	Little relation between the questions and the responses (score 10)	Some responses answer the questions (score 15)	Most responses answer the questions (score 20)	The responses precisely answer the questions (score 25)

Table 4.1: Speaking scoring rubric (modified from Oller 1979)

**SPEAKING EVALUATION FORM**

Name: .....

Proficiency Description	1	2	3	4	5	Total
Pronunciation	3	6	9	12	15	
Grammar	6	9	12	15	18	
Vocabulary	5	10	15	20	25	
Fluency	4	7	10	13	16	
Comprehension	5	10	15	20	25	

Total:  
\_\_\_\_\_

Table 4.2: Speaking evaluation form

Note that when a student was tested for Javanese language, he/she was given serial pictures that use the first person singular (I). However, when a student was tested for Indonesian language, he/she was given serial pictures that use the third person singular (he/she). The third person could be his/her sister or brother. To meet that strategy, the test instrument was divided into two based on gender. Male students saw serial pictures in which the character is male; and female students saw serial pictures in which the character is female when they sat the Javanese test. When they sat the Indonesian test, however, male students saw serial pictures in which the character is female and female students saw serial pictures in which the character is male. This strategy was to avoid them seeing the same picture. This was a way of ensuring equal levels of difficulty in the test. Table 4.3 provides a summary.

Speaking Test	Gender	Task
Javanese	male	telling his own daily activities
	female	telling her own daily activities
Indonesian	male	telling his sister's daily activities
	female	telling her brother's daily activities

Table 4.3: Task of speaking Javanese and Indonesian tests by gender

#### 4) Writing

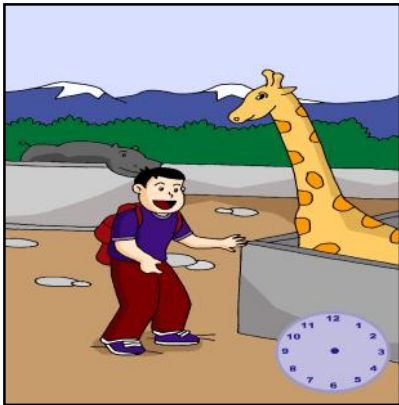
The test also used serial pictures. There were six pictures with different characters, a male and a female. The design was the same as for the speaking test: male students saw serial pictures in which the character was male; female students saw serial pictures in which the character was female. The only difference was the topic. For the Javanese writing test the topic was 'Going to the beach' while for the Indonesian test it was 'Going to the zoo'. This strategy was to keep the instrumental level of difficulty equal for both Javanese and Indonesian. Here are examples of pictures based on the gender and topic.



at the beach



Figure 4.2: Picture examples for Javanese writing test



at the zoo



Figure 4.3: Picture examples for Indonesian writing test

The summary of the writing test can be seen in the Table 4.4 below.

Writing Test	Gender	Task
Javanese	male	write about his trip to the beach
	female	write about her trip to the beach
Indonesian	male	write about his trip to the zoo
	female	write about her trip to the zoo

Table 4.4: Writing Javanese and Indonesian tests by gender

**WRITING SCORING RUBRIC**

DESCRIPTION	1	2	3	4
PUNCTUATION	No knowledge of conventions of punctuation (score 2)	Low standard of accuracy in punctuation (score 5)	Some inaccuracies in punctuation (score 8)	Almost no inaccuracies in punctuation (score 10)
SPELLING	Almost all spelling inaccurate (score 2)	Low standard of accuracy in spelling (score 5)	Some inaccuracies in spelling (score 8)	Almost no inaccuracies in spelling (score 10)
GRAMMAR	Almost all grammatical patterns inaccurate (score 8)	Frequent grammatical inaccuracies (score 12)	Some grammatical inaccuracies (score 16)	Almost no grammatical inaccuracies (score 20)
VOCABULARY	Vocabulary inadequate even for the most basic parts of the intended communication (score 10)	Frequent inadequacies in vocabulary for the task. Perhaps frequent lexical inappropriateness (score 18)	Some inadequacies in vocabulary for the task. Perhaps some lexical inappropriateness and /or circumlocution and/or repetition (score 26)	Almost no inadequacies in vocabulary for the task. Only rare inappropriateness and/or circumlocution (score 34)
SENTENCE BUILDING	No apparent sentence connectors and the story is built up from loose sentences that makes the story go awkwardly. (score 6)	Some sentence connectors and some loose sentences are still found. (score 12)	The story runs smoothly with some added related information. (score 18)	The story runs smoothly and beautifully with rich related information added. (score 26)

Table 4.5: Writing scoring rubric

**WRITING EVALUATION FORM**

Name:.....

Description	1	2	3	4	Total
Punctuation	2	5	8	10	
Spelling	2	5	8	10	
Grammar	8	12	16	20	
Vocabulary	10	18	26	34	
Sentence Building	6	12	18	26	

Total:

\_\_\_\_\_

Table 4.6: Writing evaluation form



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#### 4.4.2 Questionnaires

There were five sets of questionnaires used in this study, i.e. three sets for children and two other sets for parents. The sets for children were designed to elicit data on language proficiency and choice, language proficiency in Javanese speech levels, language attitudes. The sets for parents were designed to test language proficiency and language proficiency in Javanese speech levels.

##### 1) Questionnaires for language proficiency and choice

The questionnaires for this purpose were developed into three parts to reveal children's personal identity, self-report of language proficiency, and language choice. See Appendix 2 for questionnaires on language choice.

Part A collects data on the student's personal identity. There were 10 questions that include name, age, place of birth, length of residence, etc. This part was used to confirm that a student met the study criteria. Part B collects data on self-report language proficiency. There were four questions for Javanese and four questions for Indonesian. The questions concerned the subject's proficiency in four language skills. The answer to these questions had four possibilities "no ability", "little ability", "good ability", and "very good ability". For example, *Bagaimana kamu mengukur kemampuan wicaramu dalam bahasa Jawa?* 'How would you describe your speaking ability in Javanese?' The students simply ticked one of the possible answers. This applied for other questions of language proficiency. Note that these two questionnaires were also given to parents with the addition of open-ended questions.

Part C investigates language choice. There were 11 questions that were designed using comic strip pictures which resembled the 11 potential interlocutors to whom children usually speak in three different domains: school, home and public. Two identical comic strip pictures with three to four turn conversations were presented. One comic strip picture was in Javanese conversation, and the other was in Indonesian (see Appendix 2). These comic strip pictures were designed to attract children's interest and avoided using direct questions to the children. Children did not realise that their language

preference was being investigated. In fact, they greatly enjoyed working on the questionnaires.

The boy in all situations is you. Each item has two sets of pictures. Choose one picture that best describes your daily conversation. Give a tick ( ) in the appropriate box.

1. *Kamu minta tas baru kepada bapak-ibu.* (You want a new bag from your parents)

Pak/Bu, belikan tas..

Kena apa tasmu?

Talinya sudah putus semua. (1)

Pak/Bu, tukokno tas.

Kenek opo tasmu?

Taline wis pedhot kabeh. (2)

Kadang situasi (1) dan kadang situasi (2)

Figure 4.4: Example of comic strip for male students

The following is a second example showing the instrument as presented to the children, followed by a translation. See Appendix 2 for a full version of the comic strip questionnaires.

The girl in all situations is you. Each item has two sets of pictures. Choose one picture that best describes your daily conversation. Give a tick ( ) in the appropriate box.

1. *Kamu minta tas baru kepada bapak-ibu.* (You want a new bag from your parents)

<p>Pak/Bu, belikan tas.</p> <p>Kena apa tasmu?</p> <p>Talinya sudah putus semua.</p>	<p>Pak/Bu, tukokna tas.</p> <p>Kenek apa tasmu?</p> <p>Taline wis pedhot kabeh.</p>
<input type="checkbox"/> 1	<input type="checkbox"/> 2
<input type="checkbox"/> Kadang situasi 1 dan kadang situasi 2	

Figure 4.5: Example of comic strip for female students

The conversation above in English is as follows.

Child : Dad...Mom, will you buy me a new bag, please!  
 Parent : What's wrong with yours?  
 Child : The straps are broken.

The other ten comic strip picture questions are situations where a child is speaking to his/her: sibling, maid, teacher in the classroom, teacher outside the classroom, classmate, food seller at school, older neighbour, neighbourhood friend, religion teacher, grandparents.

By applying this strategy, the student's reported language choice of either Javanese or Indonesian when speaking to eleven interlocutors was revealed. Besides, this strategy was more appropriate for children than giving a long list of direct questions such as "What language do you use when speaking to your parents?" It worked well in this study.

Note that the other two interlocutors (street vendor and stranger) were given in the form of direct questions as in questionnaires presented in Appendix 5. The idea of including these potential interlocutors came in the very last time before the research completed. It was not possible to produce them into comic strip picture.

The list of interlocutors to whom children might have contact in their social network can be seen in Table 4.7 below.

NO	DOMAIN	INTERLOCUTORS
1	Home	1. Parents 2. Siblings 3. Grandparents 4. Maids
2	School	5. Teacher in the classroom 6. Teacher outside the classroom 7. Classmates 8. Food sellers
3	Public/Community	9. Friends 10. Older people 11. Religion teachers 12. Street vendors 13. Strangers

Tabel 4.7: List of children's interlocutors

## 2) Questionnaires for Javanese speech level proficiency

This type of questionnaire was used to elicit data of parents' and children's proficiency in Javanese speech levels. There were four questions about the subject's proficiency in using Javanese speech levels in four language skills. The answer to these questions had four possibilities: 'no ability', 'little ability', 'good ability', and 'very good ability'. For example: *Bagaimana kemampuanmu menggunakan tingkat tutur bahasa Jawa dalam berbicara?* 'How would you measure your ability in using Javanese speech levels in speaking?' The parents and children simply ticked one of the possible answers as described above. Moreover, some open-ended questions were given to parents and children. In addition, children were also given a sheet and asked to translate five Javanese sentences into Indonesian and five Indonesian sentences into Javanese. This was to test their real ability in using Javanese speech levels. See Appendix 5 for Children and Appendix 8 for parents.

### 3) Questionnaires for language attitudes

The questionnaires were developed into two languages, Javanese and Indonesian. The aim was to give students the freedom to choose which questionnaires they wanted to fill in. The students' choice was expected to reveal their language preference, and potentially also indicate their language proficiency and language behaviour.

In one part of the questionnaires (either in Javanese or Indonesian), several statements about the role play performance were provided. The students were asked to choose one of four categories of a scale that represented their belief, opinion, and feeling towards the role play performed in Javanese and Indonesian. The categories of the scale are: 'strongly agree', 'agree', 'disagree', and 'strongly disagree'. The students' answer to the questions allows some inference about their language attitudes towards Indonesian and Javanese languages. In another part, students were given lists of polar pairs of short statements about their belief, opinion, and feeling towards Indonesian and Javanese language. See Appendix 6 for complete questionnaires.

**Feeling scale:**

- 1 – strongly agree
- 2 – agree
- 3 – disagree
- 4 – strongly disagree

NO	STATEMENT	FEELING SCALE			
		1	2	3	4
1	I like the Javanese role play.				
2	I can understand all Javanese conversations in the role play.				
3	I can speak Javanese like in the role play.				

Table 4.8: Example of attitude statements for the role play

In another part, pairs of polar short statements about Javanese and Indonesian languages were also given. Students simply ticked one of the two boxes provided as representative of their belief, opinion, and feeling towards Indonesian and Javanese language. A translated example of polar pairs of statements is presented below, while the full version of the questionnaires is in Appendix 6.

Bahasa Jawa itu.... 'Javanese is...'

<i>gaul</i>	'cool'	<i>tidak gaul</i>	'uncool'
<i>bergengsi</i>	'prestigious'	<i>tidak bergengsi</i>	'unprestigious'
<i>terkesan 'ndeso'</i>	'village-like'	<i>terkesan 'kota'</i>	'urban-like'

Table 4.9: Example of attitude statements for Javanese and Indonesian

#### 4.4.3 Observation

Observation was conducted to witness the real use of language by children. It has a salient contribution in supporting the data from test and questionnaires. The observations took place at school, primarily in classroom settings.

During classroom observation, some focus aspects were (1) language use among students when they communicate with their teachers and classmates in three different classes: Javanese, Indonesian and another class as a neutral setting, (2) students' language command in Javanese and Indonesian, and (3) the situation in which Javanese and/or Indonesian are used. The results of classroom observation are presented in Chapter 8, children's language at school.

#### 4.4.4 Interview

Those interviewed fell into three groups: students, teachers and older speakers. A government employee of the Education Department was also interviewed. For students, the interview was conducted to elicit individual comments on the language use in the classroom and in the role play. This strategy was taken to gain deeper understanding of the student's response and attitudes/behaviour towards Javanese and Indonesian. In the interview the students could express their feelings in a more communicative and extensive way. See Appendix 9 for

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Interview Questions and Appendix 17 for the interview transcription. To obtain comparative information from year to year of students' language ability, teachers and also elders in the community were interviewed ( see Appendix 10 for questions). The last party interviewed was a government employee of the Education Department who was in charge of the implementation of the kindergarten and primary school curriculum. This was done to gain some information about the government policy for regional language in primary school and to obtain clarification of what had been found in the school.

#### **4.5 Research Procedure**

This section describes the detailed steps of the research from the initial selection of the prospective elementary schools up to the point at which the research was completed. To make the presentation clear, the section is divided into first fieldwork and second fieldwork.

##### **4.5.1 First fieldwork**

The first fieldwork took seven months from January 2009-July 2009. Here are the steps.

###### **1) Finding schools**

The initial step was looking for elementary schools that taught Javanese by meeting school principals. Not all elementary schools teach Javanese to students because Javanese is not an obligatory subject and is considered to be local content. The decision as to whether Javanese is taught depends on the school principal and teacher meeting. After finding the schools, information about the research was given in both written and oral form to the school principals. The explanation included all steps and procedures from the beginning until the end of the research, students and teachers who were directly involved in the research, the research benefit for schools and the Javanese community, and so on, and the hope of support from schools was expressed.

The next step was meeting with teachers. This was the time for introducing and explaining the purpose of the research in general. This meeting

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brought the hope that the researcher was considered as an insider not 'a stranger' and they were aware of my presence in the school. The next step was setting up a meeting with Javanese, Indonesian, and science teachers. The purpose was to tell them about their role in the research. The Javanese and Indonesian teachers worked closely and cooperatively from the beginning until the end of the research. The science teacher was informed that his/her class would be observed but was not involved beyond that.

## **2) Recruiting subjects**

As the research problem focuses on Javanese children's language, the subjects had to have Javanese parents (see section 4.2 above). The first step was to give an information sheet and consent form to all parents whose child was in the fourth grade. Simple survey questionnaires were also given to parents to establish their demographic background. The questions such as, "Husband's ethnicity is....."; "Wife's ethnicity is....." were given and questions related to parents'-children's language were asked, "What language did you want your children to speak for the first time?" See Appendix 7: Questionnaires for parents' language proficiency.

The next step was to collect the signed consent forms and to read the returned questionnaires from the parents. By studying the completed questionnaires from parents, the targeted subjects were selected accurately. Note that even though there were some students who did not meet the selection criteria and students who met selection criteria but who were not willing to participate in the research, all students were allowed to participate during the activities. However, their data were excluded. This was in order to avoid any jealousy amongst students (the tasks were enjoyed by the children) and to set a natural research atmosphere.

## **3) Developing and understanding instruments**

This step was to meet with Javanese and Indonesian teachers to develop instruments for the language proficiency test. A draft of the language proficiency test had been prepared, and their task was to review it and develop any part of the test where necessary. Their expertise should be acknowledged



for they know well the curricula, materials, and students. Their professional judgement was warranted to verify that the test was valid and reliable. To verify the validity of the test, two language consultants for Indonesian and Javanese were involved. They were both professional teachers graduating from university specializing in Javanese and Indonesian language teaching. When the test was approved by all teachers and language consultants, the recording for the listening section was executed and the test booklet was multiplied for a pilot group with 10 grade four students in a different school. The next step was to understand rubrics for the speaking and writing tests. This was a crucial factor to ensure valid data. Furthermore, to avoid bias, assessing students' speaking and writing was done by the language consultants.

#### **4) Administering the test and questionnaires**

When all instruments (test and questionnaires) were set and checked, determining the schedule for giving the questionnaires and test was the next step. Each questionnaire needed between forty five minutes to one hour. The test, however, needed longer. The questionnaires for parents were also given to students to take home.

To conduct the language proficiency test, the following scenario was applied. The first meeting of the test was for Javanese listening and reading skills. They are both receptive skills. The booklet test was designed in such a way that the listening section formed the first part and reading the second part. The second meeting was for the Javanese writing test. This took about 30-40 minutes. Then the third meeting was for the Javanese speaking test. Every student got a chance to tell his/her story with the help of pictures for a maximum of 10 minutes. These procedures were also applied in the Indonesian test. Note that all test and questionnaire administration was done during Javanese and Indonesian classes. This was done to minimise any disruption to the school schedule. Besides, the test results could be utilised by teachers as assessment for Javanese and Indonesian subjects. The proctors for the speaking and writing test were independent, i.e. language consultants.

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**5) Teaching and observation**

The next step was classroom orientation by sitting in on the Javanese and Indonesian classes. The purpose was to build a good relationship between the students and the researcher. When they did not regard him as 'a stranger' in their classroom, the communication would be smoothly built. The next important step was to do real classroom observation. Three classes were observed: Javanese, Indonesian, and Science classes. The observation was conducted more than once in every class. This activity captured the natural flow of classroom communication. This situation reflected the student's real language proficiency, language use, and language behaviour. The aspects observed were described in Section 4.5 above. The following step was to participate in teaching in Indonesian and Javanese classes.

**4.5.2 Secondary fieldwork**

The second fieldwork exercise took six months from January 2010-June 2010. This period focused on eliciting data on children's language attitudes. Here are the steps.

**1) Coordinating plan**

The first step taken in the second fieldwork exercise was to meet the principal and to report the progress of the research and explain the plan for the six months ahead. The next step was to meet with Javanese and Indonesian teachers to discuss all matters related to the action plan. This was also to make sure that everything was set and prepared. Since there were three elementary schools in three different areas, the schedule was set as follows: the first week of the month was in the city, the second week was in the small town, and the third week was in the village. The fourth week was back again to the first place, the city; the fifth week was in the small town; the sixth week was in the village, and so on. In short, two-day meetings were held in each location every three weeks.

## **2) Administering questionnaires**

Questionnaires about Javanese speech-levels were given to children and their parents. To acquire qualitative data of students' ability in using Javanese speech-levels, a translation quiz was given. Three Indonesian sentences to be translated into Javanese and two Javanese sentences to be translated into Indonesian were provided. The translation quiz was conducted separately from the questionnaires. See Appendix 4 for translation.

## **3) Setting role play**

The first step was to set up role play groups in both Javanese and Indonesian classes. Each group had a maximum of six members. One topic for every group had been prepared. Their task was to create conversations among the characters following the plot of the story.

The next step was important. This was when students were doing the preparation: making conversations to follow the plot. Here was the golden natural moment when students were sharing ideas, confronting, arguing, laughing, agreeing, disagreeing, being angry, being happy, mocking, etc. Their language was spontaneously expressed. They naturally used the language which they were able to speak and preferred to use. When they were not used to using the language, they stumbled. In addition, students were asked to memorise the dialogues.

The next step was stage performance. Every group performed their drama. Initially it was planned that to heighten the sense of authenticity the characters should wear appropriate clothing. For example, when a female student played a mother, she should to wear clothes typical of a mother. However, this did not work due to the student's time and financial constraints. They were let have their free choice. Therefore, some of them wore proper costumes but some did not.

## **4) Administering questionnaires**

The next step was administering the questionnaires. As there were two types of role plays (in Javanese and in Indonesian), shortly after the performances (Indonesian performances were in the first week and Javanese performances

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were in the third week), the questionnaires written in both Javanese and Indonesian were put in different places. Javanese questionnaires were on the left hand side table, whereas Indonesian questionnaires were on the right hand side table. Then the students were asked to fill the questionnaires. Students were free to select the questionnaires by themselves. This was important because where they went and which questionnaires they chose revealed a language preference. By comparing the number of questionnaires taken, something of their assumed language proficiency, language choice and language behaviour/attitudes could be identified. The students, then, filled in the questionnaire, which took no more than fifteen minutes. The questionnaires were designed so that the students would simply tick a box and give a short answer.

### **5) Interview**

The last step of the research was to conduct an interview. After the questionnaires for language attitudes were given, some students were interviewed. The questions for the interview were the same as used in the questionnaires. The difference was that every question was supplemented with the question "Why?" or "Why not?" This was a way to reveal students' opinions, feelings, beliefs and so on towards Javanese and Indonesian. It was expected that the data collected would be more informative and more comprehensive. Question such as "Why did you choose the Indonesian/Javanese questionnaire?" was asked. The answer would tell me more about children's assumed language proficiency and attitudes (as discussed in Chapter 10).

### **4.6 Data analysis technique**

The quantitative data (from: test and questionnaire) were analysed using the Statistical Package for the Social Sciences 14.0 (SPSS 14.0). Key variables were described using basic tabulations of frequency so as to make descriptive comparisons using number and percentage scores. To determine the statistical significance of difference between two categorical variables in this study, a non-parametric statistical technique was used. A p-value of 0.05 is the standard measure for statistical significance.

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The statistical test used the Pearson Chi-square Test. This was chosen as the data were not distributed. Two assumptions were applied: (1) independence of observations: each observation should be generated by a different subject and no subject is counted twice, and (2) size of expected frequencies: when the number of cells is less than ten and particularly when the total sample size is small, the lowest expected frequency required for a chi-square test is five, however, the observed frequencies can be any value including 0.

The data, firstly, were analysed as a whole without considering location (city, town and village). This was in order to understand the general trend of variables considered. Then, the data were analysed based on area difference to reveal the detailed patterns of variables. The variables that were examined were: (1) language proficiency from self-report and test, (2) language choice to various interlocutors, (3) language attitudes/behaviour, and (4) three different locations: city, town, and village.

The qualitative data (from observation and interview) were analysed in a descriptive manner. All phenomena related to the research were (1) described without subjective judgment, (2) carefully analysed so as to come to the general trend and conclusion, (3) compared across variables from different areas (city, town, and village), (4) allocated an "individuals' response pattern" (borrowing the term from Thomas 2003:12) in the analysis section, and (5) related to the quantitative data to reveal more information and to sharpen the interpretation.

#### **4.7 Administration of instruments and ethical considerations**

All instruments of the research, namely: test, questionnaires, observation and interview were conducted and administered at the schools. The Javanese and Indonesian teachers had a significant role in conducting the research because without their help and support, the research could not be managed successfully. As a researcher, however, I always attended the classroom and met the Javanese and Indonesian teachers in any designed activities from the beginning until the end of the research in three different areas. Therefore, setting a schedule in the early stage of the research was crucial. See Section 4.5 above.

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As described in Section 4.5 above, prior to conducting research, the Information Sheet and oral presentation was given to school principals. The Information Sheet was also given to the parents whose child was in the fourth grade by the time the research was initially done. In the Participant Information Sheet, it was noted that being a respondent of this survey was voluntary and if the schools and parents wanted to withdraw their students'/children's participation and responses, they were given up to the 10<sup>th</sup> of July 2009 to do so. All respondents were guaranteed anonymity. Upon their agreement, the school principals and parents had to sign a Consent Form. The Information Sheet and Consent Form were approved by the University of Western Australia Human Research Ethics Committee (approval dated 10 December 2008). See Appendix 1 for Participant Information Sheet and Consent Form.



## **Chapter 5**

### **CHILDREN'S LANGUAGE PROFICIENCY**

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This chapter is devoted to discussing children's language proficiency in both Javanese and Indonesian. Language proficiency is defined as the ability of an individual to speak or perform in an acquired language. It also refers to the degree to which individual exhibits control over the use of language, including the measurement of expressive and receptive language skills. The addressed issues are:

- (1) What is the pattern of parents' and children's language proficiency?
- (2) Does where children live affect their language proficiency?
- (3) Is there any different level of language proficiency across generations?
- (4) Is children's self-reported proficiency confirmed by the test?
- (5) In terms of literacy, what makes the children's written work different between Javanese and Indonesian?

To seek answers to the above questions three types of data were used. The first is the children's and parents' report on their language proficiency (see Appendix 2: Questionnaires for children's language proficiency and use and Appendix 7: Questionnaires for parents' reported language proficiency). The data are used to address the first three issues above. The second type of data is children's score in a language proficiency test. This is employed to answer the fourth question (see Appendix 3: language proficiency test). The third type is a sample of children's written work in both Javanese and Indonesian.

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The chapter contains four sections. Section 5.1 presents the trends in children's reporting on their language proficiency. Section 5.2 discusses reported language proficiency across generations. The children's language proficiency based on the test is elaborated in section 5.3. The last section (5.4) discusses the children's work in writing.

### **5.1 Children's report on language proficiency**

The discussion in this section is based on the data from the survey. The children were asked "How do you rate your – e.g.: listening, speaking, reading, writing – ability in the following languages?" Boxes to tick were provided with four options: 'no ability', 'little', 'good' and 'very good'. See Chapter 4 and Appendix 2.

Javanese children's report on their ability to understand Javanese speech is presented in Figure 5.1 below. The data show that most of them (83%) reported their understanding of spoken Indonesian to be 'very good', 16% of them were at the 'good' level and 1% of them reported having 'little' ability. This suggests that most children believe that they do not have any difficulty in understanding of spoken Indonesian utterances. However, their report on Javanese is lower than that for Indonesian. Most children (47%) reported that their understanding of Javanese utterances was 'good'. The 'very good' level was reported by only 26% of children; and the same figure was for the 'little' level. The interesting result is that there was one Javanese child who reported having 'no ability' in understanding spoken Javanese. This case is not found for Indonesian.

The finding suggests, borrowing Li Wei's term (2000) presented in Chapter 2, that Javanese children are becoming increasingly 'recessively bilingual'. Their ability in understanding spoken Indonesian is better than spoken Javanese. This may be because the chance to listen to the spoken language is not balanced either. In respect to Indonesian, besides speech exchange during direct communication, children are able to enjoy various sources of Indonesian spoken language, such as all genres of movie, almost all genres of music and stage performance, almost all public speeches, almost all television and radio programmes. Sources of Javanese spoken language in East Java, on the other hand, are very limited. There are no Javanese movies.

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Only three genres of music are found, namely: *langgam*, *keroncong* and *campur sari* of which the first two are traditional and the last is popular. Three stage traditional performances are *ludruk*, *ketoprak* and *wayang* 'puppet shadow show'. There is no Javanese programme on any channel of television except one *pojok kampung* program 'the local news program' with *ngoko* Surabaya dialect broadcast by the local television. There is only one Javanese public speech commonly found: the wedding ceremony.

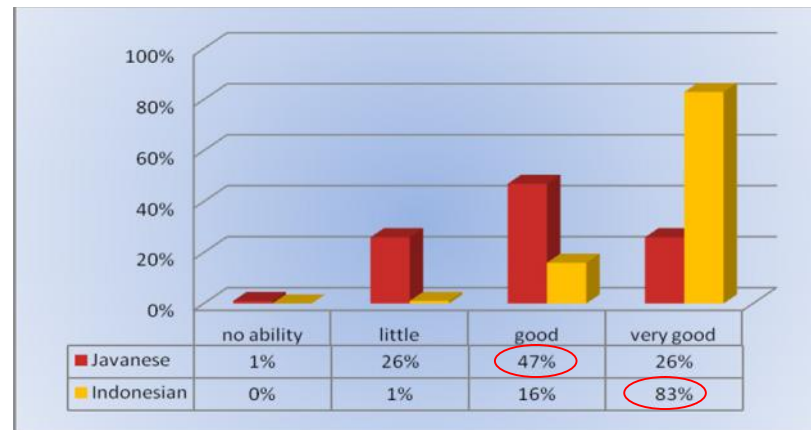


Figure 5.1: Children's report on listening proficiency

Even though there are some other sources of Javanese spoken language that children can access, Javanese children are not likely to be keen to make use of them for the following reason. Every year, the district government of Jombang town commemorates Indonesian independence by holding a *wayang* performance in its town square. The Javanese language is the default language. The *dalang* 'narrator' is always a well-known and highly popular performer. The recent performance during the collection of the data of this study was on August 19, 2009. It was not surprising that the town square was crowded. Thousands of people were neatly seated and hundreds of them were standing on the back rows. The audience were mostly adults who were about 30 years old or more but there were few youngsters and children. The *wayang* show may not appeal to youngsters or children. It utilises not only *ngoko* but also *madya* and *krama*. If children believe they do not understand the language, they will assume they will not understand the stories.

To prove this, the seventy children of this study were asked how many times they had watched *wayang* shows. In response, most children (51 children or 72.9%) reported that they had never watched them, 15 students (21.4%)

reported once, and only 4 of them (5.7%) had seen it twice. Out of those who had watched it (19 children), all but not one of them reported that their understanding of the Javanese language spoken by the narrator of the puppet show was less than 50%. Children's ability in speech levels is discussed in Chapter 6.

The children's report on their speaking ability shows similar patterns to their listening. They reported that their speaking proficiency in Indonesian is much better than that in Javanese, as in Figure 5.2 below. Among seventy children, 77% of them reported they could speak Indonesian 'very well' but this was reported by only 21% of children for Javanese. Comparing children's reported proficiency in both languages, the gap between the two is large, reaching 56%. For Javanese, most children (49%) reported their speaking ability to be at the 'good' level whereas for Indonesian, the 'good' level was reported by only 22% of students. The striking result is revealed when comparing the numbers of children whose reported speaking ability is at the lower level. There is only one child out of seventy who reported that he could speak Indonesian 'little'. However, for Javanese the equivalent figure is 30%. That is to say that about one third of Javanese children may have difficulty in using their ethnic language. This is not the case for Indonesian.

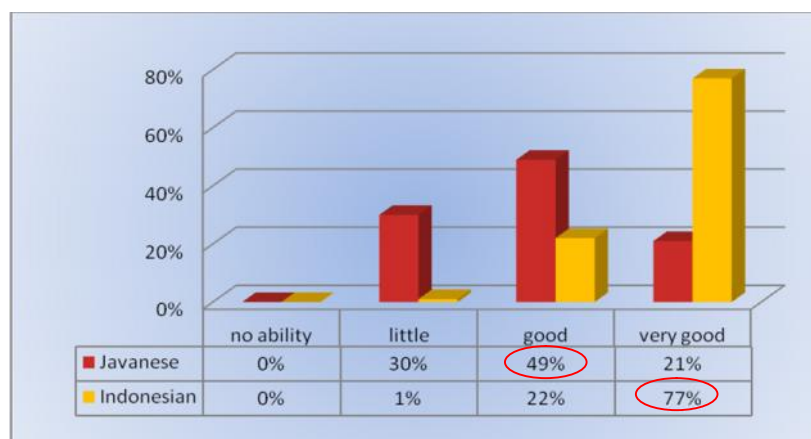


Figure 5.2: Children's report on speaking proficiency

How can we explain the fact that Javanese children report that their speaking ability in Javanese is lower than that of Indonesian? The children's language habit may be one of the factors. As presented in Chapter 9, for instance, children are accustomed to speaking Indonesian with their teachers

at school. They are more comfortable using Indonesian when they express their ideas relating to complex topics in all classes including Javanese class. Children do not have much opportunity to use Javanese unless to perform daily simple conversation. The 30% of children who reported they had 'little' ability in speaking Javanese may have done so due to their lack of self-confidence. They might believe that Javanese is not as simple as Indonesian. They seem not to have enough knowledge and skill to practice the three speech levels properly (see §6.4). Therefore, they reported their speaking ability in Javanese to be lower than in Indonesian.

The trend of children's reported proficiency in reading, as shown in Figure 5.3 below, shows different patterns from the other two skills discussed. See Figures 5.1 and 5.2 for comparison. Unlike listening and speaking skills, for which most Javanese children reported that their Javanese ability was lower than Indonesian, most children reported that they were 'very good' at reading in both languages. There were 43% of children for Javanese and 93% of children for Indonesian. Similarly, there were 38% and 7% of children respectively who said their Javanese and Indonesian speaking ability was 'good'.

However, two interesting findings must be addressed in this respect. Firstly, none of the Javanese children are unable to read Indonesian materials but some are unable to do so for Javanese. 19% of children stated that they had 'little' ability in reading Javanese materials. This is to say that they understand only a few Javanese words. Secondly, Figure 5.3 shows that children's reading proficiency in Indonesian is reported to be better than in Javanese. What possible factors could influence the above results?

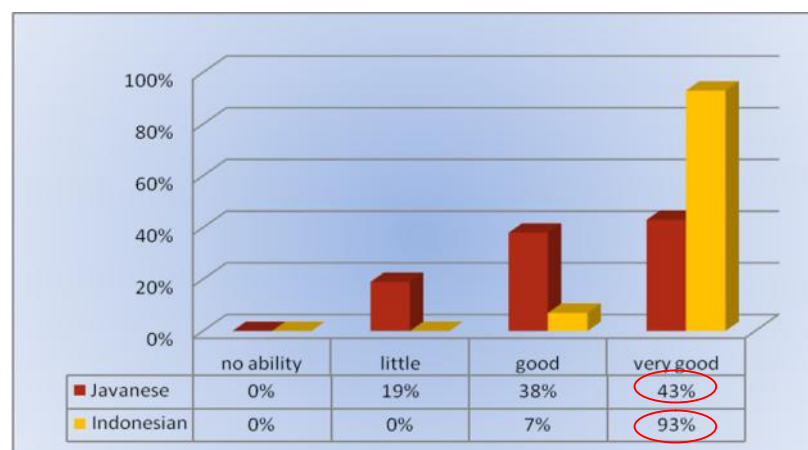


Figure 5.3: Children's report on reading proficiency

Javanese children encounter more sources and exposures to writing in Indonesian than in Javanese. Considering schools are in Javanese speaking territory and the majority of people are Javanese, schools are ideally places in which children can develop their literacy through provided sources in both Javanese and Indonesian languages. However, this is not the case. Javanese is not the mainstream language at school and thus all materials are written in Indonesian except for Javanese text books. School libraries do not have Javanese collections. Similar evidence is found in the public libraries. The librarian explained that there were only a handful of Javanese books in the entire library. In other words, almost all collections are in Indonesian<sup>1</sup>. See further Chapter 9 for language use in the school setting.

Other exposures to written Indonesian can be found everywhere, such as in banners, billboards, announcements, public notices, advertisements and so on. Hardly ever do we find such exposure to Javanese. Similarly, almost all printed and electronic media are in Indonesian. Children can enjoy reading all they need to in Indonesian. The only two magazines written in Javanese are *Jaya Baya* and *Penyobar Semangat* which have limited subscribers. These two magazines, unfortunately, are not targeted at children either. Bookshops are a similar case. They sell almost entirely Indonesian books. There are a few Javanese books, not in every bookshop, but they are about Javanese old philosophy and literature. These books are for specific Javanese people who devote themselves to seeking the philosophical meaning from the Javanese perspective or *kejawen* 'Javanese teaching or philosophy'.

In short, Javanese written materials are few and are getting fewer, whereas Indonesian sources are increasing larger. Under such circumstances, Javanese children do not have much opportunity to develop their Javanese literacy. They do not have Javanese language input from written materials. Hence, their report on reading proficiency in Javanese is lower than that in Indonesian. See Chapter 6 for children's interest in reading.

Children's report on their writing proficiency is presented in Figure 5.4 below. The table shows the trend that all Javanese children (100%) consider that they are able to write Indonesian well. It is shown by their report that 13% of them were at the 'good' level and most of them (87%) were at the 'very good'

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<sup>1</sup> Interview with a librarian of *Perpustakaan Mastrip* 'Mastrip Library' in Jombang, East Java.

level. However, their report on writing proficiency in Javanese is lower than Indonesian. There are 32% of children who reported that they were 'very good' and a larger proportion (47%) were at the 'good' level. There were 21% of them reported only being able to write some Javanese words.

The finding suggests that children's writing ability in Javanese is lower than that in Indonesian. When children have sufficient input through reading, they are more likely to have a good result in writing. In fact, children involved in this survey do not have sufficient language exposures and sources in Javanese compared with Indonesian, which may influence their reading ability.

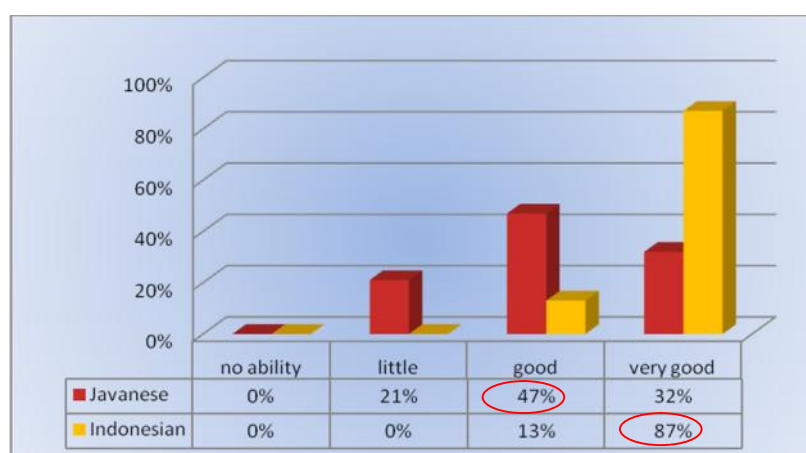


Figure 5.4: Children's report on writing proficiency

Their report of their writing ability as lower in Javanese than Indonesian may be the consequence of not using Javanese in practice. Javanese is generally not used for writing short text messages, memos, invitations, personal letters and so on, as seen in Table 5.1 below. Instead, they are likely to use Indonesian. Javanese is not the favourable language for written communication, as supported by Setiawan's study (2001) which revealed that Indonesian, rather than Javanese was the effective way for written communication to all interlocutors among children who live in Surabaya.

	N	Javanese		Indonesian		Both	
sms	70	2	3%	34	49%	34	49%
email	41	2	5%	37	90%	2	5%
facebook	44	1	2%	35	80%	8	18%
memo	62	6	10%	44	71%	12	19%
invitation	69	5	7%	60	87%	4	6%
personal	61	10	16%	42	69%	9	15%

Table 5.1: Language used for practical writing purposes

Javanese children can be categorised as 'unbalanced bilingual' (Li Wei 2000, see §2.1.3). Figure 5.5 below shows the averaged data of children's reported language proficiency in Figures 5.1 to 5.4 (see Appendix 11 for more detail). Children's reported proficiency in Indonesian is very high with an average of 3.8 - 3.9 from four-level scales. However, they reported that their Javanese ability is not as good as Indonesian. The average ranges from 2.9 - 3.2 of which speaking is the lowest. Overall, children's proficiency in Javanese is 3.1 whereas in Indonesian it is 3.9.

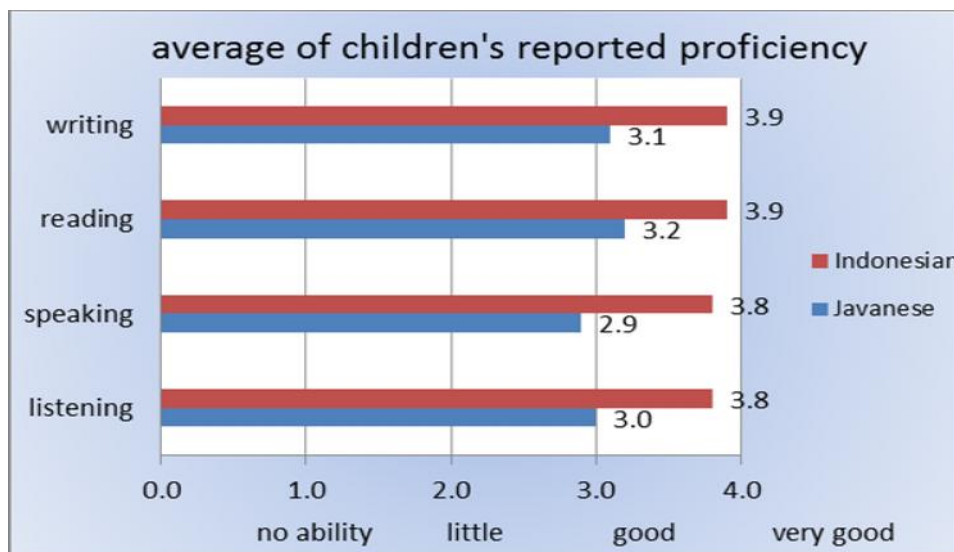


Figure 5.5: Average of children's report on language proficiency

When location is taken into account, the average of children's language proficiency is as presented in Figure 5.6 below (see Appendix 11 for more detail). Firstly, most children's ability in Indonesian regardless of where they live is reported to be almost perfect. The average ranges between 3.8 – 3.9 or overall 3.9 from four-value scales which falls almost at the 'very good' level. To see whether their report reflects their real ability, read the discussion in section 5.3. The finding suggests that Indonesian is widely accepted and used across all locations in East Java. It may also reflect the fact that Indonesian is introduced to children from an early age as their first language, as discussed in Chapter 7. As a result, their Indonesian proficiency is 'very good' when they sit in the fourth and the fifth grade. This confirms the observation which is discussed in Chapter 9 of children's language at school.



Secondly, children's average ability in Javanese indicates different patterns. Figure 5.6 shows that village children report the highest averages for all skills which range between 3.8 – 4.0. However, city and town children's average reported proficiency is one level lower. Their average ability in all skills, except reading, ranges between 2.5 – 2.9. This falls between the 'little' and 'good' levels.

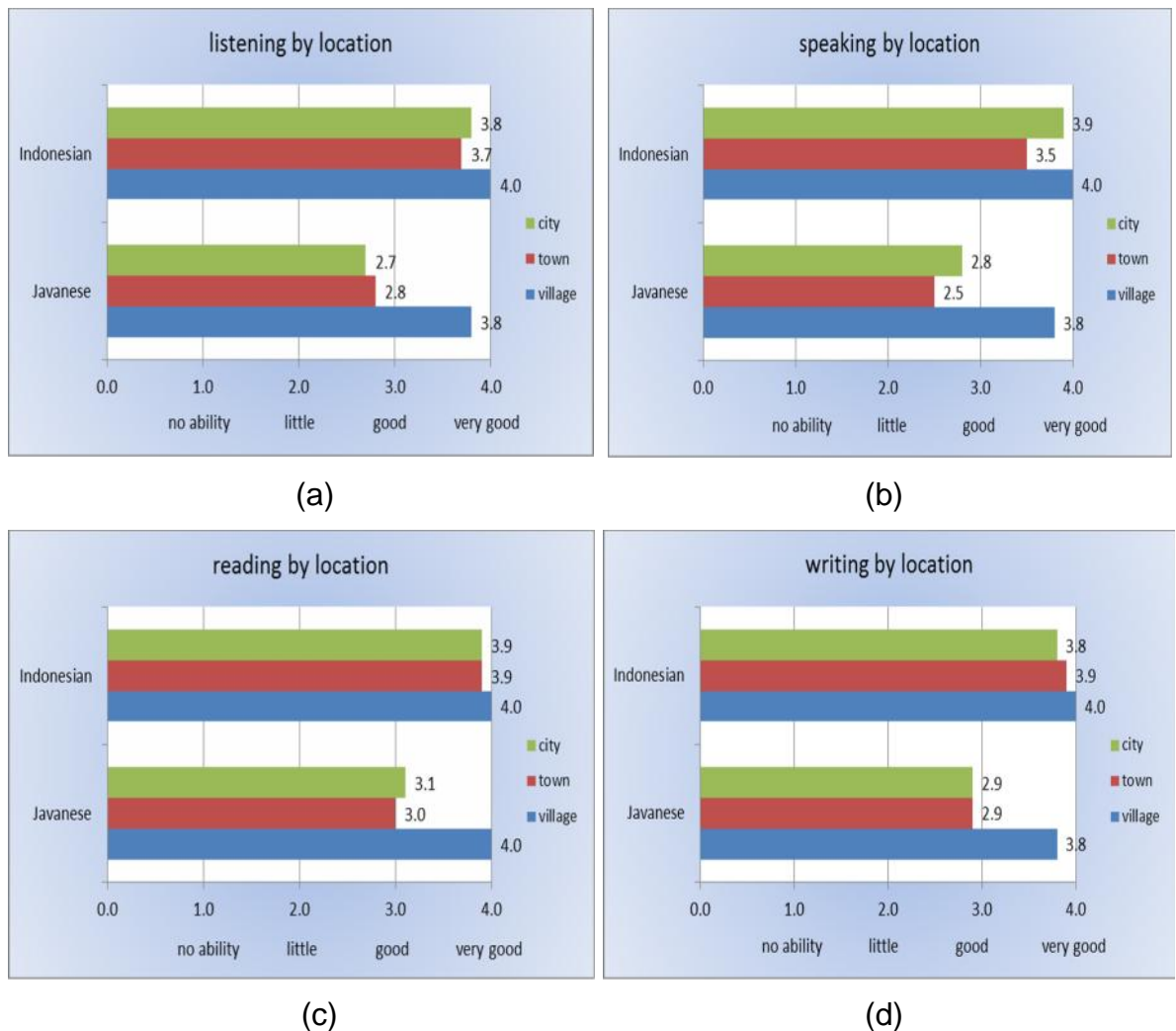


Figure 5.6: Average of children's reported language proficiency by location

Thirdly, the findings suggest that Indonesian is perceived as the language in which children are more proficient in all locations. That is to say that location where children live does not influence the children's reported language proficiency in Indonesian language. This is a reasonable expectation because Indonesian is the 'obligatory' language for children every day at school in all subjects except in Javanese class. In respect to Javanese, however, location does contribute to children's reporting of Javanese proficiency. The



village children reported having higher Javanese proficiency than children in the other two locations. Javanese is reportedly weaker among the town and the city children. The influence of location on the children's Javanese proficiency is shown by Pearson correlation at 0.01 levels for all Javanese language skills. Wiklund (2010:88) asserts that "...residential settings provide different linguistic constraints or possibilities".

The significant relation between location and Javanese proficiency may be influenced by children's orientation of communication networks. City children have a wider network communication than the other two locations. During observation, it became obvious that almost every city child brought a mobile phone to school. They were familiar with modern communication devices such as email, Facebook and Internet, all of which use Indonesian. This covers a wider scope and allows them to communicate with many people across regions. Some town children are similar to the city children who are able to enjoy modern communication facilities, but some of them are still like village children. The village and some town children do not use Internet facilities such as email and Facebook. This can be seen from questionnaire responses in Table 5.1. Out of seventy children, 41.4% (29 children) and 37.1% (26 children) did not report their language use for email and Facebook respectively. This evidence is also found by Wiklund (2010:85) in her study in Sweden. She states that children in the provincial school have networks that are oriented more toward Swedes, while suburban children's networks are oriented more toward their ethnic group. She continues that "...the school location *per se* means that the subjects' networks are to some degree differently oriented, as location to some extent limits the students' possible friends (=network interactants)."

## 5.2 Language proficiency across generations

Seventy parents took part in the survey. All of them are parents whose children participated in the research. They were asked to rate their language proficiency in both Javanese and Indonesian. The question is the same as given to their children (see Appendix 7: Questionnaires for parents' language proficiency). As seen in Table 5.2, the reported ability averages from fathers and mothers do not vary significantly for any language skill. Therefore the

average has been calculated and the new label "parents" employed (see the last row of the table and see Appendix 12 for the calculation).

language skill	listening		speaking		reading		writing	
	Javanese	Indonesian	Javanese	Indonesian	Javanese	Indonesian	Javanese	Indonesian
father	3.5	3.5	3.4	3.5	3.4	3.6	3.3	3.5
mother	3.5	3.6	3.4	3.5	3.0	3.8	3.2	3.6
<b>parents</b>	<b>3.5</b>	<b>3.6</b>	<b>3.4</b>	<b>3.5</b>	<b>3.2</b>	<b>3.7</b>	<b>3.3</b>	<b>3.6</b>

Table 5.2: Average of parents' reported ability in Javanese and Indonesian

The data shows that the average of parents' reported ability in both Javanese and Indonesian is almost equal which falls between the 'good' and 'very good' levels or between 3.2 and 3.7. However, their average reported ability in Javanese is slightly lower than for Indonesian (0.1 - 0.5 lower). Another finding is that their reported reading and writing in Javanese score is lower than understanding and speaking. This may be due to the fact that Javanese exposure (i.e. books, magazines, newspapers, etc.) which would enhance reading skill is limited; and Javanese is not a favoured language for written communication (Setiawan 2009).

To reveal language proficiency across generations, the averages of children's proficiency (in Figure 5.5) and parents' proficiency (in Table 5.2) are compared. The results form Figure 5.7 below (see Appendices 11 and 12 for more detail). Firstly, the average of parents' reported ability in Javanese ranges between 3.2 and 3.5 which falls between the 'good' and 'very good' levels. Decreasing proficiency can be detected as the average of children's reported ability is lower than that of their parents, which ranges between 2.9 and 3.2. If the findings are consistently stable and the trend occurs across generations, the future of the Javanese language far from assured.

Secondly, unlike Javanese parents' reported average ability is higher than their children's, their reported average ability in Indonesian is lower for parents than it is for children. Even though both generations' ability in Indonesian falls between the 'good' and 'very good' levels, their average shows different figures. The parents' reported average ability is 3.5 – 3.7, whereas the children's average ability is 3.8 – 3.9 from four-value scales.

Thirdly, both generations can be categorised as or see themselves as 'unbalanced bilingual' (Li Wei 2000) because their reported proficiency in Indonesian is better than in Javanese. The sharpest unbalanced bilingual ability

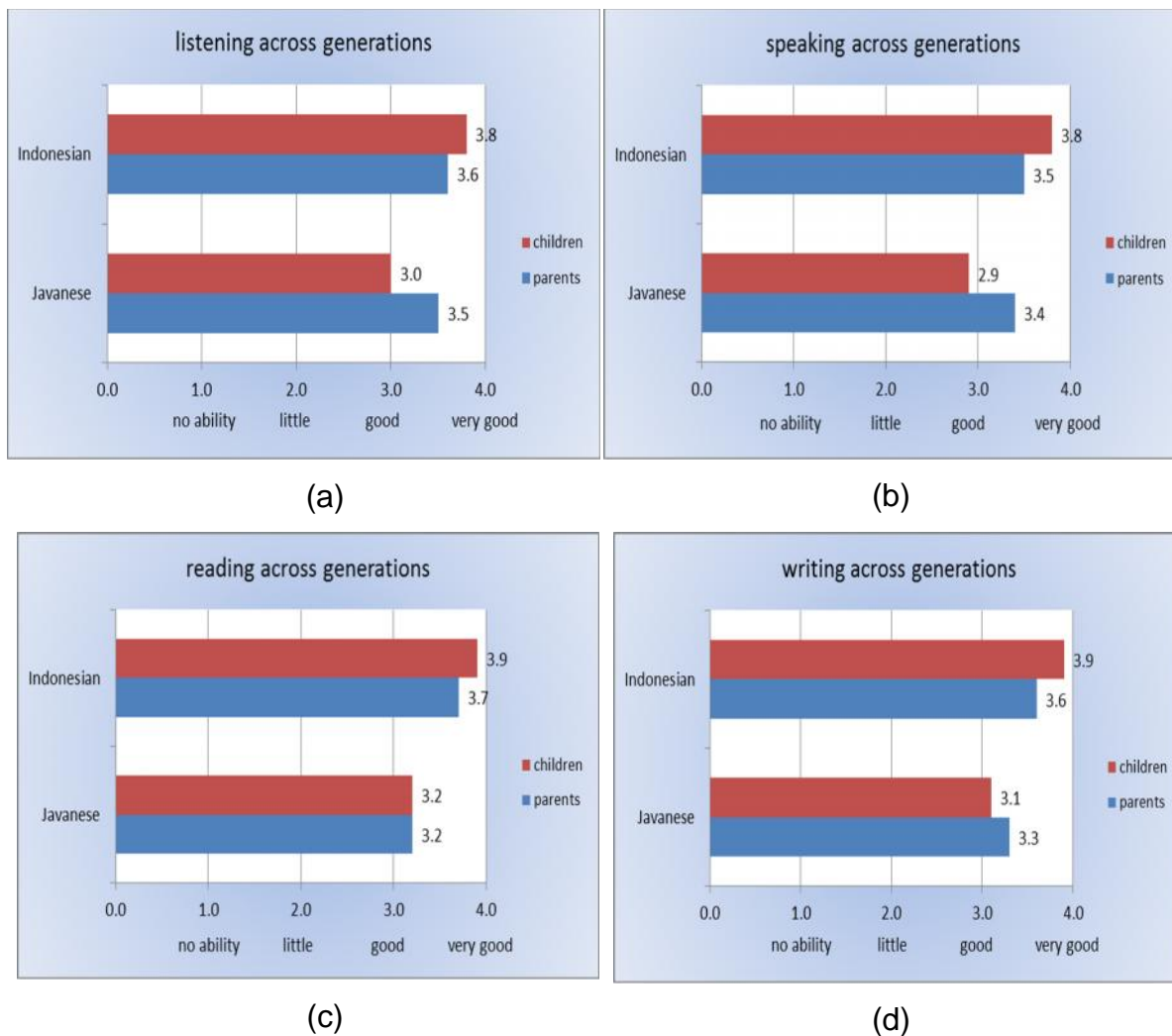


Figure 5.7: Reported language proficiency across generations

is shown by children whose ability in Indonesian is close to the highest level (4) whereas their ability in Javanese is close to the 'good' level. When the overall reported proficiency in both languages is compared, the children's overall ability in Indonesian is 3.9 but only 3.1 in Javanese. The parents' overall ability in Indonesian and Javanese is 3.6 and 3.4 respectively.

The finding may imply that Javanese and Indonesian transmission from older to younger generations may have different directions. On one hand, children's proficiency in Indonesian increases, and the other hand, their proficiency level in Javanese diminishes. If this is substantiated by real language use, the Javanese language may undergo decreasing perceived

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proficiency level from the older generation to the younger one. If it occurs from generation to generation and no action is taken, Javanese children may quickly become illiterate in their ethnic language. In the end, they might be 'strangers at home'. In addition, following Wijayanto (2007:15), based on his findings and assuming ongoing negative attitudes toward Javanese, within the next few years, Javanese will be abandoned by its speakers.

The following section looks more closely at the relationship between locations and language transmission across generations. For the sake of simplicity, overall language proficiency is considered (see Figure 5.8 below) and the detailed calculation is provided in Appendix 12. Firstly, parents' reported overall proficiency in Javanese regardless of location is between the 'good' and 'very good' levels. Unlike parents, children's overall reported proficiency varies depending on location. The village children apparently have the highest Javanese proficiency which is 3.9, whereas the town and the city children's proficiency is 2.8 and 2.9 respectively, falling between the 'little' and 'good' levels. This may suggest that Javanese language transmission across generations in the village works somewhat naturally but this is not the case for the other two locations. Children's reported Javanese proficiency in these two locations is one level lower than their parents.

Why do parents have almost the same ability in Javanese regardless of location but not the children? The data collected from the parents show that even though they live in the town or city, they mostly were born in villages or small towns outside of Surabaya in which Javanese is widely used in the community. This evidence may suggest that these parents left their villages after their Javanese proficiency had been established. It is not surprising that when they were asked to report their Javanese ability, they reported 'good' or 'very good' levels. Unlike parents who have a "fully Javanese societal background", the town and the city children live in a less homogenous society in which Javanese is not the only language used and the population is more mixed ethnically. There are Javanese families where Javanese is not nominated as their children's first language nor home language. These will be discussed in Chapters 7 and 8 respectively.

An interesting finding emerges in regard to the city parents, who reported their proficiency to be slightly higher than that of parents from the other two locations. This may be influenced by their conscious and reported choice of

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Javanese as the first language (see Chapter 7) and reported subsequent frequent use of Javanese to communicate at least in the home domain with family members (see Chapter 8). Thus, they may believe that their proficiency is at the 'very good' level. In addition, their self-confidence in reporting that they had 'very good' level of proficiency in Javanese might be influenced by self-recognition factors. They may want to demonstrate that Javanese language is one of the ethnic identifiers that should be attached to anybody who claims that he is Javanese. The town and the city parents seem to wish to retain language as part of being Javanese. This claim is in line with most city parents (58%) still wanting Javanese to be maintained from generation to generation (see Chapter 7). One of the city parent's comments is in (09) below.

(09)

<p>C33 <i>Ya harus mau belajar bahasa jawa, masak orang jawa kok gak bisa bahasa jawa. Kalau bahasa jawa nggak dipelajari nanti bisa-bisa orang jawa kehilangan bahasa Jawanya.</i></p>	<p>Yes, they must learn Javanese language. It doesn't make any sense that Javanese people could not speak Javanese. If Javanese is not learned, it is not impossible that Javanese people will lose their language.</p>
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Another factor may be education. All the city parents' education is reported high compared to parents from the other two locations. From seventy parents, half of them graduated from university and the remaining were senior high school graduates. This may influence their critical thinking skills and perception of the Javanese situation in the city. In addition, they may also learn from their own children whose proficiency in Javanese is lower than Indonesian. This may make the city parents more aware that Javanese is threatened.

The village children's overall reported proficiency in Javanese is higher than their parents', as seen in Figure 5.8. The gap is found in their reported ability in writing and reading skills. As seen in Appendix 12, some village parents reported inability and some others reported little ability in these skills. However, their children reported 'good' and 'very good' ability. This suggests that village parents' level of education may have played some role. It was reported that 50% of village parents only finished primary school.

Secondly, in respect to Indonesian, regardless of the location, children's overall reported ability in Indonesian is 'very good'. Village and town children's reported proficiency in this language is even higher than their parents. In these

two locations, children may have more opportunity to use Indonesian than their parents. In the village for example, children use Indonesian, specifically at school (see Chapter 9). Their parents, however, have limited chance to use Indonesian as the most common used language in the village is Javanese. A similar situation may also be found among some town parents who live in a village-like situation. This may also explain that the overall village parents' reported ability in Indonesian is the lowest as compared with parents in the other two locations in that the city parents fall within the 'very good' level, the town parents fall within the 'good' and 'very good' levels. Village parents reported at the 'good' level.

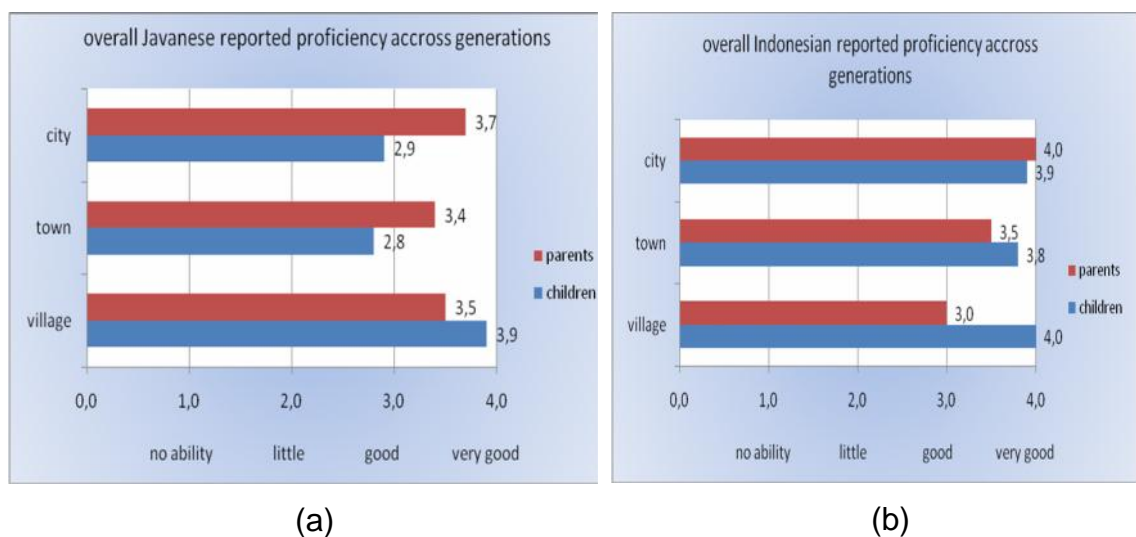


Figure 5.8: Overall reported language proficiency across generations by location

Thirdly, the town and the city parents might be categorised as 'balanced bilinguals' whose overall reported proficiency is between the 'good' and 'very good' levels in both Javanese and Indonesian. Village parents may be seen as 'unbalanced bilingual', as their proficiency in Javanese is better than in Indonesian. Apparently reversed patterns are found among children. The term "balanced bilingual" is appropriate for village children whose overall reported ability in both languages is very good. However, the town and the city children's overall reported proficiency in Javanese is one level lower than in Indonesian. This may suggest that the village parents and children contribute to language maintenance whereas the town and the city children may be leading to language shift from Javanese to Indonesian.

As reported language proficiency is not an indicator of actual use, further research in this area is recommended using a different technique. For example, further observational method that may capture parents' and children's real language in practice.

### 5.3 Children's language proficiency by test

This section presents results of the children's language proficiency test. The test functions as a triangulation of what children have reported about their language proficiency. The findings may tell us whether what children believe about their language proficiency is reflected in their language proficiency in practice.

To measure children's language proficiency in practice, tests in both Javanese and Indonesian languages were developed. The tests cover all four language skills, namely listening, speaking, reading and writing. See Appendix 3: Language proficiency test, and see Chapter 4 for the procedures. The average results of the test are presented in Figure 5.9.

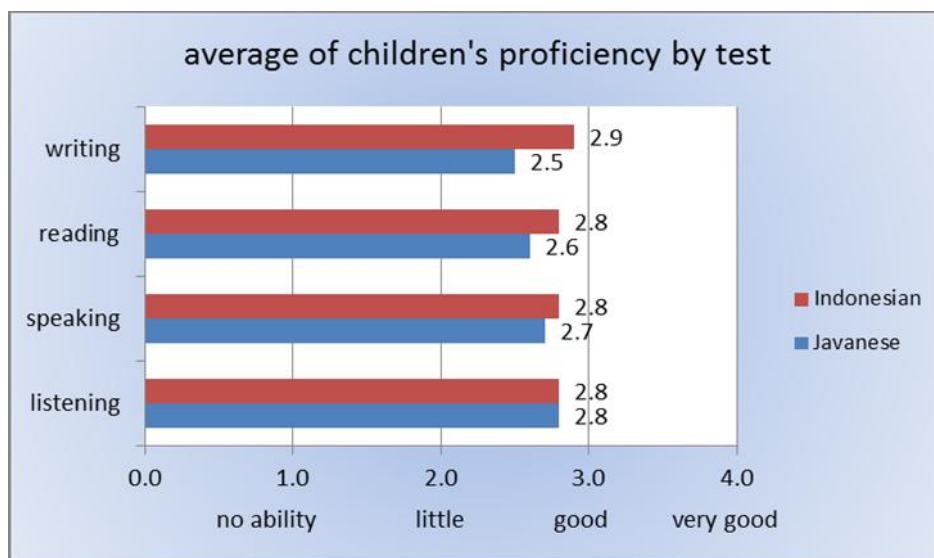


Figure 5.9: Average of children's proficiency by test

The figure shows that regardless of the language, the average of the children's tested ability in all skills is calculated between 2.5 and 2.9. These averages fall between the 'little' and the 'good' ability levels. However, slightly different averages are found when the two languages are compared, in that Indonesian scores higher in speaking, reading and writing skills. The average of



children's ability in understanding the spoken materials in both languages is the same, namely 2.8.

Another finding is that the average of children's tested proficiency in Indonesian is consistent for all skills which are almost at the 'good' level or 2.8 and 2.9, of which writing is the highest. On the other hand, their averages in Javanese vary; listening - 2.8, speaking - 2.7, reading - 2.6 and writing - 2.5.

To compare the children's reported and tested language proficiency, see Figure 5.10. This is the result of merging Figures 5.5 and 5.9 after the calculation provided in Appendix 11. Note that even though the scoring used the same labels for both techniques, the basis for scoring was very different. Self-reporting used no agreed criteria, whereas the proficiency test did (see §4.3.1). Thus, the comparison was only made to further verify the general trend in children's language proficiency.

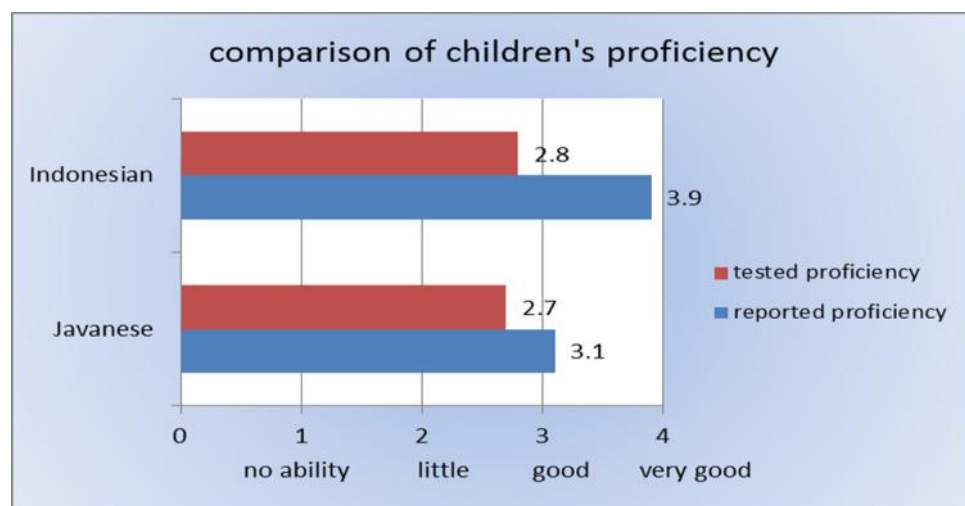


Figure 5.10: Comparison of language proficiency between report and test

The figure shows that regardless of the source of the data (reported or tested proficiency), Javanese children's proficiency in Indonesian is consistently higher than in Javanese. The finding is also consistent with the general trend of education in which the children's score in Indonesian is always higher than that in Javanese every semester<sup>2</sup>. This may also be influenced by their attitudes towards the languages which will be addressed in Chapter 11.

The results of the two approaches used to reveal the children's language proficiency lead to some possible outcomes of individual bilingualism. Figure

<sup>2</sup> The scores were taken from the students' report book.



5.10 shows that the children's reported proficiency in Indonesian is 3.9 on the four-scale system, whereas their proficiency in Javanese is 3.1. This means that Javanese children are categorised into two possible types of bilingual; 'dominant bilingual' and 'incipient bilingual' (Li Wei 2000). They are 'dominant bilingual' if they acquire greater proficiency in one language and use it significantly more than the other language(s). In this respect, if they have better proficiency in Indonesian than in Javanese and they may use Indonesian more than Javanese for communication. They can also be categorised as 'incipient bilingual' as they are at the early stages of bilingualism where one language is not fully developed. They were 9 - 11 years old at the time this study was conducted. Their language proficiency in Javanese may develop as they get older.

Figure 5.9 also shows that based on the test result, Javanese children's proficiency in both languages is almost equal, which is 2.7 for Javanese and 2.8 for Indonesian. If this is the case, according to Li Wei (2000), these children can be categorised as 'balanced bilinguals', or "someone whose mastery of two languages is roughly equivalent". Which children are balanced bilinguals, incipient bilinguals, dominant bilinguals or monolinguals?

Figure 5.11 below shows the test results of children's overall language proficiency by location and detailed results are provided in Appendix 11. Firstly, the city and the town children's language proficiency by test show similar patterns. Their proficiency in Indonesian is higher than in Javanese, which is between the 'good' and 'very good' levels for Indonesian and between

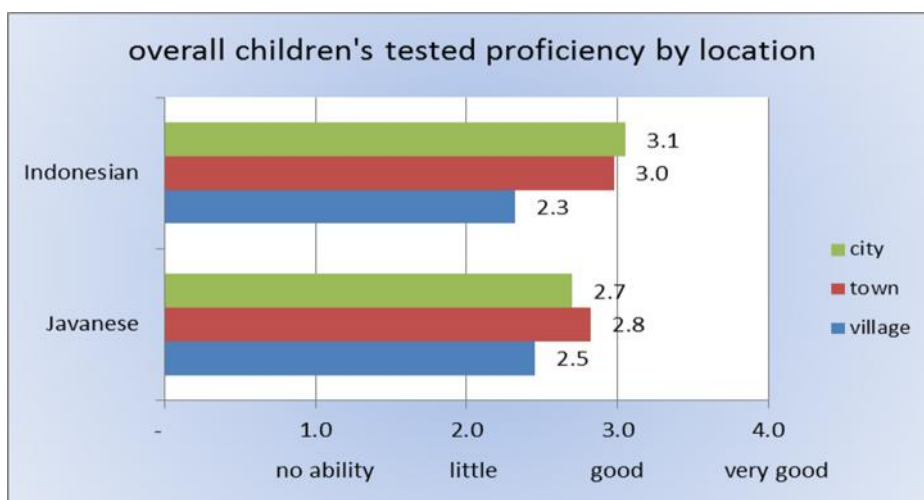


Figure 5.11: Overall children's tested language proficiency by location

the 'little' and 'good' levels for Javanese. However, the village children have reversed patterns. Their proficiency in Javanese is better than in Indonesian, that is 2.5 and 2.3 respectively. This finding may indicate that the city and the town children are 'dominant bilinguals' in Indonesian. If this is the case, language shift is underway in urban areas. On the other hand, the village children's habits contribute to Javanese language maintenance.

Secondly, the fact that the village children gain the lowest test result in Javanese is quite unexpected. It was expected that their Javanese proficiency by test would be the highest based on the following facts. (1) Their overall reported proficiency in Javanese is 3.9 on the four-level scale system, as presented in Figure 5.6. (2) All village children also reported that their first language is Javanese, as discussed in Chapter 7. (3) They live in a community in which mostly Javanese is used daily. However, the test result is only 2.5. The possible reasons are below.

During class participation, it was found that the village children were not as fortunate as the town and the city children in terms of learning facilities. It was the beginning of the second semester when the research was begun. All city and the town children had Javanese books when they began their first semester. Almost all of them had three textbooks of Javanese, namely: a Javanese student's book, a Javanese work book and a Javanese reference text. The Javanese teachers and the researcher used these books in teaching. These learning facilities were the only source language input for the children. These resources were also the only way to develop children's language skills. However, these learning facilities were not found in the village school. Not only did the village children not possess the Javanese student's book nor the Javanese work book but also only a few of them even had the Javanese reference text. Sometimes the book was not with them, as in (10).

(10)

S1 : Pak minta ijin ambil "Pepak" di kelas lima.	S1 : Sir, I ask for your permission to get my book 'Pepak' from the fifth grade.
G : Coba basa jawane iku mau piye?	G : Please, can you say it in Javanese?
S1 : (tersenyum, berpikit-pikir, dan mencoba bicara) Pak ijin ke kelas lima ambil buku "Pepak".	S1 : (smiles, thinks hard, and tries to speak). Sir, I ask for your permission to go to the fifth grade room to get my book 'Pepak'.
S2 : Ambil iku mendet, lima iku gangsal.	S2 : 'Ambil' is 'mendet', 'limo' is 'gangsal'.

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The above conversation involved a student who asked permission to go to the fifth grade room to reclaim their Javanese reference book *Pepak*<sup>3</sup> from a friend.

When teaching, the Javanese teacher in the village school wrote or dictated materials from his own book. This was certainly very time-consuming and inefficient. The language skills were not developed proportionally since the teacher had difficulty in applying the teaching program. The village children also had a lack of exposure to Javanese reading and writing materials. In short, village children's literacy is lower as they were unable to form habits which should be developed at school. This factor may well influence the village children's test results.

Another factor may be the linguistic discrepancy between what they learn and what they use, or between 'prescription' and 'description'. So far, the Javanese that is taught in the school curriculum is the standard version, the one which is used in Yogyakarta, Central Java. In fact, the Javanese variant in daily use in East Java is not the standard one (see Chapter 3 for the differences). Town and city children for whom Javanese is neither their first language, home language nor language for communication to their interlocutors, might only encounter Javanese for the first time at school. This means that they acquire only the standard Javanese variant which is matched with the language used in the test. However, village children who always use non-standard Javanese for all purposes may experience some confusion or be unaware that they were expected to use the standard kind of Javanese during the test. Therefore, their proficiency in Javanese appears out of kilter. Their reported proficiency is the highest but their test result is the lowest.

Thirdly, the figure also reveals that the city children have the highest proficiency in Indonesian. This finding is in line with their first language. Most of them (71%) reported that their first language was Indonesian, whereas only Javanese was reported by only 13% of them (see Chapter 7). Therefore, when communicating with three interlocutors at school, they reported mostly using Indonesian, as discussed in Chapter 9. As most of the city children's first language is Indonesian, they habitually use Indonesian in all situations. They can develop their literacy with ready-access facilities. They can apply their

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<sup>3</sup> *Pepak* is a short form of *Pepak Basa Jawa*, a title of the book written by Abi Kusno (1996). Surabaya: Express.

language ability by communicating with almost anybody in city. This situation is exacerbated by the city environment in which people are most likely to use Indonesian. It is not surprising that the city children have unbalanced proficiency between Indonesian and Javanese where their Indonesian proficiency is higher.

In conclusion, the overall children's proficiency in Javanese is 3.1, whereas in Indonesian it is 3.9. Children's language proficiency is influenced by the location where they live. By combining the average of overall scores between reported and tested proficiency, the results for the children's proficiency in Javanese show 3.2, 2.8, and 2.8 respectively for the village, town and city children. However, the reverse is found in Indonesian: 3.2, 3.4 and 3.5 respectively for the village, town and city children.

#### 5.4 Children's work on writing

This section presents examples of a village child's work on writing which is categorised as 'high' level. It compares his Indonesian (as in 11) and Javanese (as in 12) composition as evidence of his language proficiency in practice.

(11)

P	<i>Ke Kebun Binatang</i>	Going to the Zoo
1	<i>Pada pukul 07.00 aku memasukkan baju, uang minuman dan makanan untuk sarapan di tempat tujuan dan baju untuk ganti setelah bermain kemudian ganti baju.</i>	At 07.00 I put my clothes, money, drinks and food into my bag. The food is for my breakfast when I get the location and the clothes are to change into after playing.
2	<i>Pada pukul 09.00 sudah sampai di halaman sekolah untuk menunggu bus yang akan datang pada pukul 10.00 bus sudah datang.</i>	At 09.00 I arrived at the school to wait for the bus. At 10.00 the bus arrived.
3	<i>Semua anak-anak murid SDN Tinggar sudah masuk kedalam bus kemudian bus berjalan sangat cepat anak-anak kemudian memakan makanan yang di bawah oleh anak-anak.</i>	All children of Elementary School of Tinggar got onto the bus. Then the bus moved very fast. Then the children ate their food.
4	<i>Kemudian sudah sampai ditempat tujuan yaitu kebun binatang kemudian saya mengeluarkan uang lima ribu rupiah untuk membayar karcis untuk masuk kedalam wilayah kebun binatang.</i>	Then (we) arrived at the place where the zoo was. I took out five thousand rupiahs for the entry ticket.
5	<i>Setelah berjalan sekitar sepuluh menit kemudian saya menemukan gajah, elang, kudaniil, dan jerapa masih banyak hewan yang ada dikebum binatang.</i>	After walking for about ten minutes, I found elephants, eagles, hippos, giraffes and many other animals.

6	<i>Kemudian bapak dan ibu guru memanggil anak-anak untuk berkumpul didepan kebun binatang kemudian bapak kepala sekolah mengumumkan bahwa besok hari jumat dan sabtu libur kemudian bus datang anak-anak masuk satu persatu agar tidak ada yang jatuh saat memanjat tingkat kedalam bus kemudian bus berjalan melewati jalan pintas supaya lebih cepat kemudian bus tiba di halaman anak-anak turun dan pulang kerumahnya <del>sendiri-sendiri</del>.</i>	Then the teachers called up the children to get together in front of the zoo. Then the school principal announced that children would be off on Friday and Saturday. Then the bus came. Children got onto the bus one by one to avoid falling down when stepping on the bus. The bus then took the bypass for a quicker route. Then the bus arrived in the school yard. Children got off the bus and went home.
Note: bold-face word : wrongly spelled word crossed word : wrongly chosen word		

(12)

	<b>Darmawisata Menyang Pantai</b>	<b>Going to the Beach</b>
1	<i>Aku tangi jam papat esuk aku ngelebokno klambi lan pangan <b>digae</b> mangan ndok pantai pasir <b>pute</b>.</i>	I woke up at four a.m. I put my clothes into (.....) as well as food <b>to</b> eat on the <b>white</b> sand beach.
2	<i>Aku <b>wes kok</b> sekolahan ngumpul karo <b>konco-koncoku besse wes</b> teko ket jam setengah pitu isuk.</i>	I <b>arrived at</b> the school, got together with <b>my friends</b> . The <b>bus had</b> arrived at school since 6.30.
3	<i>Kabeh arek seng melok menyang pantai <b>ndok bes</b> aku <b>lunggo</b> karo robi <b>nduk</b> ngarepku <b>supere</b>.</i>	All students who joined to the beach were <b>in the bus</b> . I <b>sat</b> next to Robi <b>just</b> right behind <b>the driver</b> .
4	<i>Aku <b>wes</b> tekan pantai aku <b>salen ndok</b> kamar <b>genti</b> aku <b>mbalek</b> nang nggonku <b>mane ndekek</b> klambi nang njero tasku.</i>	I <b>arrived on</b> the beach. I <b>changed</b> clothes <b>in</b> the changing room. I returned to my first place <b>again to put</b> my clothes into my bag.
5	<i>Aku melayu lan <b>mencolet njegor</b> nang banyu banyu aku terus <u>renang</u> karo mamu <b>ndok</b> pantai pasir putih <b>bari</b> renang aku <b>salen</b> klambi lan <b>ados manne</b>.</i>	I ran and <b>jumped into</b> the water. Then I <u>swam</u> with Mamo <b>on</b> the white sand beach. <b>After</b> swimming I <b>changed</b> my clothes and took a <b>shower again</b> .
6	<i><b>Teros koncoku</b> robi [dicelok] pak guru [dikongkon] <b>nyelok</b> bocah bocah <b>seng</b> melu menyang pasir <b>puti bari</b> ngumpul arek arek <b>mungga bes</b> lan mulih <b>səkə</b> omah aku terus sinau lan turu.</i>	<b>Then, my friend Robi was called</b> by our teacher. He <b>was asked to call</b> all kids who were with us in the <b>white</b> sand beach. <b>After</b> meeting, kids <b>got onto</b> the <b>bus</b> and went home. <del>From</del> home, I studied and went to bed.
Note: under-lined word : Indonesian word bold-face word : wrong word-spelling crossed word : wrong word-choice hand-writing word : dialect variety bracketed word : wrong word-choice of speech level		

There are five language elements that are used as parameters to analyse this, as modified from Oller (1979), namely: punctuation, spelling,

vocabulary, structure and sentence building. Table 5.3 shows a summary of the analysis of the child's two works above. The child seems to have a weakness in applying punctuation, writing well-formed sentences and building sentences into a good paragraph. These children's weaknesses are more or less equally found in both Javanese as well as Indonesian composition. However, a great gap is found when spelling and vocabulary are taken into consideration, as shown in rows number 2 and 3.

NO	WRITING ASPECT	INDONESIAN	JAVANESE
1	punctuation	unable to use full stop	unable to use full stop fail to apply capitalisation
2	spelling	2 wrongly spelled words	15 wrongly spelled words
3	vocabulary	<ul style="list-style-type: none"> <li>• writes 170 words</li> <li>• chooses wrong word</li> </ul>	<ul style="list-style-type: none"> <li>• writes 120 words</li> <li>• chooses wrong word</li> <li>• uses non-standard dialect use</li> <li>• uses Indonesian words</li> <li>• chooses wrong words of speech level</li> </ul>
4	sentence structure	<ul style="list-style-type: none"> <li>• subject missing</li> <li>• object missing</li> <li>• wrong use of preposition</li> </ul>	<ul style="list-style-type: none"> <li>• subject missing</li> <li>• incorrect word order</li> </ul>
5	sentence building	<ul style="list-style-type: none"> <li>• absence of sentence connector</li> <li>• redundancy</li> </ul>	<ul style="list-style-type: none"> <li>• absence of sentence connector</li> <li>• redundancy</li> </ul>

Table 5.3: Analysis of the child's Javanese and Indonesian compositions

The child's wrongly spelled words are found in both Javanese and Indonesian composition. However, the numbers are extremely different. There are only two wrong words in Indonesian but there are fifteen wrong words in the Javanese composition (see Table 5.4). The greater gap is found in his using words. Given the same time frame, thirty minutes, the child can write more words in Indonesian than in Javanese. There are 170 words in the Indonesian composition and only 120 words in the Javanese composition. All words in Indonesian composition are standard. This means that the words are understood and well accepted by all Indonesian speakers. On the other hand, there are seven words in the Javanese composition that come from non-standard dialect (see Table 5.5). More evidence that the child's Indonesian proficiency is better than Javanese, can be seen in the use of 'foreign' word in his composition. His Indonesian composition is free from Javanese words. But this is not the case with his Javanese composition.



NO	MISSPELLED WORD	CORRECT SPELLING	GLOSS
1	<i>pute, puti</i>	<i>putih</i>	'white'
2	<i>wes</i>	<i>wis</i>	'already'
3	<i>besse</i>	<i>bise</i>	'the bus'
4	<i>supere</i>	<i>supire</i>	'the driver'
5	<i>salen</i>	<i>salin</i>	'change (clothes)'
6	<i>mbalek</i>	<i>mbalik</i>	'come back'
7	<i>seng</i>	<i>sing</i>	'who'
8	<i>lunggo</i>	<i>lungguh</i>	'sit'
9	<i>njedor</i>	<i>njegur</i>	'jump into'
10	<i>ados</i>	<i>adus</i>	'take a bath'
11	<i>teros</i>	<i>terus</i>	'then'
12	<i>nyelok</i>	<i>nyeluk</i>	'call'
13	<i>mungga</i>	<i>mungguh</i>	'get on'
14	<i>mane, manne</i>	<i>maneh</i>	'again'
15	<i>koncoku</i>	<i>kancaku</i>	'my friend'

Table 5.4: List of wrongly spelled Javanese words

NO	DIALECT VARIETY	STANDARD DIALECT	GLOSS
1	<i>digae</i>	<i>digawe, dienggo</i>	'is used'
2	<i>kok (tekok, teko)</i>	<i>tekan</i>	'arrive in'
3	<i>nduk, ndok</i>	<i>ing</i>	'in/on/at'
4	<i>ndekek (ndekeh)</i>	<i>nyeleh</i>	'put'
5	<i>kamar genti</i>	<i>kamar ganti</i>	'changing room'
6	<i>bari (bar, mari)</i>	<i>bubar, sak banjure</i>	'after'
7	<i>mencolet</i>	<i>mencolot</i>	'jump'

Table 5.5: List of Javanese non-standard words

The last striking result is that the child seems not to have good ability in applying a communication strategy of three Javanese speech-levels. See Chapter 6 of children's language etiquette for further evidence. This can be detected from the way he uses the frequent words *diceluk* 'to be called to come' and *dikongkon* 'to be asked to' (seen Table 5.6).

Low-level	Middle-level	High-level	Gloss
<i>di-celuk</i>	<i>di-timbali</i>	<i>di-timbali</i>	to be asked to come
<i>di-kongkon</i>	<i>di-kengken</i>	<i>di-utus</i>	to be asked to

Table 5.6: Word form in three Javanese speech-levels

To make this case clearer, study the following scenarios. The two words are found in the revised sentence *Kancaku Robi diceluk pak guru dikongkon nyeluk bocah-bocah....*'My friend Robi was called up by the teacher and was asked to

call all the friends....' What the child wrote is his report on what he saw or what he experienced when the speech act was conducted. There are at least two scenarios of this speech act.

- 1) The child was witnessing the conversation between the teacher and Robi, as in (13) below.

(13)

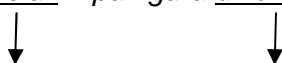
T	Robi, kowe mrenea! Kanca-kancamu celuken mrenea.	Robi, come here! Tell all your friends to come here.
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- 2) The child was witnessing or getting involved in the speech act, as in (14) below.

(14)

T	Robi ing ngendi? Celuken deweke supaya nemoni aku. Deweke arepe tak kongkon nyeluk kanca-kancane kabeh.	Do you know where Robi is? Tell him to meet me. I want him to tell all the children to come here.
---	---	---

(a). *Kancaku Robi diceluk pak guru dikongkon nyeluk bocah-bocah....* should be



(b). *Kancaku Robi ditimbali pak guru diutus nyeluk bocah-bocah....*

No matter what the scenarios are, the important norm is that the child cannot report the teacher's speech as it is. He must know who speaks to whom. Even though the teacher used the low-level form, the child should use the high-level form regardless of the teacher's presence. The incorrect sentence in (14a) above suggests that the child seems to fail to understand the norm of Javanese speech-levels. In addition, this generally happens in East Java, where the daily use of language is different from what the children are taught at school; they use the East Java variant of Javanese but are taught standard Javanese as commonly used in Central Java, (see §3.5).

### Summary

The discussion of this chapter can be summarised as follows. Firstly, children's reported proficiency in Indonesian is very high for all skills. The average of their overall proficiency in Indonesian is 3.9 using the four-level scale system, whereas their Javanese proficiency was reported as 3.1. This trend is consistent with the result of the proficiency test although the actual gap is not as defined as what their report would suggest.



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Secondly, the location in which children live does not influence the children's language proficiency in Indonesian. This may be the result of language policy in that Indonesian is the 'obligatory' language for children every day at school in all subjects except in Javanese class. In contrast, the location does contribute to the children's reporting of their Javanese proficiency. The village children reported having higher Javanese proficiency (3.8 - 4.0) than the children in the other two locations (2.5 – 3.1). Javanese is reportedly weaker, one level lower, among the town and the city children.

Thirdly, the decreasing proficiency in Javanese across generations can be detected. The average of parents' reported ability in Javanese ranges between 3.2 and 3.5, falling between the 'good' and 'very good' levels but the average of children's ability is lower (2.9 and 3.2). The situation is reversed for Indonesian. Even though the gap is not dramatic, the parents' reported average ability in Indonesian (3.5 – 3.7) is lower than the children's (3.8 – 3.9).

Fourthly, location seems not to influence the parents' reported overall proficiency in Javanese which falls between the 'good' and 'very good' levels regardless. Unlike parents, children's overall proficiency differs significantly, depending on location. The village children apparently have the highest Javanese proficiency at 3.9, whereas the town and the city children's proficiency is 2.8 and 2.9 respectively, falling between the 'little' and 'good' levels. This suggests that Javanese language transmission across generations in the village works naturally but this is not the case for the other two locations. Thus, village parents and children contribute to language maintenance in Javanese.

Finally, apparently children's reported proficiency in both languages is higher than their test result. The reported proficiency given by the children is very subjective and is based on their personal belief and judgement. In the test, however, children dealt with the standard form of language to which they may have not been accustomed. However, the results show that regardless of the source of the data (reported, tested proficiency or student's report), Javanese children's proficiency in Indonesian is higher than in Javanese. This may indicate that Javanese children, particularly in the town and the city, are in a so-called 'unbalanced bilingual' situation, in which Indonesian is more dominant.

## **Chapter 6**

### **CHILDREN'S LANGUAGE ETIQUETTE**

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As explained in Chapter 3, Javanese society involves complex communication strategies to which etiquette is attached. Etiquette means "...the technique of human conduct under all circumstances in life" (Duffy 2004). Similarly, Magnis-Suseno as cited by Endraswara (2010:13) states that etiquette is all norms and values applied in a certain community to bind its members how they should conduct in their lives. In Javanese community, etiquette is realised into being polite. It can be seen as an ethical code that is reflected by applying proper gestures, actions and language use including speech levels. This convention is not written but lives and is retained from generation to generation as a social norm of the Javanese community.

The questions are "Are present-day Javanese children still able to use language etiquette properly?" and "What is the extent of their ability in mastering and applying Javanese speech levels?"

This chapter, therefore, is devoted to describing Javanese children's language etiquette in relation to the above proposed questions. Section 6.1 describes general trends in parents' reported proficiency in speech levels. Section 6.2 discusses children's reported ability in speech levels. The reported proficiency in speech levels across generations is presented in section 6.3 and the children's ability in speech levels in real use is elaborated in section 6.4.

#### **6.1 Parents' reported proficiency in use of speech levels**

To reveal parents' assumed proficiency in Javanese speech levels, they were given questionnaires. "How do you rate your –i.e. listening, speaking, reading,

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writing– ability in Javanese speech levels?” Respondents were asked to tick one of four options: 1 = ‘no ability’, 2 = ‘little’, 3 = ‘good’ and 4 = ‘very good’. Responses are presented in average ability, in Table 6.1 below. The result shows that the reported ability averages from fathers and mothers do not vary significantly for any language skill. Therefore the average between them has been calculated and the new label “parents” employed (see the last row). Graphs showing parents’ reported ability in speech levels for all skills are presented in Figure 6.1 (a-d).

language skill	listening			speaking			reading			writing		
	speech level	krama	madya	ngoko	krama	madya	ngoko	krama	madya	ngoko	krama	madya
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
father	2.8	3.2	3.7	2.6	3.1	3.7	2.6	2.9	3.3	2.4	2.7	3.2
mother	2.7	3.0	3.6	2.6	3.0	3.6	2.6	3.0	3.3	2.5	2.8	3.2
<b>parents</b>	<b>2.7</b>	<b>3.1</b>	<b>3.7</b>	<b>2.6</b>	<b>3.0</b>	<b>3.7</b>	<b>2.6</b>	<b>2.9</b>	<b>3.3</b>	<b>2.5</b>	<b>2.8</b>	<b>3.2</b>

Table 6.1: Average of parents’ reported proficiency in speech levels

The average of reported ability in *krama* for all skills is calculated at between 2.5 and 2.7. This falls between ‘little’ and ‘good’. In regard to *madya*, they reported that their average ability is between ‘good’ and ‘very good’ levels for listening (3.0), speaking (3.1) and reading (3.0). However, the average ability in writing was calculated at 2.8, falling between ‘little’ and ‘good’. The highest average was reported for ability in *ngoko*, which is between ‘good’ and ‘very good’ for all skills. The average was 3.7 for all skills except for writing (3.2).

Parents’ reported average ability in *krama* being between ‘little’ and ‘good’ might be reasonable as this speech level is not frequently used for communication. Even though the number of words of this form is not as many as *ngoko*, only about 200 words, they might be considered difficult as they are rarely used. At the present time, this speech level is used by certain elders and in certain situations. It is also occasionally used by the Master of Ceremonies at the wedding, and by *dalang* ‘narrator’ in puppet shows.

The average of parents’ reported ability at the middle level is higher than *krama*. This might be expected given that the *madya* level is not only easier than *krama* but is also more frequently used in the community. Like its literal translation, this style is at the middle level, to be used for paying respect to

others, though not as much as *krama*. This is commonly used when speaking to strangers, older people and people of the same age with some respect.

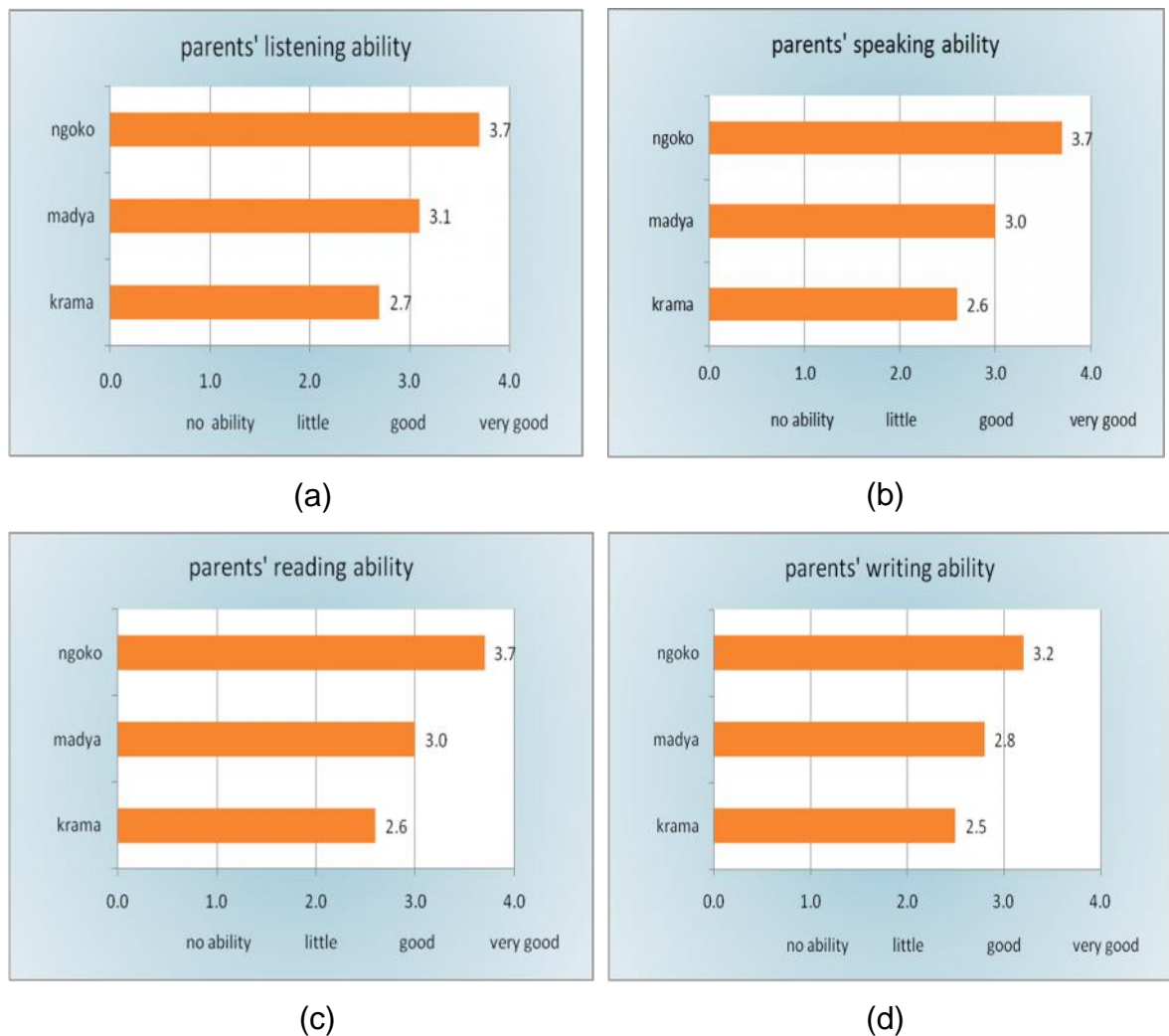


Figure 6.1: Parents' reported proficiency in Javanese speech levels

The average of Javanese parents' reported ability in *ngoko* was between 'good' and 'very good' in all skills. This low speech level is the easiest for discussing a range of topics in various settings. It is used among children, young people and adults, to show solidarity in that honorific and polite norms are disregarded and a neutral relationship is put forward.

Based on these data, some issues can be addressed. Firstly, the East Javanese generations aged between 28-64 years old might find it difficult to manipulate Javanese speech levels properly. This is indicated by their reported ability, particularly in *krama* which is between 'little' and 'good'. Their *madya* is mostly good. The only style which was at 'good' and 'very good' levels was *ngoko*. The implication for their children is presented in §6.3.

Secondly, referring to §5.2, most Javanese parents reported that their average proficiency in Javanese was between 'good' and 'very good' in all language skills, as seen in Table 5.2. However, what they actually reported was their ability in *ngoko* as confirmed in Figure 6.1 above. That is to say, parents seem not to be able to use *krama* and might apply other communication strategies; it could be using *madya* and *ngoko*, mixing between *krama* and the other styles, or switching into Indonesian to replace *krama*. Further studies could be conducted to address these matters. One thing is certain, however, when language is not often used, language proficiency is reduced.

Thirdly, parents' reported ability shows that they did not believe that they had mastered *madya* and *krama* very well. This might influence their view of their children's language. Some Javanese parents seem unconcerned as to whether their children can use Javanese well or not. Such attitude may lead to parents not putting serious effort in passing language norms on to their children, as seen in (15). In-depth analysis, see Chapters 7 and 8.

(15)

V07	<i>Menurut kami anak-anak harus belajar bahasa Jawa karena itu bahasa daerah kami, namun kami tidak mengharuskan anak kami mahir berbahasa Jawa, tapi juga tidak menutup kemungkinan untuk mereka bisa mahir berbahasa Jawa.</i>	In my opinion, our children must learn Javanese because it's our regional language. However, we do not force them to master it well, but it may not be impossible for them to master it well by themselves.
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When parents reported that their proficiency was between 'good' and 'very good' in *ngoko*, 'good' in *madya* and between 'little' and 'good' in *krama*, what were the implications for children's proficiency?

## 6.2 Children's reported ability in use of speech levels

Children were asked to rate their ability in listening three different styles of spoken Javanese, and their responses are presented in Figure 6.2 below. Most of them (83%) reported that they had little understanding in *krama* and only 1% was at a 'very good' level. Surprisingly, half of them (50%) reported poor understanding in *madya*. Their ability in listening the lowest style was reported to be 'very good'.

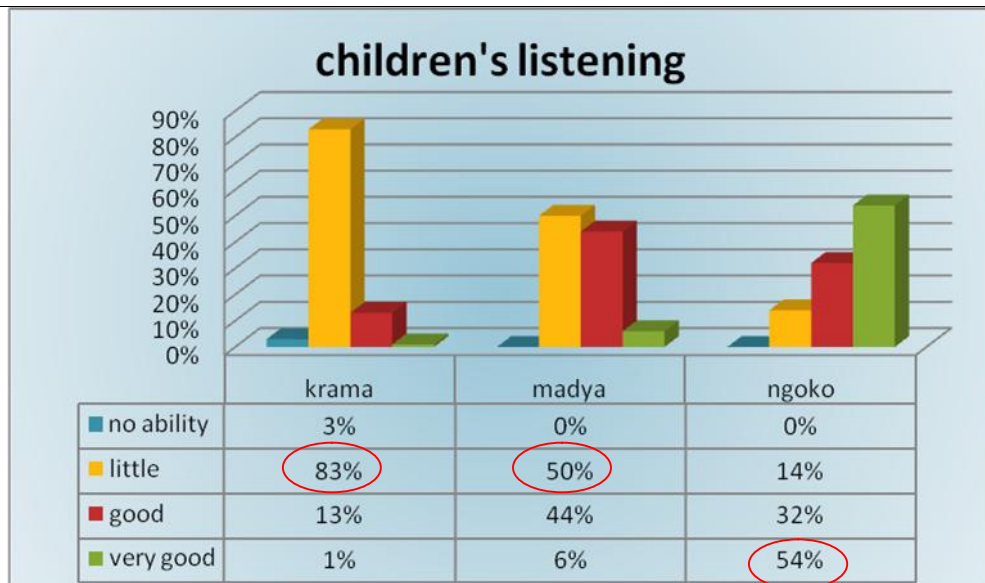


Figure 6.2: Children's reported speech level ability in listening

The results might indicate that most children had difficulty in understanding spoken Javanese in *krama* and *madya* but not in *ngoko*. They might not be used to listening to Javanese speech levels used in song, *wayang* and other Javanese performances as their language input (see §5.1). Figure 6.3 shows that when children were asked how many Javanese songs they had ever listened to and sung; 81% of children wrote fewer than five songs and only 19% stated more than five songs. This is the opposite of their habit in listening to Indonesian songs, for which 89% children listened to more than five songs. Most of them (94.1%) also reported that they preferred Indonesian songs *karena lebih mudah dimengerti* 'as they are easier to understand' than Javanese ones.

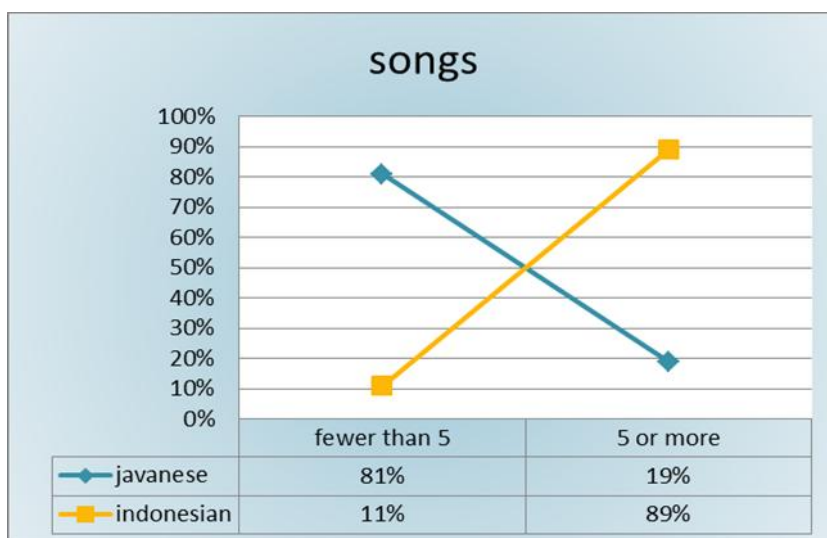


Figure 6.3: Number of songs listened to and sung by children

The trend of children's ability in the varying forms of speaking is similar to listening as seen in Figure 6.4 below. Most of them (77%) reported 'little' ability in *krama*. Most of them (51%) asserted that their ability in speaking *madya* style was also at the 'little' level. However, almost half (49%) reported they had very good *ngoko* speaking ability. This result indicates that Javanese children might not be able to manipulate Javanese speech levels in their communication due to their lack of speech level competence in *krama* and *madya*. This issue will be addressed later at the end of this section.

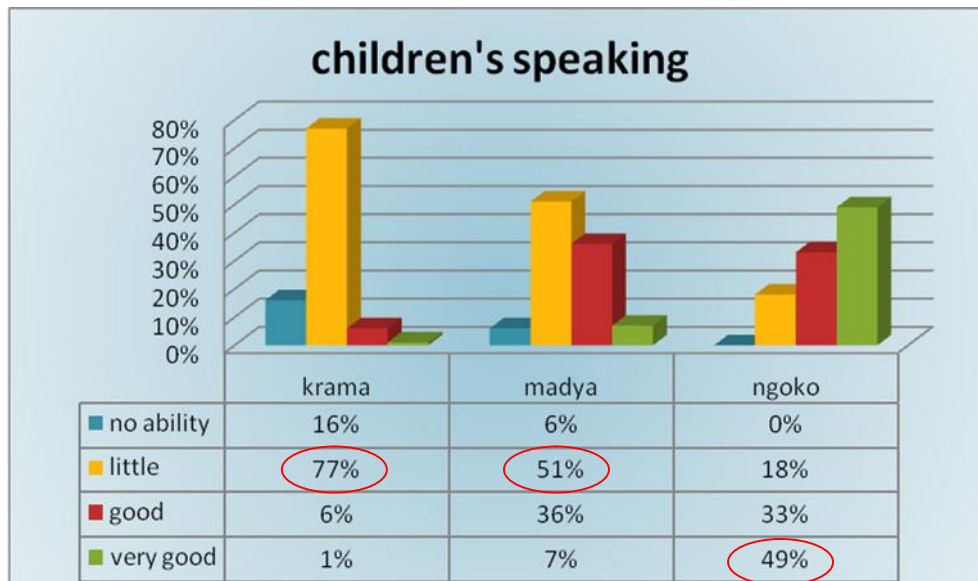


Figure 6.4: Children's reported speech level ability in speaking

Children might engage in communication within the community, however, with whom they spoke and how much they learned are different matters. Chapters 8, 9 and 10 present thirteen groups of interlocutors of children's social networks in the home, school and the community. When speaking to all these twelve groups of interlocutors, as far as language etiquette is concerned, children might not listen to any *krama* style at all and possibly only a little *madya*. This is the consequence of asymmetrical language practice in language etiquette in that children are supposed to use *krama* or at least *madya* to older people but they receive responses in *ngoko*. Study the following group-work dialogue between a girl (Rini)<sup>1</sup> and *embah* 'grandmother' in the kitchen as evidence of asymmetrical language use and children's inability to manipulate speech levels, as in (16).

<sup>1</sup> All names of respondents have been changed.



(16)

Rini : Mbah, sampean lapo?	Rini : Granny, what are you doing?
Embah : Masak.	Embah : Cooking.
Rini : Masak napa?	Rini : What are you making?
Embah : Masak soto ayam.	Embah : Chicken soup.
Rini : Gawe sapa? (5)	Rini : For whom? (5)
Embah : Gawe mangan engkok bengi.	Embah : For our dinner.
Rini : Tak ewangi ngge mbah?	Rini : Can I give you a hand?
Embah : Isok ta Rin?	Embah : Can you, Rin?
Rini : Saget mbah.	Rini : Yes, I can, granny.
Embah : Ya wis jukukna kunyit, (10) uyah, bawang putih lan abang.	Embah : OK. Please bring me (10) turmeric, salt, onion and shallot.
Rini : Enggeh kula jupukaken.	Rini : OK. I'll bring you them all.
Embah : Endi bumbune?	Embah : Have you got them?
Rini : Niki mbah. (15)	Rini : Here they are. (15)
Embah : Yo wes ayo nggawe soto.	Embah : OK. Let's make chicken soup.
Rini : Ayo mbah.	Rini : OK.

The child in (16), Rini, used all Javanese to her grandmother. However, inconsistency is detected when speech levels are considered. There are two possible styles that the child could have been expected to use in this situation, either *krama* or *madya*. The child in the above excerpt used a mixed style between *ngoko* in lines 1, 5, 7 and 17 and *madya* in lines 3, 9, 13 and 15. In other words, her speech was equally mixed between *ngoko* and *madya*. On the other hand, the grandmother consistently used *ngoko* as etiquette prescribed. This evidence suggests that Javanese children may not be able to manipulate Javanese speech levels properly, see §6.5 for more evidence. Another factor here is that children did not receive as an input the use of speech levels higher than *ngoko*, probably during their entire life except during deliberate demonstrations by parents or older people to them. If this is the case, only certain words were probably used to avoid awkwardness. This is also evidence of what most of the children reported (as presented in Figure 6.4 above) in that their ability in using *krama* and *madya* styles for speaking was at a 'low' level.

Children's reported Javanese ability levels in reading are slightly different from the other skills. As seen in Figure 6.5 below, most of them (69%) reported little ability reading Javanese in high form, 53% of them reported to have good ability in reading of *madya* style and almost half of children (49%) to have very good ability in reading of *ngoko* form. This might mean that children had difficulty in understanding high speech Javanese written materials. The low reading proficiency in speech levels might be a result of limited sources as



discussed in Chapter 5 section 5.1. Furthermore, if reading habits are not developed, the proficiency of this skill is likely to decrease.

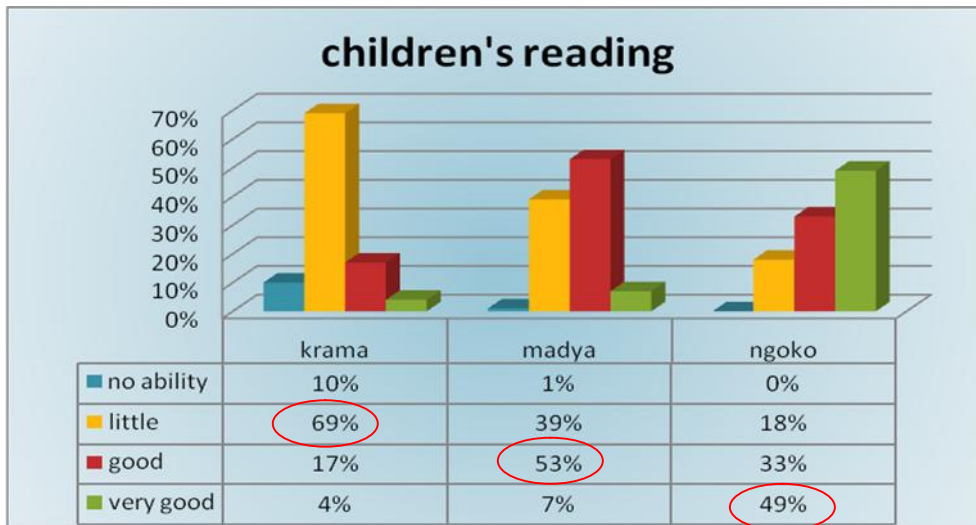


Figure 6.5: Children’s reported speech level ability in reading

To ascertain children's reading habits, they were asked to list titles of Javanese and Indonesian stories they had read. The result of their list is presented in Figure 6.6. Surprisingly, most children (89%) had read fewer than four Javanese stories; and only 11% of them had read four or more Javanese stories. These situations are the opposite from their list for Indonesian stories. Most of the children (85%) had read at least four or more Indonesian story books. This unbalanced reading habit between Javanese and Indonesian might influence their proficiency and thus, it may also influence their preference. Most of them (95.6%) preferred Indonesian stories to Javanese ones.

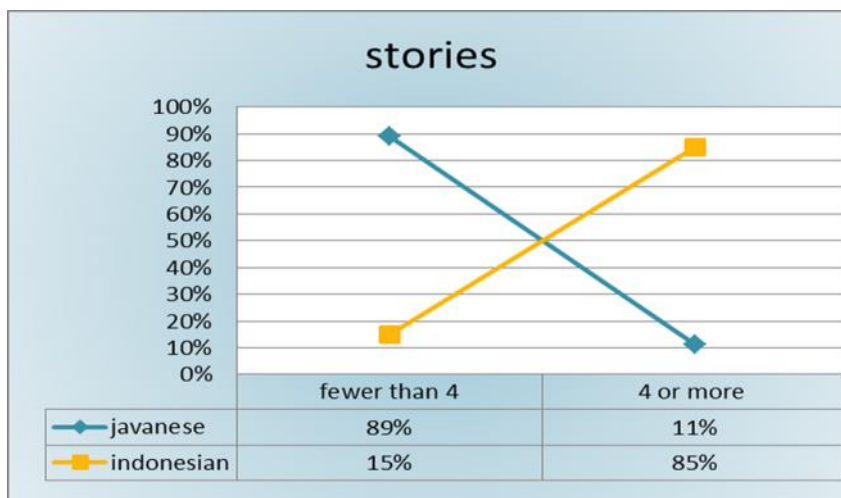


Figure 6.6: Number of story books read by children

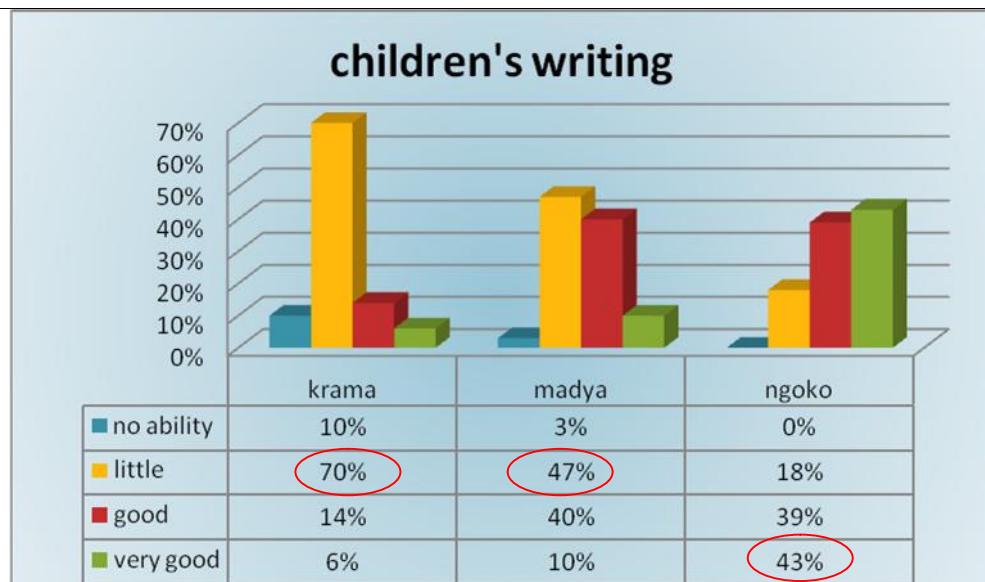


Figure 6.7: Children's reported speech level ability in writing

Studying Figure 6.7 reveals the trend of children's ability in writing Javanese. Almost three quarter of children (70%) reported that their ability in writing *krama* was 'poor' and 10% of them reported no ability. Low levels of ability were also reported by almost half of children (47%) for writing *madya* and 13% of them reported to having no ability. However, 43% of the children stated they had very good ability in writing *ngoko* and 39% of them claimed that their ability was good. In short, 80% and 50% of Javanese children reported difficulty in writing at a high level and at a middle level respectively. The only level that children reported not having difficulty in writing was at the low level which was reported by 82%.

To summarise the above description of children's reported ability in speech levels, Table 6.2 is presented. Note that the data in all cells are taken from the general trend of values from Figure 6.2 (for listening), Figure 6.4 (for speaking), Figure 6.5 (for reading) and Figure 6.7 (for writing). Each cell contains three values: the children's reported ability, the number of children and the corresponding percentage of the sample.

Based on the above discussion, some points can be addressed as follows. Firstly, most Javanese children, based on their own report, might not be able to manipulate speech levels properly due to their lack of ability in middle and high speech styles. Thus, they might use more low level forms in communication. This is explored further in §6.3 when proficiency across generations is addressed.

Speech level		Listening	Speaking	Reading	Writing
<i>Krama</i> (high)	level of ability N (%)	little 58 (83%)	little 54 (77%)	little 48 (69%)	little 49 (70%)
<i>Madya</i> (madya)	level of ability N (%)	little 35 (50%)	little 36 (51%)	good 37(53%)	little 33 (47%)
<i>Ngoko</i> (low)	level of ability N (%)	very good 38 (54%)	very good 34 (49%)	very good 34 (49%)	very good 30 (43%)

Table 6.2: Summary of children's reported proficiency in speech levels

Secondly, despite reporting 'very good' levels in reading and 'good' levels in the other three skills as described in §5.1, in fact, this only applied in *ngoko* for all skills and only to the *madya* style for reading skills. This suggests that children reported their Javanese proficiency based on the speech they had mastered best, i.e. *ngoko*.

Thirdly, the speech style most Javanese children claimed to use when communicating to interlocutors in their social networks, as described in Chapters 8, 9 and 10, might be mostly *ngoko* style or mixed between *ngoko* and little *madya* speech levels. This is consistent with their reported 'poor' ability in listening and speaking of *krama* and *madya*, but 'very good' in *ngoko* (see Table 6.2).

Fourthly, regardless of the function and status of the language, Indonesian is regarded as an alternative neutral speech code. This code is a way out to compensate the complex system of Javanese speech levels, as discussed in §3.4. Given the fact that Indonesian is a more neutral and hence, probably, an easier code than Javanese, children might give up learning *madya* and *krama* speech levels because Indonesian is easier for them. Most of children's proficiency in Indonesian was reported higher than Javanese as described in Chapter 5. Their proficiency in Indonesian is reported to be at a 'very good' level for all skills but Javanese is at a 'good' level, except in reading which is at the 'very good' level.

An analysis by location is presented in Figure 6.8 (a-d) below and detailed data can be seen in Appendix 13. The figure calculates the average of children's reported ability using the Likert scale 1 = 'no ability', 2 = 'little', 3 = 'good' and 4 = 'very good'. For city children, the average of reported ability in *krama* is calculated at between 2.0 and 2.2 for all skills, of which speaking skill

is the lowest. This falls between 'little' and 'good' levels. Their ability in *madya* is also at the same level as *krama* even though the average of ability is a bit higher; between 2.3 and 2.6 for all skills, of which again speaking skill is the lowest. The average of their reported ability in *ngoko* is the highest, between 3.3 and 3.4 for all skills, which falls between 'good' and 'very good' levels.

The average of town children's reported ability in *krama* is between 1.8 and 2.0 of which speaking is the lowest. This average is between 'no ability' and 'little' levels. Their reported ability in *madya* is better. The average is calculated at between 2.4 and 2.5, i.e. falling between the 'little' and the 'good' levels. The highest average of town children's reported ability is in *ngoko*. It is between 2.9 and 3.1, of which writing is at 2.9 which falls between 'little' and 'good' levels, speaking and reading are at 3.0 which falls exactly at the 'good' level and listening is at 3.1 which is between 'good' and 'very good' levels.

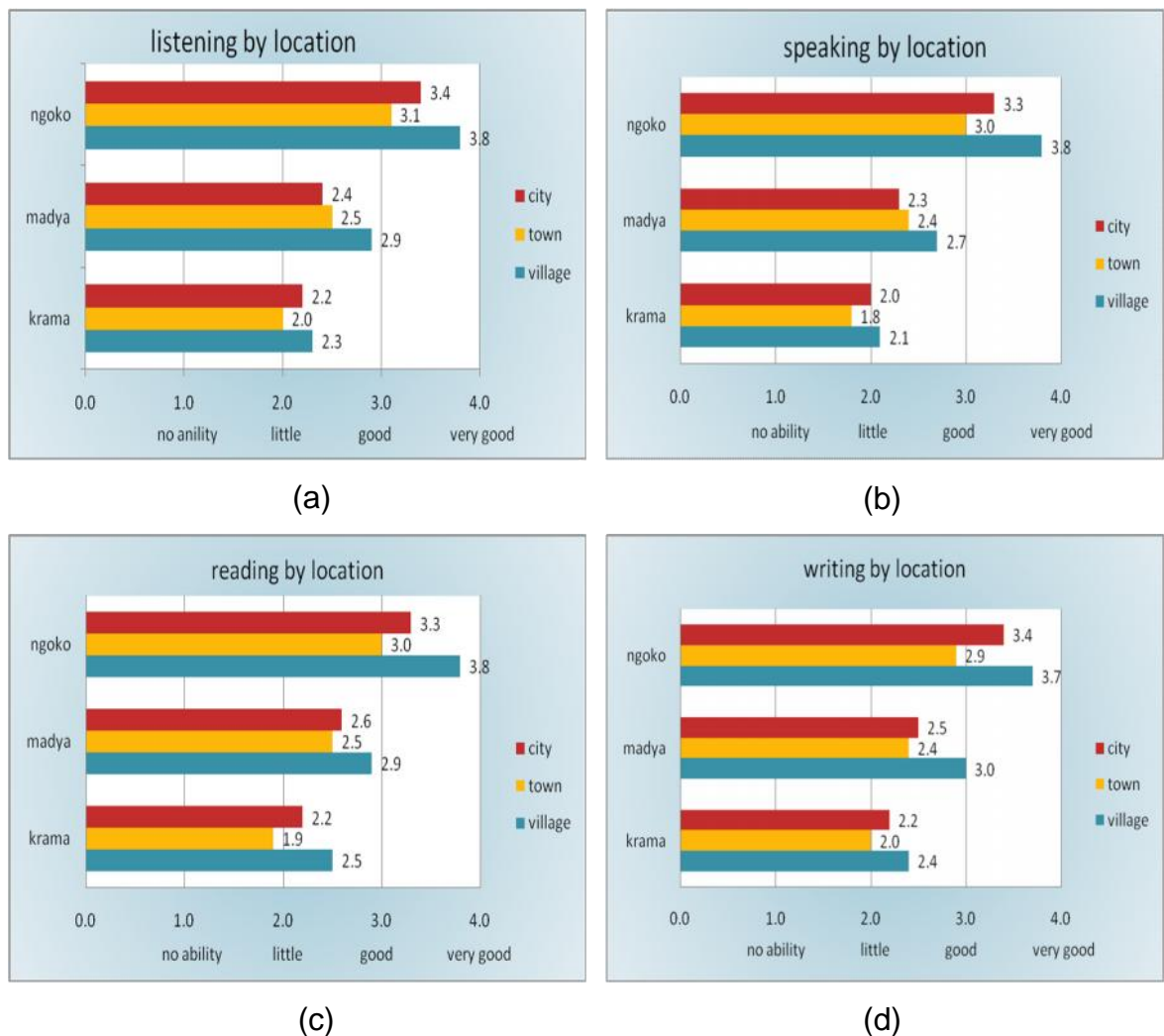


Figure 6.8: Trend of children's proficiency in speech levels by location

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The pattern of village children's reported ability in speech levels is similar to the other two locations whereby *krama* is at the lowest average, *ngoko* is the highest and *madya* is in between. However, the overall average of village children's reported ability is the highest: *krama* is between 2.1 and 2.5, *madya* is between 2.7 and 3.0 and *ngoko* is between 3.7 and 3.8.

The above description, as in Figure 6.8, shows that regardless of where the children live, the average of their reported ability in *krama* is the lowest in all skills as compared to the other two speech levels. It can also be seen that the average of their reported ability in *ngoko* is the highest and their reported *madya* ability is somewhere in between. This may be an indication that Javanese children might never have had a chance to acquire balanced speech levels. This may also mean that they had difficulty in applying language etiquette for communication for which *madya* and *krama* styles are supposed to be used.

The average ability patterns of town children show something interesting compared with the other two locations. Their reported average ability is lower than in the city. In fact, the town where the children live in this study is inhabited almost exclusively by Javanese. This situation should allow the children to learn and practice more Javanese in the community than the city children. One possible reason is that town children might lack confidence when rating their ability in speech levels. This can be traced back to their reported language proficiency, as presented in Chapter 5. Most of them rated their Javanese proficiency as almost high as the city children except for speaking which was lower. However, their Javanese ability based on the test shows the same pattern as village children's ability which is higher than city children's ability.

### 6.3 Reported proficiency in use of speech levels across generations

The previous two sections concern parents' and children's reported proficiency in Javanese speech levels. This section attempts to compare between parents and children, in order to provide a picture of language transmission across generations. Fathers' and mothers' reported proficiency have been amalgamated into the single term 'parents', as shown in Table 6.1. Children's reported proficiency discussed in §6.2 has been calculated, and the average is

shown in Table 6.3 below. Then the average reported proficiency of parents and children are compared, and the merged results form Figure 6.9.

language skill	listening			speaking			reading			writing		
	krama	madya	ngoko	krama	madya	ngoko	krama	madya	ngoko	krama	madya	ngoko
children	2.1	2.6	3.4	1.9	2.4	3.3	2.2	2.7	3.3	2.2	2.6	3.2

Table 6.3: Average of children's reported proficiency in speech levels

It can be seen in Figure 6.9 that the *ngoko* speech level is mastered very well by parents and children, as the average of their reported ability in all skills is calculated at between 3.2 and 3.7 for parents, and at between 3.2 and 3.4 for children. All these averages fall between 'good' and 'very good' levels. Despite the high mastery of *ngoko*, there is a decreasing ability across generations; three tenths of a point for listening and four tenths of a point for speaking. Other than these skills, the average of their reported ability is at the same level: 3.3 for reading and 3.2 for writing.

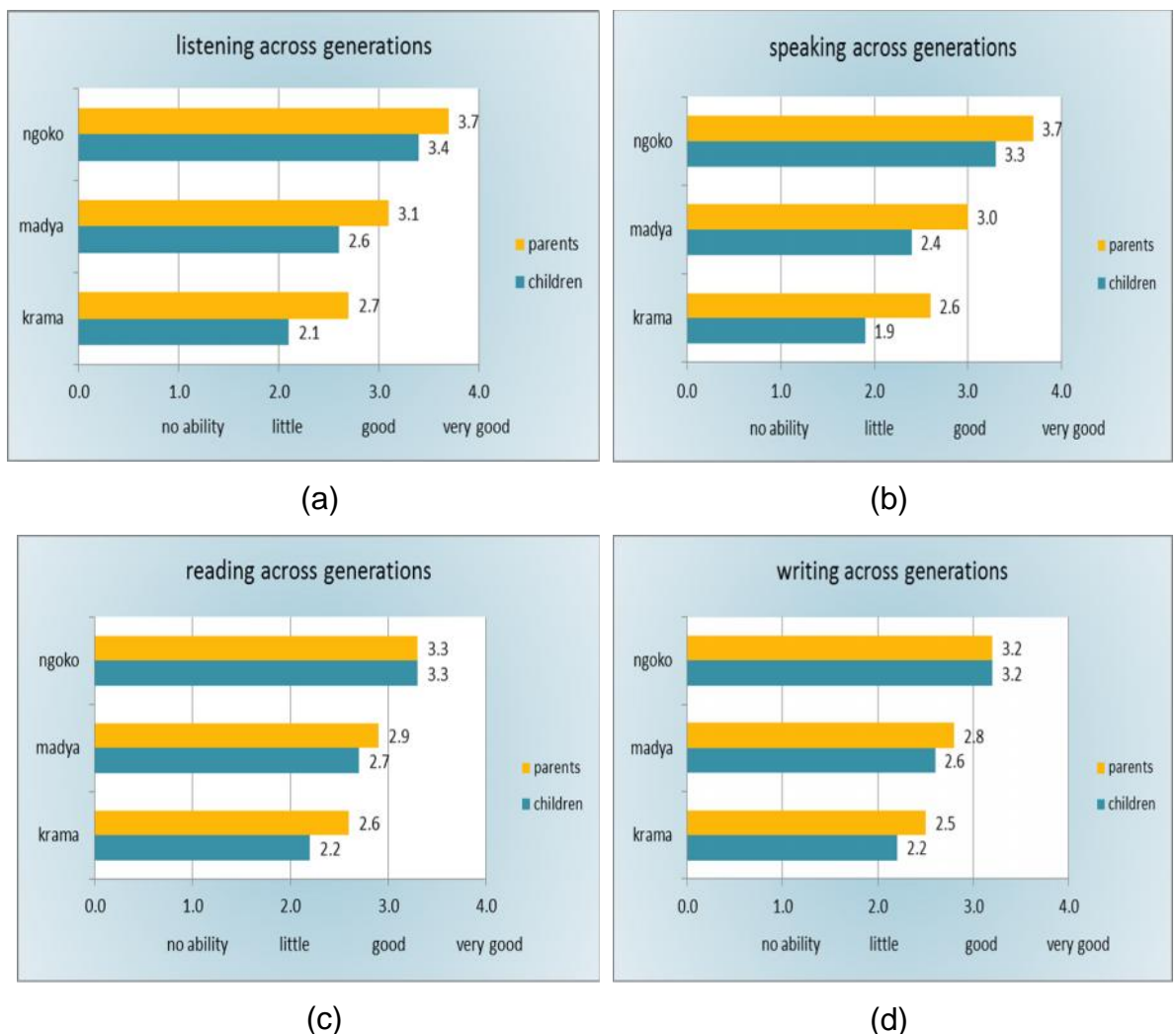


Figure 6.9: Trend of Javanese speech level proficiency across generations

The high ability in *ngoko* reported by both generations is not surprising as it is regarded as the basic language of Java with which any topic of discussion can be carried out and this style is widely used. Without great effort, this speech style is easily mastered. The results suggest that, by and large, language transmission of this speech level from the older generation to the younger generation works well.

In terms of *madya*, decreasing ability in all skills across generations is detected. Even though both generations' reported ability in reading and writing skills are between 'little' and 'good' levels, there are still 2 points of difference between generations' reported ability. Parents' average ability is at 2.7 for reading and 2.6 for writing, whereas children's average ability is at 2.5 and 2.4 for reading and writing respectively. This sharply decreasing ability across generations is detected in their report of *madya* style for listening and speaking skills. The average of parents' reported ability is at 3.1 for listening and 3.0 for speaking, but the average of children's reported ability is at 2.6 and 2.4 respectively. This means that the parents' reported ability in listening and speaking is between 'good' and 'very good' levels, whereas the children's reported ability is between 'little' and 'good' levels. In other words, the children's ability in these two skills is poor, which is one level lower than the parents. Given this evidence, the children may experience some difficulty when using *madya* for communication.

Surprising evidence is found in the connection with *krama*. The average of parents' reported ability in this style is at between 2.5 and 2.7 of which listening skill is the highest. This average falls between 'little' and 'good' levels. The average of children's reported ability in *krama* is lower than the parents. It is at between 1.9 and 2.2 of which speaking skill is the lowest. The sharpest gap between two generations is found in the average of reported ability in speaking. The average of parents' reported ability in this skill is 2.6 which falls between 'little' and 'good' levels as compared to 1.9 of the children's which falls between 'no ability' and 'little' levels. This means that the average of children's ability in speaking is a whole level lower than the parents'. This may be an indication that the parents themselves struggle to apply language etiquette, particularly *krama*.

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The low average of Javanese parents' reported ability in *krama* is a somewhat shocking phenomenon and it has some consequences. Firstly, it suggests that parents might not be able to manipulate speech levels in their own communication as they lack competence in *krama*. They might use only *ngoko* and *madya* when communicating or alternatively they might use Indonesian to fill the gap. These situations are very likely to extend to their children as well.

Secondly, transmission of *krama* to the younger generation might not be fully possible as the required core material is absent from parents. This might be worsened by the asymmetrical use between parents and children. This asymmetrical communication norm might accelerate language loss across generations as in the cases of *krama* and *madya*. Thus, children never learn higher speech levels from their parents.

Thirdly, it can be reasonably assumed that when most children reported using Javanese in communications with their parents, their grandparents and other interlocutors as in Chapters 8, 9 and 10, they might use low level Javanese only as their mastery in *madya* and *krama* is at the 'little' level (as in Table 6.2 and Figure 6.9 above). This may indicate that Javanese children are not able to manipulate speech levels. If this is the case, they are not able to apply language etiquette. Hence, this may partially explain why it is often claimed that *arek saiki ora duwe unggah-ungguh, tata krama, sopan santun* 'children nowadays do not know norms of how to behave, to speak, to be polite' and other similar negative sentiments.

The findings in the above section become even more interesting when Indonesian is taken into account. Javanese children live in a bilingual community in which Javanese and Indonesian are spoken. The former is the ethnic language and the latter is the national language. The status of each language affects its level of dominance and also the level of support it receives. Different "institutional support" (Johnson (2009:146) for languages brings about some consequences (see §5.3).

For Javanese children who reported no ability or little ability in *madya* and *krama*, certain strategies may have been adopted when communicating with interlocutors with whom the higher level styles were supposed to be used. They may have used Indonesian to fill the gap or may have switched entirely to Indonesian as neutral code to avoid speech levels. During observation, children



often used Indonesian words in their Javanese speech such as *disingkat* instead of *dicekak* “be shortened”, *lebih* instead of *luwih* “more than”, *empat puluh* instead of *petang puluh* “forty” and many others. These simple words are in daily use and children should be able to use them. On other occasions, on the other hand, they often asked questions related to Javanese words they did not understand such as in (17) and (18) below. Students in (17) and (18) did not understand the Javanese words *pacelathon* “conversation” and *unggah-ungguh* “language etiquette”.

(17)

S : <i>Pak, pacelathon iku apa pak?</i>	S : Sir, what does <i>pacelathon</i> “conversation” mean?
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(18)

S : <i>Pak, unggah-ungguh iku apa?</i>	S : Sir, what does <i>unggah-ungguh</i> “language etiquette” mean?
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The switching into Indonesian was done when children did not feel confident to communicate in Javanese because of their lack of vocabulary. This was evidenced by observation. Students were sharing stories during the recess. Almost always their stories were told in Indonesian and the reason for using Indonesian was revealed during interview as presented in (19) below.

(19)

T : <i>Mengapa kamu cerita itu pakai bahasa Indonesia, tidak Jawa?</i>	T : Why did you tell the story in Indonesian not in Javanese?
S : <i>Bingung Pak kalau pakai Jawa. Kalau saya bingung, saya pakai bahasa Indonesia.</i>	S : I am confused if I use Javanese. When I feel confused, I use Indonesian.

Students described being confused when using Javanese as their vocabulary was limited. In fact, not only were children confused using Javanese, adults also experienced the same difficulty in manipulating speech levels causing them to switch to Indonesian. This confirms findings by Peodjosoedarmo (2006:117) who says, “... many people, aware that they are not very competent at manipulating the levels, simply use the Indonesian language instead of Javanese in contexts where it is necessary to be formal and polite.”

Recalling the findings in §5.3, the children can also be categorised as ‘incipient bilingual’ as they are at the early stages of bilingualism where one language is not fully developed, and this includes their acquisition of speech

levels. They were 9 - 11 years old at the time this study was conducted. Their language proficiency in Javanese may develop as they get older. However, this hope is unlikely to be fulfilled because the children (as discussed above) rarely receive models either from their parents due to the asymmetrical practice or from the community due to the lack exposures to Javanese, particularly in town and city.

#### 6.4 Children's ability in use of speech levels in practice

To reveal children's ability to manipulate Javanese speech levels in practice, a translation quiz was given. Five sentences were given to them of which they had to translate two Javanese sentences into Indonesian and three in the reverse direction. See Appendix 4 for the translation quiz.

The two Javanese sentences translated into Indonesian include different speech levels. These sentences are designed to explore the children's ability in understanding Javanese words and sentences in *madya* and *krama*. The three Indonesian sentences translated into Javanese are designed to reveal the children's ability in manipulating Javanese speech levels. As the children are free to construct sentences in Javanese, their resulting translation can vary. The next section discusses the children's translation, from Javanese into Indonesian first, and from Indonesian into Javanese after.

The results of the children's work translating two Javanese sentences into Indonesian can be seen in Table 6.4. Most children failed to translate the Javanese sentences into Indonesian. What might be the reasons for this failure?

Sentence	Correct	Wrong	Total
#1	14 (23%)	47 (77%)	61 (100%)
#2	10 (15%)	55 (85%)	65 (100%)

Table 6.4: Children's translation from Javanese to Indonesian

The first Javanese sentence to be translated into Indonesian is seen in (20a) below. The sentence has one agent that is the kinship term *bapak* 'father/dad' followed by verb *ngrawuhi* 'to attend'. This is designed to explore

the children's ability in understanding the *krama* word *ngrawuhi*. The correct Indonesian translation is in (20b).

(20)

(a) Bapak ngrawuhi undangan dateng bale dusun.

Dad	to attend	a function	at	village office
'Dad	is attending	a function	at	the village office'

(b) Correct translation:

*Bapak mendatangi undangan di balai desa.*

As in Table 6.4 above, most children (77%) could not translate the Javanese sentence into Indonesian correctly. Only 23% of them did it well. The example of the children's correct translation is in (21) below which is the same as the given translation in (20b). The children whose work is correct are presumably able to understand the Javanese word *ngrawuhi* 'to attend' very well. Therefore, they could choose the Indonesian word *mendatangi* properly.

(21)

V05 *Bapak mendatangi undangan di balai desa.*

The source of the difficulty in translating the first Javanese sentence can be detected from the ungrammatical Indonesian sentences below in (22a) and (22b). Both sentences hold different meanings from the intended one because most children failed to grasp the meaning of the Javanese word *ngrawuhi* 'to attend'. They translated the word into *mengantarkan* 'to send' as in (22a) or *memberi* 'to give' as in (22b). This might suggest that Javanese children were not able to understand *krama* words although they are simple and frequently used, such as in the greeting *sugeng rawuh* 'welcome' or *selamat datang* in Indonesian.

(22)

(a) V03 \**Bapak mengantarkan undangan dari balai desa.*  
*Dad to send invitation from village office*  
*'Dad is delivering the invitation from the village office'*

(b) C12 \**Bapak memberi undangan dari balai dusun.*  
*Dad to give invitation from village office*  
*'Dad is giving the invitation from the village office'*

More evidence of children's misunderstanding Javanese words is based on their translation of the second Javanese sentence, in (23a) below. The

sentence has two *madya* or *krama* verbs: *ngempalaken* 'to organise a meeting' and *ngrembag* 'to talk/discuss'. The Indonesian is *mengumpulkan* and *membicarakan* respectively. The correct translation is presented in (23b).

(23)

- (a) *Kula badhe ngempalaken para mudha ngrembag menika.*  
 I will organise a meeting youngsters to talk/discuss this  
 'I will organise a meeting with youngsters to discuss this'

Correct translation:

- (b) *Saya akan mengumpulkan para pemuda untuk membicarakan ini.*

As shown in Table 6.4, most children (85%) did not translate it correctly. As compared to the result of the first sentence, the number of children who translated the second sentence correctly is lower and, correspondingly, more children did an incorrect translation. The reason might be the number of words triggering misunderstanding is different; one word *ngrawuhi* 'to attend' in the first sentence but two words in the second sentence, namely: *ngempalaken* 'to organise a meeting' or *mengumpulkan* in Indonesian and *ngrembag* 'to talk; to discuss' or *membicarakan* in Indonesian. Before discussing this matter further, it is useful to study one of the children's correct translations in (24) below.

(24)

- C33 *Saya akan mengumpulkan para pemuda untuk membicarakan ini.*

The 15% of children whose work was correct such as in (24) above could demonstrate their ability in understanding Javanese words well. They could grasp the meaning of the two words that triggered misunderstanding by choosing Indonesian words correctly. However, most children failed to translate the sentence. Some of them misunderstood one of the words in (25), for example, translating *ngrembag* into *mengembangkan* 'to develop'. Some of them misunderstood both words as in (26) translating *ngempalaken* into *memeluk* 'to embrace' and *ngrembag* into *pembicara* 'speakers'. Some dropped the word *ngrembag* and left it blank as in (27). Some others did both: misunderstood and dropped the word as in (28). They failed to understand the word *ngempalaken* as they translated it into *menghafalkan* 'to memorise' and they dropped *ngrembag*.

(25)

T16 \**Aku mau mengumpulkan para pemuda mengembangkan itu.*  
 I will organise a meeting with the youngsters to develop that  
 'I will organise a meeting with the youngsters to develop that'

(26)

C31 \**Saya akan memeluk para pemuda pembicara.*  
 I will embrace youngsters speakers  
 'I will embrace the speakers of the youngsters'

(27)

T15 \**Aku akan mengumpulkan para pemuda itu.*  
 I will organise a meeting youngsters that  
 'I will organise a meeting with those youngsters'

(28)

T08 \**Aku akan menghafalkan para muda.*  
 I will memorise youngsters'  
 'I will memorise the youngsters'

The above translations do not even approximate the intended meaning as shown in (24). The evidence might suggest that Javanese children have difficulty in recognising *madya* and *krama* forms. This also confirms their report that most of them had little ability in *madya* and *krama* as presented in §6.2. The following section yields more evidence when translating Indonesian into Javanese.

The first Indonesian sentence translated into Javanese is in (29a) below. The sentence has one agent that is the pronoun *saya* 'I'. The sentence was intended to reveal the children's ability in using Javanese for expressing self activities. Referring to language etiquette, the appropriate speech levels to this task are either *ngoko* or *madya* but never *krama*. The target words are the verbs *mandi* 'to take a bath' and *makan* 'to have a meal' for which their equivalent Javanese word forms should agree with the pronoun *saya* 'I'.

Sentence	Correct	Wrong	Total
#1 (with one agent)	41 (63%)	24 (37%)	65 (100%)
#2 (with two agents)	13 (20%)	52 (80%)	65 (100%)
#3 (with three agents)	0 (0%)	63 (100%)	63 (100%)

Table 6.5: Children's translation from Indonesian to Javanese

As seen in Table 6.5 line 1, from 65 children, more than half of them (63%) were able to translate the sentence correctly, and 37% of them were wrong. These outcomes might suggest that most Javanese children were able to use *ngoko* style as it is typically used to speak for oneself or to express self-activities. However, the source of mistakes merits further discussion and is addressed next.

There are different ways to translate the Indonesian sentence in (29a) into Javanese, at least twelve variants, as in (29b and 29c). An example of the student's correct translation is presented in (30) below. The student translated the sentence into *ngoko* which matched with one of the forms in (29b). It can be translated into *madya* as well, as listed in (29c), when the interlocutors are older people.

(29)

- (a) Setelah mandi, saya akan makan.  
 after to take a bath I will to have a meal  
 'After taking a bath I will have a meal.'

Possible correct translation:

	<i>Setelah</i>	<i>mandi</i>	<i>saya</i>	<i>akan</i>	<i>makan</i>
(b)	<u><i>Sakwise</i></u> <u><i>Sakmarine</i></u> <u><i>Sakrampung</i></u>	<u><i>adus</i></u>	<u><i>aku</i></u>	<u><i>arep</i></u> <u><i>kate</i></u>	<u><i>mangan</i></u>
(c)	<u><i>Mantun</i></u> <u><i>Sakmantune</i></u> <u><i>Saksampunipun</i></u> <u><i>Bibar</i></u>		<u><i>kula</i></u>	<u><i>ajeng(e)</i></u> <u><i>badhe</i></u>	<u><i>nedha</i></u>

(30)

- T19 *Sakwise adus, aku arep mangan.*

The translations in (31) and (32) below are not correct as language etiquette is violated. The word *siram* 'to take a bath' in (31) and *dhahar* 'to have a meal' in (32) cause the sentences to be ungrammatical. These words belong to the *krama* speech level. The use of these words is not in agreement with the pronoun 'I' which needs a *ngoko* or *madya* word form. The words cannot be used to describe oneself. The proper word for *mandi* is *adus* and the word for *makan* is *mangan* in *ngoko* or *nedha* in *madya*, as presented in (29b) and (29c). The evidence shows that some Javanese children know the word form for speech levels but they are not able to apply them properly.

(31)

- V13 \*Mari siram, \_\_\_\_\_ aku mari ngunu mangan.  
KRAMA  
*after to take a bath I after that to have a meal*  
 'After taking a bath, I after that have a meal'

(32)

- T16 \*Sawise siram, \_\_\_\_\_ kula badhe dhahar.  
KRAMA KRAMA  
*after to take a bath I will to have a meal*  
 'After taking a bath, I will have a meal'

Some other children as in (33) and (34) used Indonesian words in their translation. The sentence in (33) is not correct as the child failed to translate the words *setelah* 'after' and *akan* 'will' into Javanese. He kept using *setelah* and *akan* in his translation. The second instance of mistranslation was that the child used the word *makan* in *krama dhahar* instead of *mangan* or *nedha*. More Indonesian used in translation was found in (34) in which the last clause was kept in Indonesian ..., *saya akan makan*. Students' failure to translate the sentence into Javanese correctly is evidence that some children had 'little ability' in applying speech levels. They appeared to use Indonesian words or clauses (underlined) when they were, perhaps, not able to find Javanese words.

(33)

- V09 \*Setelah adus, \_\_\_\_\_ aku akan dahar.  
INDO INDO  
*after to take a bath I will to have a meal*  
 'After taking a bath, I will have a meal'

(34)

- C40 \*Sakwise adus, \_\_\_\_\_ saya akan makan.  
INDO INDO INDO  
*after to take a bath I will to have a meal*  
 'After taking a bath, I will have a meal'

The above description is the translation into Javanese which has one agent. What would the result be like if the sentence had more than one agent? The second Indonesian sentence translated into Javanese is in (35a) below. The sentence has two agents, namely: one pronoun *saya* 'I' and one kinship term *bapak* 'father/dad'. This sentence is designed to explore the children's

ability in manipulating speech levels in more complex situations. The agent of the first clause is *bapak* 'father/dad' and the second agent is *saya* 'I' in the second clause. The words to be manipulated are the verbs of *tidur* 'to sleep' and *mandi* 'to take a bath'. Each agent determines the word form of the speech level.

(35)

- (a) *Ketika bapak tidur, saya mandi.*  
 when/while father to sleep, I to take a bath  
 'When dad was sleeping, I took a bath.'

Some possible correct translations:

	<i>Ketika</i>	<i>bapak</i>	<i>tidur</i>	<i>saya</i>	<i>mandi</i>
(b)	<i>Wekdal</i>		<i>tilem</i>	<i>aku</i>	
	<i>Nalika</i>	<i>bapak</i>			<i>adus</i>
(c)	<i>Nalikanipun</i>		<i>sare</i>	<i>kula</i>	

As the relation between the two agents is father and child, and the narrator is the child, the speech level which should be used to describe the father's activity is *madya* or *krama*, whereas the child's activity uses *ngoko* or *madya* but never *krama*. Language etiquette dictates that *krama* is used to show politeness to older people, no matter who they are and must never be used for oneself. Therefore, the possible correct translations are those in (34b) and (35c). The verb *tidur* 'to sleep' is equivalent to *туру* in *ngoko*, *tilem* in *madya*, or *sare* in *krama*.

As the verb *tidur* 'to sleep' is used by the agent of the father, the *madya* or *krama* form is appropriate. The *ngoko* form *туру* should not be used as it is not polite in this context. On the other hand, the verb *mandi* 'to take a bath' should be translated in the *ngoko* or *madya* form *adus* as it is the child who does the activity.

When translating the sentence with one agent, namely *saya* 'I', as in (29a), 63% of children were correct, but this was not the case when translating the Indonesian sentence with two agents. As presented in Table 6.5 line 2, in fact, 80% made mistakes in their translation.

Matching which form of word goes with which agent seems to be the problem for the children. It can be seen in (36) below that children failed to use the proper form of word for the agent "father". To show politeness to the father,





(39)

- (a) *Saya di- suruh ibu memanggil bapak untuk pulang.*  
 I PASS to ask mom to tell dad to go home  
 'I was asked by mom to tell dad to go home.'

Some possible correct translations:

	Saya	disuruh	ibu	memanggil	bapak	untuk pulang
(b)	<i>Aku</i>	<i>dikengken</i>				<i>mantuk</i>
			<i>ibu</i>	<i>ngaturi</i>	<i>bapak</i>	<i>wangsul</i>
(c)	<i>Kula</i>	<i>diutus</i>				<i>kondur</i>

*memanggil* 'to tell' and *pulang* 'to go home'. Children must know proper words to match the other two agents, 'mom' and 'dad'. In addition, they have to be able to distinguish the social status of 'mom' and 'dad' as Javanese is based on a patriarchal lineage system whereby male status is higher than female status.

There are some variants of the translation from the sentence, as in (39b) and (39c) above. The verb *disuruh* 'to be asked' is *dikengken* in *madya* or *diutus* in *krama* as the proper form to refer the mother/mom. Similarly, the verb *memanggil* 'to tell' is translated into *ngaturi* in *krama* and the verb *pulang* 'to go home' in *madya* or *kondur* in *krama*. The result of the children's translation, as seen in Table 6.5 line three, is disappointing as none of children did it correctly. This may indicate further that Javanese children were not able to manipulate speech levels. This finding is consistent with their report (as discussed in 6.4) that their ability in *krama* and *madya* was at the "little" level but at a "very good" level in *ngoko*. Children's inability in using speech levels can be seen in (40) and (41) below.

In (40) children failed to choose proper words to agree with the kinship term 'father'. In this situation, children must not use *nimbali* for their father. This word is supposed to be used by older people or those with higher social status to younger people or those with lower social status, but not the other way around. The proper word should be *ngaturi*. Similarly, the word *kondur* in *krama* or *wangsul* in *madya* is more appropriate than *mulih/mule/moleh*.

(40)

V13 \*Aku diutus ibu nimbali bapak sek mule.  
 WORD CHOICE NGOKO



the proper forms which agree with a certain agent of the sentence. For example, most of the children correctly understood word *memanggil* 'to tell/to ask' and translated it into *nyeluk*, *nimbali*, *ndawuhi*, or *ngaturi*. However, they were not able to apply this in the real context in which language etiquette was supposed to be considered. In the latter case, they misunderstood the Javanese words and as a result they used incorrect Indonesian words. For instance, *ngempalaken* 'to organise a meeting' was translated into *memeluk* 'to embrace', *menghafal* 'to memorise', *ndatangi* 'to attend' and others.

### Summary

The discussion of children's language etiquette in this chapter reveals some important points. Firstly, most Javanese children, based on their report, might not be able to manipulate Javanese speech levels properly as their ability in *krama* and *madya* was reported at the 'little' level. The only speech level that children mastered well was *ngoko*. Their report on their unequal mastery of speech levels is confirmed when they used them in practice, such as in translation. Most of the children failed to apply speech levels correctly. They seem unable to choose the right form of words which agree with the agent of the sentence in which language etiquette should be taken into consideration. This may suggest that when they reported they had good or very good ability in Javanese (see Chapter 7), as a matter of fact, it is likely to be only in *ngoko*.

Secondly, regardless of locations where they lived, most of the children reported poor ability in *krama*. Their reported ability matched what they did in their written translation. Most of them failed to translate Indonesian sentences into Javanese and vice versa. In addition, Javanese children might apply a certain strategy due to their lack of competence in *krama* and *madya* styles: they used Indonesian or *ngoko* to fill the gap. This was also a way to avoid potential stigma brought about by their inability to apply language etiquette. This tendency of using Indonesian is consistent with the children being 'dominant bilingual', with children's ability in the dominant language (i.e. Indonesian) being greater than in the non-dominant one (i.e. Javanese). This situation might constitute an initial step towards language shift.

Thirdly, lack of language learning for Javanese children might be influenced by their parents' language situation. Surprisingly, parents' reported

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ability in speech levels was not equally distributed. Most of them might not be able to manipulate speech well, as their reported ability in *krama* was at the 'little' level with *madya* at the 'good' level. The only style parents report mastering well was *ngoko*. Given this fact, it may be reasonable to assume that language etiquette is not successfully transmitted to their children.

## **Chapter 7**

### **THE PARENTS' INFLUENCE ON CHILDREN'S FIRST LANGUAGE**

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In this chapter, the findings of a survey of Javanese children's use of a first language and some other related issues are presented. The questions that will be addressed are:

- (1) Does the parents' first language contribute to the children's first language?
- (2) Does the children's first language reflect the parents' stated language preference?
- (3) What is the parents' vision for their children's language acquisition?
- (4) What is Javanese children's first language?
- (5) Does home location affect Javanese children's first language?

These issues are important to address for three reasons. Firstly, the discussion of these questions may help explain children's pattern of language use at home, as presented in Chapter 8. Secondly, the findings may provide a clue as to whether Javanese as an ethnic language can be maintained by the younger generation. Thirdly, revealing parents' view of their children's language can supply information about parental attitudes towards their ethnic language. Besides, it may provide a link between parents' attitudes and the choice of their children's first language in a bilingual community.

To find answers to the above questions, questionnaires were given to both children and parents. See Appendix 2: Questionnaires for children and Appendix 7: Questionnaires for parents. There were different types of questions as presented in Figure 7.1 below. All questions to children were closed questions. Questionnaires to parents, however, had both closed and open-

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ended questions. The former was employed to reveal parents' state of mind by providing possible answers to them. They simply ticked the provided box that corresponded to their idea. The latter was used to reveal parents' view of their children's language use. They wrote their opinion on space provided in the questionnaires. The closed type of question was used to address the first four issues above. The last issue was addressed by using the parents' response to open-ended questions. In addition, observation and interview data were employed.

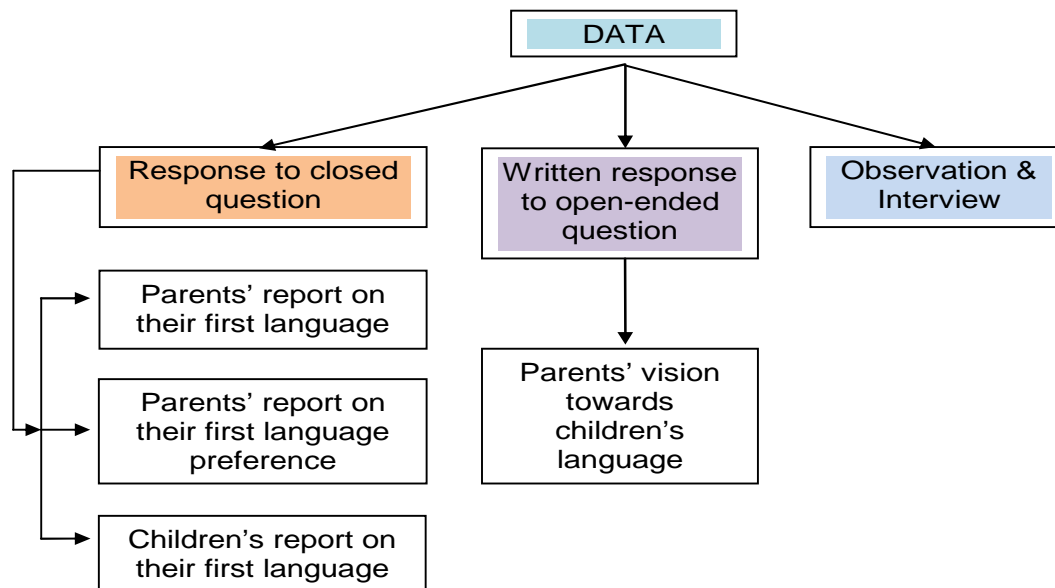


Figure 7.1: Type of data for first language

This chapter contains five sections. Section 7.1 presents parents' first language. Section 7.2 discusses parents' preference towards their children's first language. Parents' intention for children's language is in section 7.3, followed by information about children's first language in section 7.4. The last section (7.5) presents an analysis of first language across generations.

### 7.1 Parents' first language

Before proceeding to data presentation and discussion, it is worth noting the key term employed in this chapter; that is the notion of first language. Saville-Troike (2006:4) states that

First languages are assumed to be languages which are acquired during early childhood—normally beginning before the age of about three years—and that they are learned as part of growing up among people who speak them.

It is clear that the term first languages refer to a languages that are acquired by children before the age of about three years. More importantly, they must be acquired naturally alongside people who speak /them. From this concept, the question, "What was the first language you spoke when you were a child?" was given to both parents and their children.

To reveal parents' first language, seventy Javanese parents whose children were the informants were asked about their first language using the above question (see Appendix 7: Questionnaires for parents). Their responses can be seen in Figure 7.2 below. More than half of Javanese parents (60% fathers and 57% of mothers) declared that Javanese was their first language. The smallest number of parents (10% of fathers and 14% of mothers), reported that their first language was Indonesian. Less than one-third of parents (30% of fathers and 29% of mothers) reported that their first language was both Javanese and Indonesian. The finding that Javanese was the first language of most Javanese parents was also found in Setiawan's study in Surabaya, East Java (Setiawan 2009).

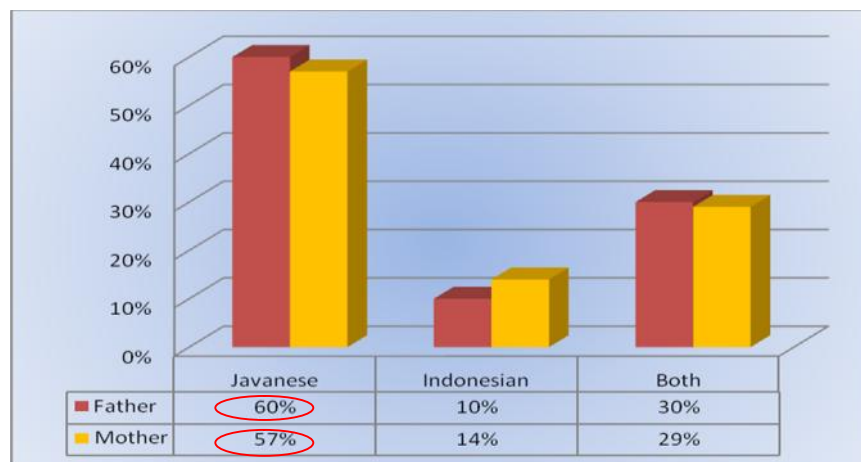


Figure 7.2: Reported parents' first language

There are, at least, two points to make in respect of these findings. First, the finding implies that for the parents' generation, Javanese was still the most used language. According to their report, fathers' ages were between 28–64 years old (average 43) while mothers' ages were between 28–54 years old (average 40). It was true that 40–60 years ago or 5–20 years after Indonesian independence, the Indonesian language had not been spread widely to all Javanese speaking areas or all over the nation. Indonesian was first introduced in schools whose students were from children of *ningrat* 'noble persons' and



children of *priyayi* 'people who worked for the government'. Furthermore, the use of Indonesian by mass media and communication technology was still limited. The economic sector that would drive a shift to Indonesian had not been developed yet. On the other hand, Javanese was still deeply rooted as a means of communication in Javanese society. Javanese, at that time, was still a dominant language (as established in the interview with three Javanese people who were 53, 73 and 75 years old; see Appendix 17).

The second point is that there is no significant difference between fathers' and mothers' first language. In the parents' generation, people were mostly monolingual in Javanese at an early age. This study confirms that more than half of them (60% of fathers and 57% of mothers) reported that the first language they acquired was Javanese. However, there were some parents (30% of fathers and 29% of mothers) who, using Li Wei's term (2000:6), were "simultaneous bilinguals". They stated that they acquired both Javanese and Indonesian as their first languages. Some others were monolingual Indonesian.

Table 7.1 below presents the locational trend of reported parents' first language patterns. It shows that all village parents (100%) declared that the first language they acquired was Javanese. In contrast, town parents were less homogenous in their acquisition of Javanese. Even though most of them (70% of fathers and 67% of mothers) reported that their first language was Javanese, there were some parents (3% of fathers and 7% of mothers) who acquired Indonesian as their first language. The remaining parents (27% of fathers and 26% of mothers) stated that they acquired both languages as their first language. In contrast to the village parents, most city parents (54% of fathers and 50% of mothers) described themselves as Indonesian monolingual. Some other parents (25% of fathers and 33% of mothers) reported that they acquired both Javanese and Indonesian simultaneously. The remaining small number of city parents (21% of fathers and 17% of mothers) reported they acquired only Javanese as their first language.

	Village		Town		City	
	Father	Mother	Father	Mother	Father	Mother
Javanese	100%	100%	70%	67%	21%	17%
Indonesian	0%	0%	3%	7%	25%	33%
Both	0%	0%	27%	26%	54%	50%

Table 7.1: Reported parents' first language by location

## 7.2 Parents' preference for children's first language

Seventy Javanese parents were asked about their preference for their children's first language. The question was "What language do you consider important to be the first language for your children?" See Appendix 7: Questionnaires for parents. The response to the question can be seen in Figure 7.3 below. About half of parents (53%) reported that they wanted their children's first language to be Javanese. This figure was slightly greater than those who wanted their children's first language to be Indonesian (43%). Only a few parents (4%) wanted their children to have both Javanese and Indonesian as their first languages.

The findings may indicate that the older generation have differing wishes towards their children's first language. About 53% of parents wanted the younger generation to master their ethnic language and the other 43% of parents wished their children to master only Indonesian. The former figure is striking in that as Javanese parents they expressed their preferred first language for their children to be Indonesian, not their ethnic language. Why is it so? Does it mean that there are Javanese children whose first language is not Javanese? The answer to the first question is discussed in section 7.3 as a reflection on Javanese parents' vision, and the second one is discussed in section 7.4 in the analysis of children's report of their first language.

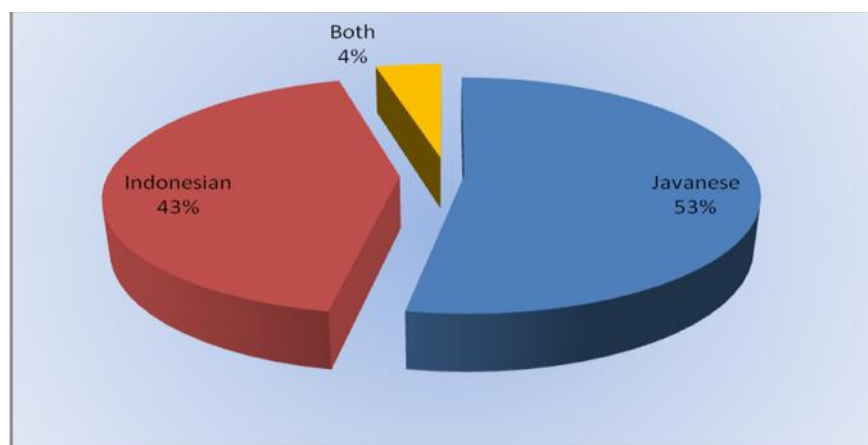


Figure 7.3: Parents' first language preference

Which parents expected their children to speak their ethnic language as their first language? What might be the reasons? To address the first question, respondents were classified into three different groups based on where they lived as in Figure 7.4 below. Most of the village and town parents (63% and

70% respectively) hoped that Javanese would be the first language for their children. The remaining numbers of village and town parents wanted their children's first language to be Indonesian. Most of the city parents (63%), however, showed the opposite expectation. They hoped that their children would acquire Indonesian as their first language. Javanese was only considered important as their children's first language by 25% of city parents and the remaining parents (12%) wanted their children to acquire both languages at the same time.

Most Javanese parents, particularly village and town parents, reported that Javanese, as their ethnic language, was a vital symbol of ethnic identity to be passed to the younger generation. Hence, their children should use it as their first language. On the other hand, city parents may believe that being Javanese is not determined solely by the use of Javanese language. They live in a metropolitan city in which Indonesian is "an effective means of communication and was used for wider communication" (Purwoko 2008:11). Thus, they might introduce Indonesian as their children's first language. The village and town parents' preference for Javanese as their children's first language contributes to language maintenance, while city parents' language preference contributes to language shift from Javanese to Indonesian.



Figure 7.4: Parents' first language preference by location

### 7.3 Parents' view of children's language

This section presents Javanese parents' opinion as to whether their children should learn and speak their ethnic language or not. Questionnaires were given to seventy Javanese parents with open-ended questions. They were asked, "As

Javanese parents, should your children learn and speak Javanese well in the modern era today?" Space was provided to write down their answer. See Appendix 7: Questionnaires for parents.

For statistical purposes their written comments were classified into three categories, namely: 'agree', 'agree but ...', and 'disagree'. However, parents' written responses were kept as they were and will be presented in the last part of this section. Parents' answers might influence their children's language proficiency as presented in Chapters 5 and 6, their children's first language as described in this chapter, their children's language at home in Chapter 8 and their children's language attitudes in Chapter 11.

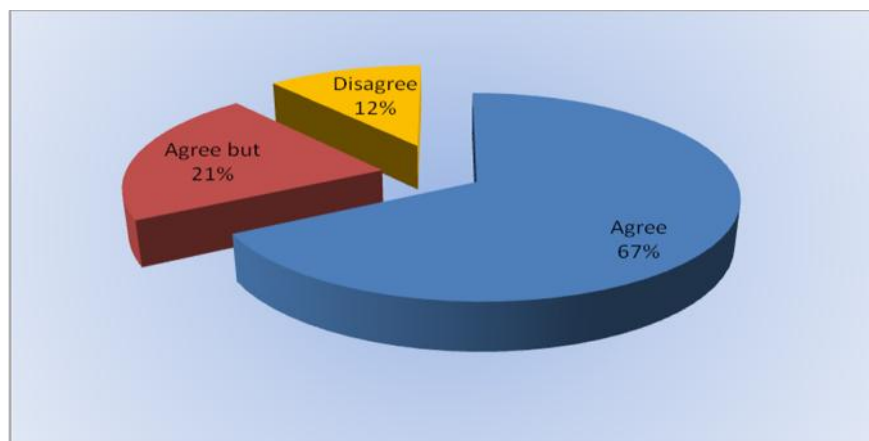


Figure 7.5: Javanese parents' opinion towards the desirability of passing their ethnic language to their children

As presented in Figure 7.5 above, most of the Javanese parents (67%) agreed that their children should learn and speak their ethnic language well. One-fifth of them (21%) expressed some doubt on the matter. Some parents of this group said they agreed that their children should learn and speak Javanese but they would not force them to do so. Some answered that learning Javanese was necessary but that it was not important to be a perfect speaker. A small number of parents (12%) disagreed that their children should learn and speak Javanese well. Their comments in detail are in the last part of this section.

This finding may indicate that most Javanese parents still place a high value on their ethnic language. This may shed some light on the continued maintenance of their ancestors' language in competition with the forceful initiatives of government language planning in the use of Indonesian as the national language (Yoshimichi Someya 1992:61-62 in Errington 1998b:5). This

also gives some hope that Javanese might still be passed to younger generations despite the fact that a number of parents considered that Javanese no longer gives added value for their children.

The views of Javanese parents by locations are shown in Figure 7.6 below. This reveals that most parents who live in the village (44%), the town (86%) and the city (58%) agreed that their children should learn and speak Javanese well. A pattern of agreement with some reservations was led by village parents (37%), then followed by city parents (29%) and the least was town parents (7%). Similar patterns were found in matters the parents disagreed upon, namely: village parents (19%), then city parents (13%) and town parents last (7%). The figures show that town parents expressed the greatest agreement on passing their ethnic language to the younger generation. However, doubts and disagreement were shown mostly by village parents. What are the possible reasons behind these findings?

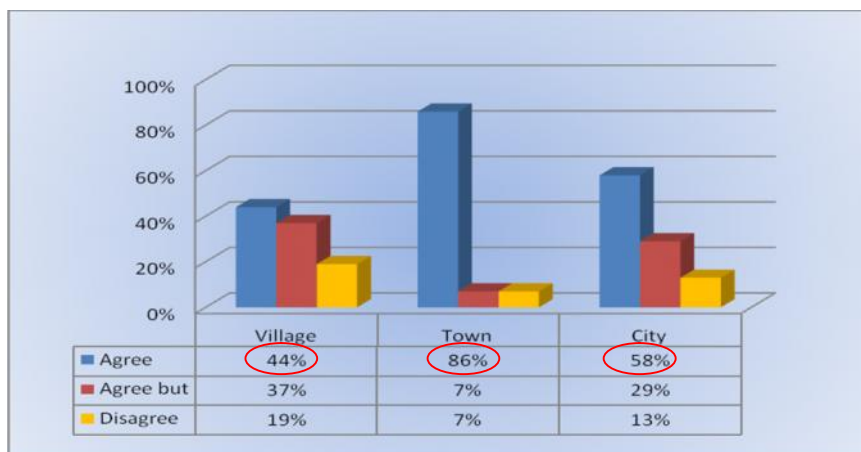


Figure 7.6: Javanese parents' opinion towards the desirability of passing their ethnic language to their children by location

All the village parents used Javanese as their first language, as presented in §7.1. Javanese was the everyday language in use among villagers in the community. Thus, village parents who were mostly elementary school graduates and worked as farmers (50%) and low level workers (50%) might consider that their children did not have any difficulty with Javanese as they had been accustomed to using it since they were born. Therefore, they stated that they wanted their children not only to learn and speak Javanese but also Indonesian, as in (43) below.

(43)

V09	<i>Ya, memang harus bisa menguasai dengan sempurna cara berbicara bahasa Jawa, tapi dalam kehidupan yang serba modern, seorang anak biasanya selalu diajari oleh bapak-ibunya berbicara bahasa Indonesia karena diperlukan dalam jaman modern saat ini.</i>	It's true that children ought to be able to speak Javanese well. However, parents usually teach their children to speak Indonesian because it is needed in this modern era.
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Unlike village parents, most town parents (86%) wanted their children to learn and speak Javanese well. Their opinion may well affect their children's language use. Most town parents reported that their first language was Javanese and they hoped that the first language of their children would be Javanese too (compare Table 7.1 and Figure 7.4). However, their children seemed not to follow their parents' intention for their first language. They reported using both languages (see Table 7.10). It is possible that parents are afraid that their children will not know their ancestors' language. This might lead most town parents to be of the opinion that their children should learn and speak Javanese, as seen for example in (44) below.

(44)

T33	<i>Harus bisa bahasa Jawa, karena kebanyakan anak sekarang banyak yang tidak bisa berbahasa jawa. Kalaupun itu bisa, biasanya dari orang tuanya yang kadang-kadang anak tersebut selalu bertanya istilah bahasa Jawa kepada orang tuanya.</i>	Children ought to be able to speak Javanese because most of them now cannot speak it. If they can, they usually learn it from their parents by asking Javanese expressions.
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This opinion indicates that at least some town parents expressed the view that most of their children could not speak Javanese. They said that when their children spoke to them, they did not speak Javanese fluently. Children seem to have difficulty in choosing appropriate Javanese words when speaking. The solution for them was to ask their parents or to pick Indonesian words to fill the gap (see Chapter 6). This may have made town parents worried that their children might forget their ethnic language. Thus, most of them agreed that their children ought to learn and speak Javanese well.

More than half of city parents (58%) agreed that their children ought to learn and speak Javanese well. About one-third of them agreed that their children at least should be able to speak Javanese regardless of the



wellformedness of their Javanese. This would be the key to their identity as Javanese descendants as suggested in (45) below.

(45)

C04	<i>Harus bisa, walaupun tidak sepenuhnya sempurna untuk diucapkan dan mahir sekali. Karena sebagai orang Jawa, paling tidak kita bisa berbahasa Jawa.</i>	Children should be able to speak Javanese even though not well. As Javanese, at least we can speak Javanese.
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This opinion may reflect something of city parents' ability in Javanese. They may not be able to speak Javanese well because their first language is not always Javanese (see Chapter 5). It can be seen in Table 7.1 that for most of them, their first language was not Javanese but both Javanese and Indonesian. Figure 7.4 also shows that their hope for their children's first language was not Javanese but Indonesian. Therefore, it is reasonable that most city parents wanted their children to learn and speak Javanese well and some others wanted them to speak Javanese regardless of the form and correctness.

The general trend presented in this section might indicate that most Javanese parents wanted their children to know their ancestors' language. They did not want their indigenous language, as a symbol of their ethnic identity, to vanish. Therefore, they hoped that Javanese should be a first language for their children and it should be learned and spoken well by their children. However, the high hopes and intentions of Javanese parents were not reflected in the responses of their children ( see §7.4).

### 7.3.1 Village parents' view

A closer look at village parents' vision reveals three different categories of opinion towards whether their children should understand and speak Javanese well or not, as presented in Figure 7.6. The first category was village parents who agreed with the statement. Almost half of them (44%) gave a positive opinion of their ethnic language. An example of parents' views is in (46) below.

(46)

V14	<i>Ya harus belajar bahasa Jawa karena sebagai suku Jawa harus bisa bahasa Jawa; sebagai generasi penerus suku Jawa harus mampu berbahasa Jawa.</i>	They should learn Javanese because they are Javanese; as the future generation of Javanese, they should be able to use Javanese.
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Village parents in this category argued that their children would be the future Javanese generation. Thus, they had to be able to use Javanese as one of their ethnic identifiers. They believed that Javanese language and being Javanese were two sides of a single coin. Javanese language is an identity for one who claims himself as a Javanese. This finding echoes Bailey's study (2000:556) on Dominican-Americans that speakers strongly expressed that "they SPEAK Spanish, so they ARE Spanish".

Some parents argued that the importance of learning Javanese for their children was that Javanese was a polite language as in (47) below. They believed that by understanding and speaking Javanese well their children would be polite people. This argument was based on the fact that Javanese language has generally three speech levels as discussed in previous chapter.

(47)

V08	<i>Bahasa Jawa adalah bahasa yang sopan.</i>	Javanese is a polite language.
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The second category (37%) was parents who agreed with the statement that they were in support of the use of Javanese but then they came up with another opinion that somewhat weakened their preceding opinion. The opinion in (48) below was an example. Village parents in this group were at both sides. On one hand they wanted their children to be able to use Javanese regardless of their level of proficiency. Their opinion might rest on their awareness that they are Javanese and Javanese language is their ethnic identity. Therefore, they were inclined to want to pass on the language to their children's generation even though the language use was not as good as their parents. On the other hand, village parents realised that Javanese was not the only language choice for communication. Indonesian gave some privileges to its speakers for their future career. Thus, they did not expect their children to speak Javanese well, as in (48).

(49)

V01	<i>Hanya sekedar bisa dan tidak harus mahir karena jaman modern sekarang ini bahasa Jawa jarang digunakan dalam komunikasi.</i>	It's sufficient for them to be able to speak it but not necessarily to do so well because in this modern era Javanese is seldom used for communication.
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Similar opinions from village parents in this category were found in (49) below. It seems that village parents were aware of the link between being Javanese and Javanese language. They realised that Javanese language was part of their ethnic identity. They agreed that Javanese people ought to speak Javanese. However, when it came to their children, they did not put in a strong effort to encourage them to speak Javanese. They did not set up rules for their children's language. They seemed to let their children decide what language they wanted to speak. Village parents in this category showed their paradoxical attitudes towards their ethnic language, as in (49).

(49)

V05	<i>Menurut saya, memang orang Jawa harus bisa berbahasa Jawa, tetapi tidak seharusnya kami menekankan anak kami harus berbahasa Jawa.</i>	For me, it's true that Javanese people should be able to speak Javanese, but I do not have to force my children to do so.
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Parents' paradoxical attitudes towards their ethnic language would not necessarily contribute positive support for the survival of the Javanese language. The bleak future of Javanese may be even worse when the opinion of some village parents, such as in (50) below, are considered. Village parents in the third category said that their children should speak Indonesian well, not Javanese. They argued that Javanese was not considered important at school in contrast to Indonesian, English and mathematics. This opinion suggests that some parents have negative attitudes towards their ethnic language. They do not expect their children to use Javanese because they realise that Javanese will not contribute significantly to their children's career or their studies.

(50)

V06	<i>Tidak karena yang di sekolah yang diutamakan adalah bahasa Indonesia, bahasa Inggris dan matematika.</i>	No, because the subjects that are considered priority at school are Indonesian, English, and mathematics.
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Similar opinions in this category were given by village parents who said that the language that was supposed to be spoken fluently was Indonesian, as in (51). They believe that Javanese is not an effective medium for communication nowadays. Javanese language does not contribute much value to their children in the modern era. This opinion might be inspired by the fact that almost all media of communication uses Indonesian including television,

found in almost every house in the village<sup>1</sup>. Under such circumstances, language input for village children outside of communication with relatives and neighbours is a lot in Indonesian and little or none is in Javanese. Javanese language input for children is limited to spoken discourse used primarily for simple interpersonal and transactional communication. The vocabulary used is limited to that used in simple daily conversation.

(51)

V15	<i>Berbicara mahir seharusnya dengan bahasa Indonesia mengingat zaman sudah berubah.</i>	Fluent speech should be in Indonesian because times have changed.
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### 7.3.2 Town parents' view

Figure 7.6 shows that most town parents (86%) agreed that children should speak their ethnic language well. Their agreement rests on various reasons. Similar to village parents, town parents in this category argued that Javanese was a polite language. Some others claimed that Javanese language was an important symbol of their ethnic identity. Some believed that Javanese was a unique language as seen in (52) below. According to them, Javanese with its three speech levels was the only language which automatically taught children how to behave properly to their parents or older people. This is not found in Indonesian or in other languages which children might learn, for example, English.

(52)

T07	<i>Ya, penting karena dengan pandai berbahasa Jawa putra-putri kami akan mengerti unggah-ungguh terhadap orang tuanya yang pada bahasa lain tidak ada.</i>	Yes, it's important because by being able to speak Javanese well, my children will understand how to behave properly using language to their parents which is not found in other languages.
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Some other parents in this category showed their pride in being Javanese, and thus they wanted their children to learn and use their ethnic language, as in (53). These parents may consider that Javanese language not only teaches strategy of politeness but also possesses a richness of expression which carries moral teachings. These are believed to be meaningful for their children in their future. For example, the expression of *uripo sak madya* 'live life

<sup>1</sup> Mass media in East Java that use Javanese language at present are: (1) magazines of *Penyubar Semangat* and *Joyo Boyo*, (2) radio of *Jodipati* Nganjuk.

simply' teaches children to lead a simple life; *wong becik ketitik wong ala ketara* 'by their deeds shall a person be known' teaches children to be honest. There are many more expressions of this nature.

(53)

T25	<i>Harus, karena dalam bahasa jawa mengandung banyak makna yang mengajarkan tuntunan hidup yang santun dan cara berperilaku yang penuh ketulusan dan keikhlasan. Hal itu sangat penting untuk bekal hidup yang harus dimiliki sampai dewasa kelak.</i>	It's a must because Javanese language carries meaning that teaches a polite way of life and how to behave sincerely. These are very important for children in their future life.
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There were 7% of town parents who said that their children did not have to master Javanese well as seen, for examples, in (54) and (55) below. Some of them argued that life was getting more and more modern. On the other hand, the role of Javanese was diminishing. Javanese was not used in domains where it previously had been. It has been taken over by Indonesian. Town parents thought that Javanese would not contribute to their children's career in the modern era, therefore, they were not so concerned if their children did not master Javanese well, as in (54) and (55).

(54)

T06	<i>Ya harus meskipun tidak mahir karena budaya jawa saya pribadi masih menganggap luhur walaupun jaman semakin modern.</i>	Yes, it's a must even if the mastery is not perfect. For me, I consider that Javanese culture still has high value although the era is getting more modern.
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(55)

T16	<i>Harus tetapi tidak harus mahir, bahasa jawa merupakan bahasa peninggalan nenek moyang kita. Sebagai orang tua wajib mengenalkan bahasa jawa dengan cara menggunakan bahasa jawa dalam kehidupan sehari-hari.</i>	It's a must even if the mastery is not perfect. Javanese language is our ancestors' heritage. As Javanese parents, we must introduce Javanese to our children by practising it daily.
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What makes (54) and (55) interesting is that town parents in this category showed paradoxical views. On one hand, they believed that Javanese culture was considered to have high value and the Javanese language is their ancestors' heritage. On the other hand, parents in this group did not put in much effort to pass on what they believed to their children. They tolerated their children not mastering Javanese well, as in (54) and (55). This idea may cause

children not to acquire their ethnic language as well as their parents. This may in turn diminish the belief in the value of the language over the generations. If it continues, the younger generation will not retain pride in their ethnic language. Hence, they will have no guilt in not using it.

The third category was the 7% of town parents who disagreed that their children should master Javanese well, as in (56). They argued that Javanese was no longer a suitable language in modern times. Almost all matters were conducted using Indonesian: government, economy, finance, media, education and other matters (Kartomihardjo 1981, Wolff & Poedjosoedarmo 1982, Nababan 1991) and "it is used by almost all Indonesian people" (Purwoko 2008:48). On the other hand, Javanese was only found at home, in the traditional market or in formal public places when two or more people knew each other and they were all Javanese. Indonesian enjoyed a position as a symbol of modernity whereas Javanese was the opposite. Town parents in this category considered that Javanese did not have any place except for simple daily conversation. Therefore, they only desired that their children know Javanese for the purpose of daily conversation. This may indicate that town parents in this category had negative attitudes towards Javanese as their ethnic language. They thought Javanese language hegemony was not important any longer in modern era for Javanese people's survival.

(56)

T23	<i>Tidak karena jaman sudah modern, bahasa jawa untuk komunikasi sederhana sehari-hari.</i>	No, because this is the modern era. Javanese is only for simple daily communication.
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### 7.3.3 City parents' view

The first category was city parents (58%) who agreed that their children had to learn and speak Javanese well. Some city parents exposed similar view as village and town parents, indicating that Javanese is a polite language, a symbol of ethnic identity, and a unique language. Some others raised their concerns with language survival as in (57) below.

(57)

C26	<i>Harus. Karena asli dari Jawa sehingga bahasa membudayakannya agar bahasa tersebut tidak cepat punah sehingga turun temurun.</i>	It is a must because we are of Javanese origin. Javanese language should be developed in order that it will not die soon. It should pass through generations.
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Some other city parents were pessimistic in response to the statement as in (58). They said that it did not make any sense when Javanese people could not speak Javanese. Being Javanese was indicated by their Javanese speech. Parents in this category also believed that the survival of language was determined by the speakers of the given language.

(58)

<p>C33 <i>Ya harus mau belajar bahasa jawa, masak orang jawa kok gak bisa bahasa jawa. Kalau bahasa jawa nggak dipelajari nanti bisa-bisa orang jawa kehilangan bahasa Jawanya.</i></p>	<p>Yes, they must learn the Javanese. It doesn't make any sense that Javanese people could not speak Javanese. If Javanese is not learned, it is not impossible that Javanese people will lose their language.</p>
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The second category of the city parents (29%) agreed their children should learn Javanese but need not speak it well. The reason, as per village and town parents' opinions, was linked to the modern era as in (59). This opinion was the strongest among parents in all locations. The city parents regarded Javanese as not having any place in society.

(59)

<p>C30 <i>Kalau belajar bahasa jawa tidak masalah tapi kalau untuk mahir berbicara sepertinya tidak perlu. Karena di zaman modern seperti ini tidak ada pergaulan yang menggunakan bahasa Jawa.</i></p>	<p>It's no problem if children learn Javanese. However, it's not necessary for them to speak it well. Because in this modern era, no social relationship requires Javanese.</p>
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A similar tone was in (60) below. Some parents in this category claimed that Javanese language should not be used any longer, but English and Mandarin instead. The reason was simply to meet present-day job requirements. This indicates that parents in this category regarded Javanese as not contributing to their children's career or employment. There was no point in learning Javanese. They wanted their children simply to have knowledge about the Javanese language, no more than that. Javanese was a symbol of traditional ethnicity which was not appropriate any longer in modern life.

(60)

<p>C36 <i>Dalam kehidupan modern saat ini memang tidak perlu ada bahasa Jawa karena sekarang yang paling diutamakan adalah bahasa Inggris dan Mandarin apalagi untuk pekerjaan nantinya.</i></p>	<p>In this modern era, there should not be Javanese language because what is primarily needed is English and Mandarin for the sake of future careers.</p>
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Some parents (13%) showed an objection to children using Javanese well, as in (61) below. These parents seemed to have planned their children's language since they were born. They did not use Javanese as the first language for their children but Indonesian. They intentionally used Indonesian as a nurturing process for their children by relating it to their education. Using Indonesian at home was the way they prepared their children for school and to avoid any communication problems that might appear when their children went to school.

(61)

<p>C13 <i>Kami ajak putra-putri kami dari awal bisa berbicara bahasa Indonesia. Alasan kami agar di awal mereka tumbuh memasuki sekolah tidak kesulitan berbincang dengan teman maupun menghadapi teman di sekitarnya.</i></p>	<p>We encourage our children to speak Indonesian from an early age. Our reason is when the time comes that they go to school, they will not have any problem in communicating and getting along with their friends.</p>
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Some other city parents in this category expressed their objection to the learning Javanese by referring to language status as in (62). They did not want their children to learn Javanese well because it was not the national language. Javanese was only a tribal language which was not widely used for communication across nations. On the other hand, parents wanted their children to use Indonesian as a national language to help with their communication with anybody regardless of their ethnic background. Parents in this category might not consider the Javanese language as valuable in the modern era. In contrast, they did not intend to protect their ethnic identity from "the tidal wave of Indonesian as a national language" (Yoshimichi Someya 1992:61-62 in Errington 1998b:5).

(62)

<p>C23 <i>Tidak harus karena bukan merupakan bahasa nasional.</i></p>	<p>They don't have to learn it (Javanese) well because it's not the national language.</p>
---	--

What can we learn from the Javanese parents' vision expressed above towards their children's language in relation to their ethnic language? Auer and Li Wei (2007:4) propose three possible reasons for parents' attitudes towards language choice. They are identity, practicality (ability to talk to the people 'back home'), and future career consideration (better job opportunities). Since the reasons are prescribed for an immigrant setting, their ideas have been modified



to take account of the linguistic situation in this study, into emblematic, strategic (politeness), pragmatic (various reasons), and other, as seen in Figure 7.7). This modification can accommodate parents' views not covered in Auer's and Li Wei's. For instance, Javanese has three speech-levels that are usually associated with politeness. Similarly, parents may agree that Indonesian can be used by Javanese families due to the status of Indonesian as the national language. In addition, the adjustment can accommodate the present study on Javanese and Indonesian wherein the situation is not in the immigrant setting.

Javanese parents in this study have three main categories of reasons as to whether they introduce Javanese or Indonesian to their children, as presented in Figure 7.7. The first implies that parents want to preserve their ethnic entity related to ancestors, history, glory, beauty and many other positive aspects of the Javanese language. Most of them, particularly village and town parents, reported that Javanese as their ethnic language was an important entity as a symbol of ethnic identity to be passed to younger generations. Hence, their children should use it.

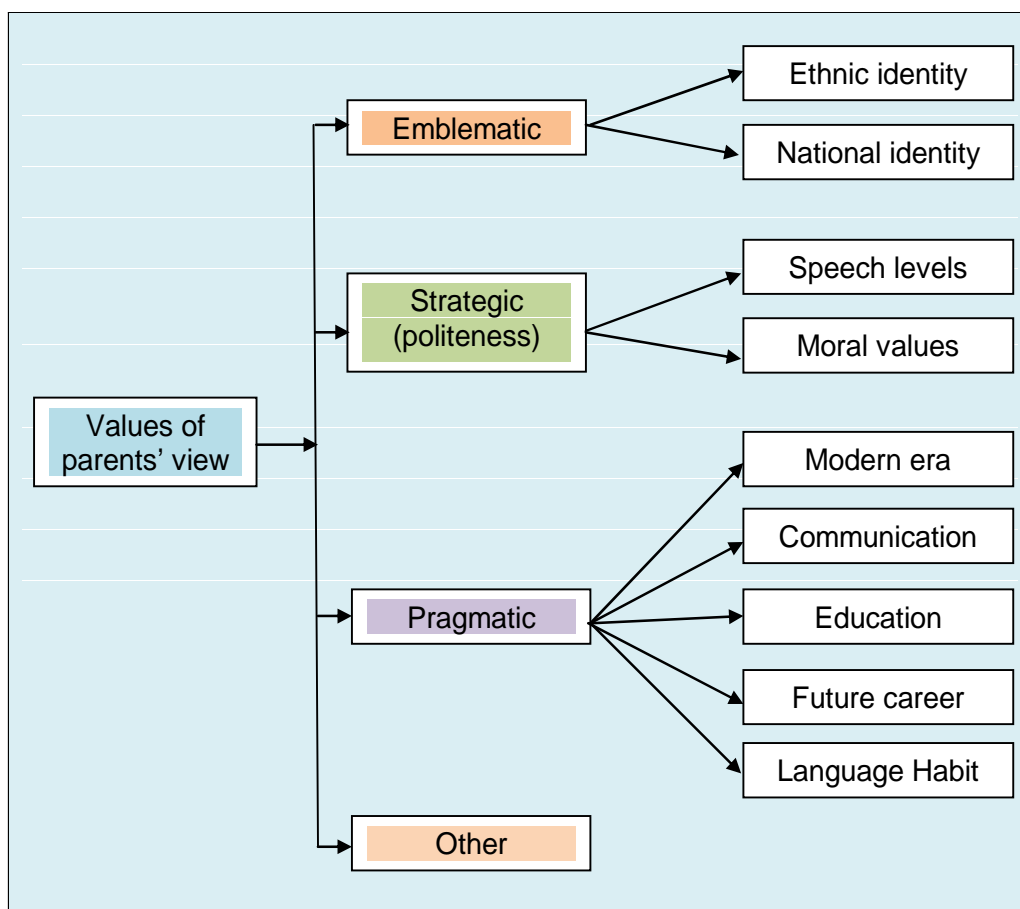


Figure 7.7: Taxonomy of Javanese parents' reasons for language choice

Some other Javanese parents argued that one is regarded as Javanese when one speaks Javanese. This implies that a given language defines ethnic identity. This belief is also found in studies focusing on the important role that a separate language tied to ethnic identity can play in defining an ethnic group, and in a sense of ethnic pride.

On the other hand, town and city parents may believe that being Javanese is not determined solely by the use of Javanese. An expert on Javanese argued that language is one out of many things used as a symbol of Javanese identity<sup>2</sup>. Custom and tradition, way of thinking, way of life, to name but a few, can indicate that one is Javanese. In this modern era, he continued, "One cannot survive when he devotes himself to be a purist. Let Javanese people be Javanese, speaking Indonesian, Madurese or English as the box case outside, but they remain Javanese inside". This view might be the same for town and city parents who are aware of the present-day function of Javanese. They live in a metropolitan city in which Indonesian is an effective means of communication. Hence, they may introduce Indonesian to their children.

The second is a strategic reason. Javanese parents are aware of the fact that Javanese can instil good manners in communication as per their ancestors' advice: *Wong kudu ngerti papan, empan, adengan* or 'One should know where he speaks, what the topic is, and whom he speaks with'. Therefore, parents wish to impose Javanese on their children. Javanese language applies norms attached to the language. By teaching children Javanese, they are expected to be able to apply Javanese norms properly. Younger people should use middle and high speech level (*madya* and *krama* respectively) to older people to show respect, and use the low speech level to show solidarity.

The third category is that of pragmatic reasons that accommodate parents' opinion towards their children's language and is connected to practical purposes. Unfortunately, all these reasons support the use of Indonesian as the children's first language. For example, some Javanese parents claim that Indonesian is more appropriate for their children as their first language because they live in a modern era with advanced technology. They believe that Javanese cannot handle terms and expressions used in this era. Some

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<sup>2</sup> Personal talk with a Javanese lecturer who identifies himself as a Javanologist.



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Javanese parents introduced Indonesian to their children as their first language due to the effectiveness of communication. They argued that communication for almost all purposes is conducted in Indonesian. This is in line with research findings in the last one or two decades that Indonesian is the language for business, government, media, and inter-ethnic communication (Kartomihardjo 1981, Wolff & Poedjosoedarmo 1982, Nababan 1991). In short, Indonesian can be seen as a modern breakthrough for all communication problems.

Some Javanese parents relate their opinion to their children's education. Some of them argued that Indonesian is a mainstream language at school, the language of books, the language of interaction, and the language of higher education. Therefore, they prepare their children for school by introducing Indonesian from an early age. On the other hand, their children do not learn Javanese in school optimally (some elementary and secondary schools do not even teach Javanese). Their children do not speak Javanese in the classroom because it is not a mainstream subject in all school levels any longer. The only time Javanese is used is when students do not understand Indonesian.

Children's habits can be very influential in determining the direction and quality of their language use. The earlier they are introduced to a given language, the better their acquisition will be. Even though Javanese parents do not necessarily understand that there may be a critical or sensitive period for children in acquiring language, by design they have implanted the language habit of using Indonesian as early as possible with their children. When I asked children why they were more confident using Indonesian than Javanese, their answer was simple, *Saya sudah biasa pakai itu* 'I am used to using it'. The fact that Javanese children's habit is of using Indonesian and that they find it hard to speak Javanese is in line with Harding and Riley (1986:78) who say, "The deeper and more firmly established the relationship and the habits, the more difficult it is to change ...."

Some Javanese parents might consider that Javanese does not have economic value for their children's career. As Indonesian holds status as the national language and business language, Javanese has a limited and restricted domain of use. As parents who can see better chances in the future, they might then intentionally expose their children to Indonesian from the earliest age in order to improve their children career prospects. Therefore, it is

not an exaggeration when Harding and Riley (1986:26) state that one takes a language over another "for economic and commercial reasons".

To summarise the discussion in the previous sections, Figure 7.8 is presented. There are at least four findings: (1) It is clear (57%-60%) that Javanese was reported by Javanese parents to be their first language. (2) The trend of language preference may indicate that half of Javanese parents (53%) hope that their children's first language is Javanese. (3) Most Javanese parents' vision (67%) shows that their ethnic language ought to be learned by their children although they live in the modern era. And (4) for all mentioned findings when location is considered, it seems that village parents favour the retention of Javanese whereas city parents instigate the acquisition of Indonesian, and town parents are somewhere in between.

The question to be proposed is: Do parents' first language, hopes, and vision contribute to their children's first language? The discussion is in the next section.

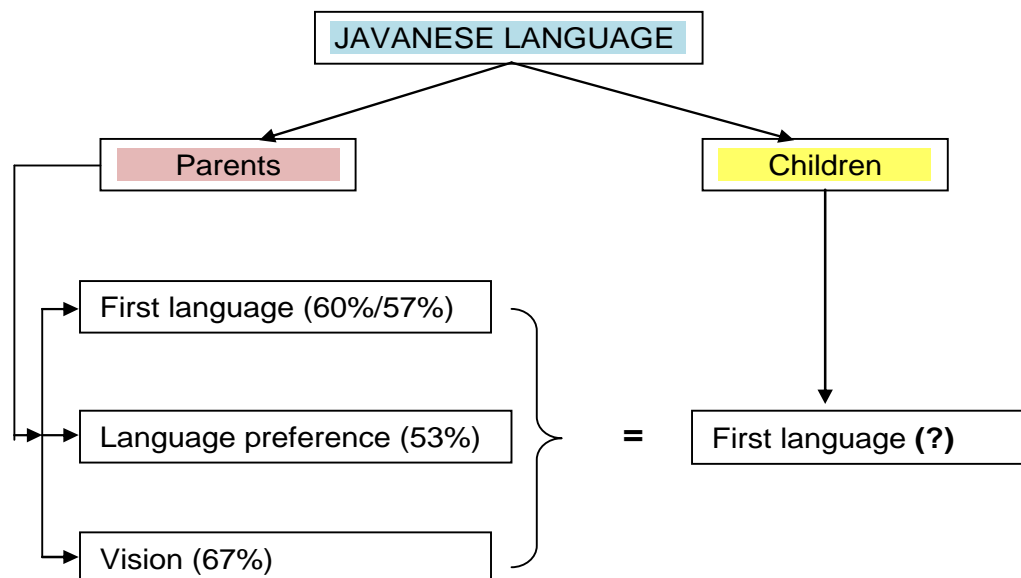


Figure 7.8: Findings on the relationship between parents and their ethnic Language

#### 7.4 Javanese children's report of first language

Seventy children took part in this research. All of them were born from Javanese parents. Table 7.2 below shows that almost all but one (98.6%) were born in cities in East Java where Javanese is widely spoken in the community. The province has the second largest number of Javanese speakers after Central Java province. Only one student out of seventy was born in a city where

Javanese is not the dominant language but Indonesian is, in Jayapura West Papua. He was born in Jayapura while his father was stationed there as a government official. When the subject was four years old, his parents moved back to Jombang, East Java in which Javanese was spoken by most people.

No	City	Subject	Valid %
1	Jombang	43	61.4
2	Surabaya	22	31.4
3	Mojokerto	1	1.4
4	Trenggalek	1	1.4
5	Blitar	1	1.4
6	Magetan	1	1.4
7	Jayapura	1	1.4
	Total	70	100

Table 7.2: Children's place of birth

Based on the explanation and data in Table 7.2 above it was predicted that almost all Javanese children's first language would be Javanese. However, it was not the case. When a question was provided to children "What was your first language when you were a child?" (see Appendix 2). As seen in Figure 7.9,

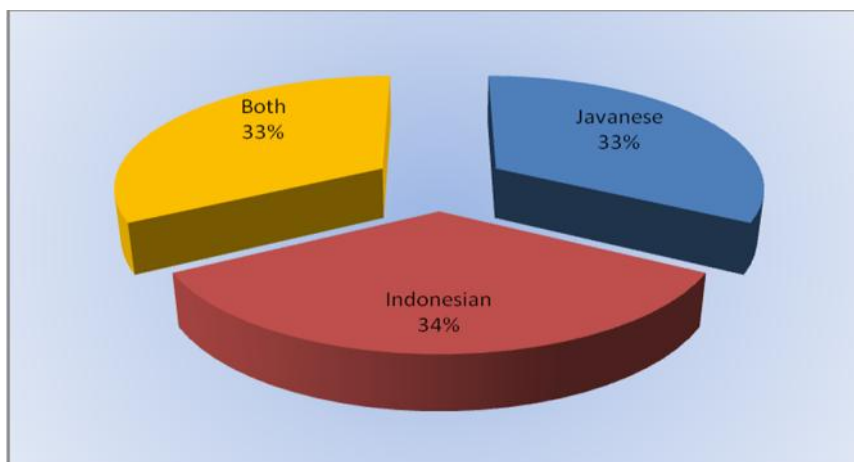


Figure 7.9: Reported children's first language

even though children were Javanese descendants, they did not always declare that Javanese was their first language. Some of them declared that their first language was Javanese. Some reported Indonesian. Some others answered both Javanese and Indonesian. Thus, the children's declared first language is found in almost equal numbers: 33%, 34%, and 33% respectively.

The pattern suggests that Javanese is not necessarily the most often used language among Javanese children as their first language. It is a sign that Javanese may not be the first language introduced by most Javanese parents to their children. Based on these findings, what will happen to the Javanese language? Can the Javanese language be maintained in the future? How do children's first language patterns differ when the location where they live is considered?

Table 7.10 below shows that where children live plays a significant role in determining their first language. All children in the village (100%) reported that the first language they acquired was Javanese. The results for children in the town are quite different. More than half of respondents (64%) reported that they simultaneously acquired both Javanese and Indonesian as their first languages. The second most important was Indonesian. This language was reported to be acquired as the first language by around one quarter (23%) of the total respondents of town children. The rest of the children (13%) described themselves as monolingual Javanese.



Figure 7.10: Reported children's first language by location

Note that the number of town children who reported that their first language was Javanese is greater when those whose first language was both Javanese and Indonesian is included. The overall figure for these children is 77%. Similarly, the overall figure for children who reported that their first language was Indonesian is 87%. This finding suggests that the Javanese language position in the town is not critical as it is still acquired by more than three quarters of children. However, this is lower than the Indonesian position which reaches

87% of town children. That is to say that the Indonesian position is slightly stronger than that for Javanese. It can be predicted that if there is no support to introduce Javanese as the children's first language, the Javanese speakers will be fewer.

The position of Javanese among children in the city was even lower. It was acquired as the sole first language by only 13% of respondents. Four respondents (17%) reported they acquired both Javanese and Indonesian. When the two groups above are combined, the total respondents who still speak Javanese as their first language is only 29%. Thus children in city are more likely to acquire Indonesian as their first language. This finding may indicate that Javanese was not introduced to two-thirds of the respondents (71%) by their parents, but Indonesian was. The findings suggest that locations do contribute to children's first language. Pearson correlation confirms that the significant level between locations where children live and the use of their first language is at 0.01.

### 7.5 First language across generations

The fact that Javanese was not mostly used by Javanese children as their sole first language was surprising. This section compares the parents' and children's first languages. Figure 7.11 below shows that Javanese was reported to be



Figure 7.11: Reported first language across generation

most used as the first language among more than half (57%-60%) of Javanese parents but this was not the case for their children. It was reported that Javanese was acquired as the sole first language by 33% of children. This

means that there were 24%-27% of children who reported that they had a different first language or languages from their parents. When their parents' first language was Javanese, 20%-24% of children learned Indonesian as their first language and 3%-4% of them learned both languages. This is an indication that Javanese parents might not be making a concerted effort to pass their first language to their children.

Table 7.3 below shows first languages across generations matched between the parents (Figure 7.3) and children (Figure 7.9). In regard to Javanese, 38 out of 70 families reported that both parents use Javanese as their first language (column 1, 2, and 3). However, of this figure, there were only 19 families whose children reported acquiring Javanese as their first language (column 2); 14 children used both Indonesian and Javanese (column 3); and 5 children use Indonesian (column 2). In respect to Indonesian, the parents and children who reported using Indonesian as their first language were one family, as in column 17. The number of parents who reported having both languages was 17 (column 10, 11, and 12). From this figure, there was only one family whose child reported using Javanese as their first language (column 10); 8 children reported using the same languages as their parents (column 12); and similarly 8 children reported using Indonesian (column 11).

		Parents' and Child's First Language																		
		(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)
		jj-j	jj-i	jj-b	jb-j	jb-i	jb-b	ji-j	ji-i	ji-b	bb-j	bb-i	bb-b	bi-j	bi-i	bi-b	ii-j	ii-i	ii-b	SUM
N		19	5	14	2	0	1	1	2	0	1	8	8	0	4	0	0	5	0	70
%		27.1%	7.10%	20.0%	2.90%		1.4%	1.4%	2.9%		1.4%	11.4%	11.4%		5.70%			7.1%		100%
Note: (1) j = Javanese, I = Indonesian, b = Both										(2) The sequence of the symbol, e.g. ji-b, is parents-child										

Table 7.3: Matching parents'-children's first language

The pattern of the first language across generations as shown in Table 7.3 above may suggest that: (1) When Javanese was the parents' first language, the three possible scenarios of their children's first language are mostly Javanese, both Javanese and Indonesian, and Indonesian. (2) When both parents' first language was Indonesian, the children's first language was Indonesian. There was no evidence that their children used Javanese or both languages as first languages. And (3) when the parents acquired both languages as their first languages, the children were most likely to use Indonesian as their first language.

Does the parents' first language preference match the children's reported first language use? The comparison between Figure 7.3 and Figure 7.9 above provides the evidence, as presented in Figure 7.12 below for convenience. While more than half of Javanese parents (53%) hoped that their children would master Javanese as their first language, in fact, Javanese was only used by 33% of their children. Indonesian was expected to be mastered by 43% of children, but it was only used by 34% of them. Surprisingly, few parents (4%) hoped their children would master both Javanese and Indonesian but 33% of children reported using both these languages. This suggests that parents' expectation towards their children's first language was not the same as children's first language acquisition. Some of them did not acquire the same first language as their parents.

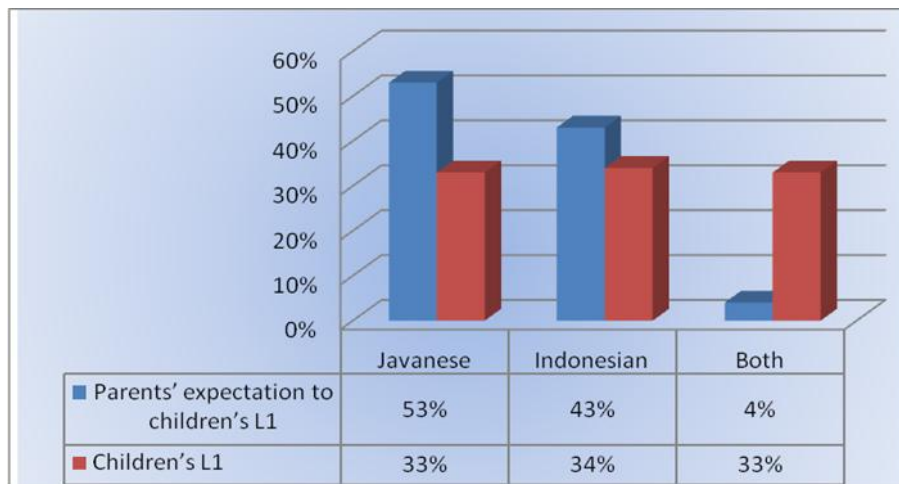


Figure 7.12: First language: expectation and reality

A possible explanation for the decreasing use of Javanese across generations may be due to parents' vision. Javanese parents who acquired Javanese as their first language might think that Javanese was not important in modern times so they did not introduce it to their children as their first language. Therefore, not all Javanese children answered that their first language was Javanese. Some of them reported that the first language they acquired was Indonesian or both Javanese and Indonesian instead. As this phenomenon continues from generation to generation, Javanese may not be Javanese children's first language any longer. In the long run, it is quite possible that no native speakers of Javanese will exist.



Does location influence these children's first language? Which children do not follow their parents in using their first language? What language do they use as their sole first language?

Table 7.4 below presents the trend of parents' and children's first language patterns. It shows that all village children have the same first language as their parents. All of them declared that the first language they acquired was Javanese. Unlike village children, it seems most of the town children do not use only Javanese as their first language. The trend shows that their first language is both Javanese and Indonesian. In contrast to the village children, most city children described themselves as Indonesian monolinguals. The children do not use the parents' first language as their own. Most of their parents reported they acquired both languages at the same time or as simultaneous bilinguals, whereas most of their children reported acquiring Indonesian.

	Village			Town			City		
	Father	Mother	Child	Father	Mother	Child	Father	Mother	Child
Javanese	100%	100%	100%	70%	67%	13%	21%	17%	13%
Indonesian	0%	0%	0%	3%	7%	23%	25%	33%	71%
Both	0%	0%	0%	27%	26%	64%	54%	50%	17%

Table 7.4: First language by generation and location

The match of parents' and children's first languages across generations by different locations can be seen in Table 7.5 below. As a matter of fact, all families (100%) in the village reported acquiring Javanese as their first language (column 2). It could be said that village families absolutely conformed to the statement "whatever parents' language is, is also the children's language". In the town, of 30 families, 20 parents reported using Javanese. From these families, only 2 children reported using Javanese as their first language (column 3); 4 children used Indonesian (column 3); and 14 children used both languages (column 4). This may indicate that Javanese was not generally acquired by town children as their first language even though their parents' first language was Javanese. The table also shows that most town children acquired Javanese and Indonesian simultaneously as their first languages, as in column (4) and (13). In the city, Javanese was not mostly acquired by either parents or children as a first language. Among 24 families,



only two parents reported using Javanese as their first language and only one child (column 2), too. Most city families apparently consist of bilingual parents but Indonesian monolingual children, as in column (12).

Parents' and Child's First Language																				
Location	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)
	jj-j	jj-i	jj-b	jb-j	jb-i	jb-b	ji-j	ji-i	ji-b	bb-j	bb-i	bb-b	bi-j	bi-i	bi-b	ii-j	ii-i	ii-b	SUM	
village	N 16 100%	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	16 100%
town	N 2 6.7%	4 13.3%	14 46.7%	1 3.3%	0	0	0	0	0	1 3.3%	1 3.3%	5 16.7%	0	1 3.3%	0	0	0	1 3.3%	0	30 100%
city	N 1 4.2%	1 4.2%	0	1 4.2%	0	1 4.2%	1 4.2%	2 8.3%	0	0	7 29.2%	3 12.5%	0	3 12.5%	0	0	0	4 16.7%	0	24 100%

Note: (1) j = Javanese, I = Indonesian, b = Both (2) The sequence of the symbol, e.g. ji-b, is parents-child

Table 7.5: Matching parents'-child's first languages by location

The findings may imply that the efforts of passing ethnic language across generations seem not to be done optimally, particularly in the town and the city. Town-parents who reported using Javanese as their first language seem to introduce both languages to their children in order for them not to become either Javanese or Indonesian monolinguals. Similarly, most city parents who acquired both Javanese and Indonesian as their first language appear to introduce only Indonesian to their children. In respect to language shift, it appears that city children contribute to language shift to Indonesian faster than those in the other two locations. This is followed by town children who are bilinguals. In contrast, village children contribute to their ethnic language maintenance.

Do parents' and children's reported first language patterns reflect their language use at home? The next chapter provides the discussion.

**Summary**

Discussing Javanese children's first language as presented in this chapter generates some findings which are summarised as follows. (1) There is an indication that there are Javanese families that have nominated Indonesian as the first language for their children, particularly city families. On the other hand, (2) Javanese village children's loyalty to their ancestors' language is demonstrated by their reported first language pattern which is highly consistent

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with the principle: parents' language is children's language, whereby Javanese is nominated. (3) Decreasing use of Javanese as a sole first language has been detected across generations and has reached about 24-27%. (4) There exists a paradox between Javanese parents' vision and their children's report in using first language. More than half Javanese parents' vision (53%) seems to support promoting Javanese as their children's first language but in fact there is a 20% gap between the parents' intentions and the children's report of their first language acquisition. This phenomenon is consistent and even greater when children's and parents' first languages are matched. Half of Javanese children reported acquiring the same first language as their parents. Given that fact, parents seem to play a key role in designating their children's first language and to ensure that their ideas are carried out.



## Chapter 8

### CHILDREN'S LANGUAGE IN THE HOME DOMAIN

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Presenting Javanese children's language use in the home domain before other domains is appropriate for two reasons. Firstly, many studies revealed that the home domain is a salient factor in terms of the maintenance of indigenous and community languages (see §2.2.2). The findings about Javanese children's language use in the home domain are expected to provide early information about the position of Javanese language as to whether it is safe or under threat. Secondly, this chapter functions like a locomotive pulling carriages. Having understood Javanese children's language in this domain, other issues can be pursued. For instance, if a given language is mostly used by Javanese children in the home domain, what are the implications for their language in the school and public domains and so on? These issues form the basis of other chapters that supply information around which this thesis is built.

It is pertinent here to consider a Javanese saying related to family: *Mangan gak mangan sing penting ngumpul* 'Being together is more important than putting food on the table'. Not surprisingly, sometimes parents, unmarried children, a married child and his/her family and grandparents live in a single house. In addition, a maid is usually hired to take care of housework and to live in the same house. One reason is that parents help in looking after their own parents and grandchildren. Another reason is that they support each other financially.

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The extended family situation as such can create an interesting communication network among family members. They live in two languages; Javanese and Indonesian. It is even more interesting when three Javanese speech-levels are also practiced, when grandparents speak to their grandchildren, children to their parents, nephew or niece to their uncle and so on. In this chapter, however, children's language is the main concern. Four interlocutors whom children frequently communicate with and who are commonly found in the Javanese family are proposed, as seen in Figure 8.1.

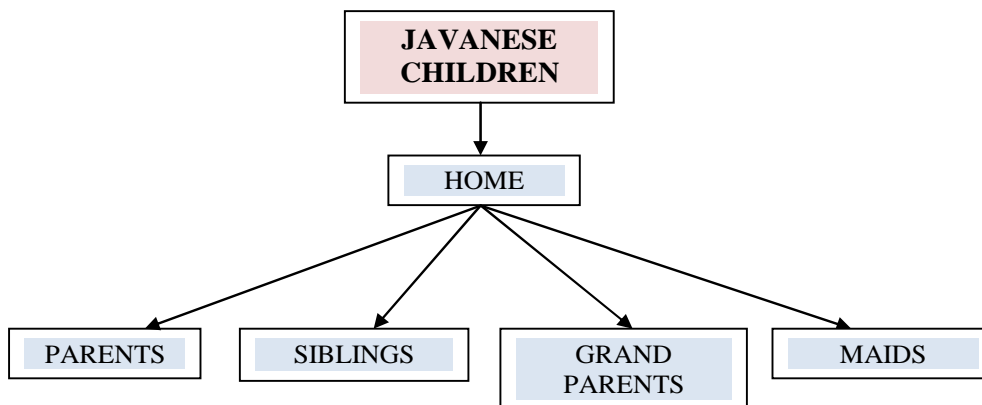


Figure 8.1: Children's social network at home

This chapter discusses issues on language use in the home domain or home language. The term is defined by Coulmas (2005b:234) as "The language most commonly used in the family." Richard Nordquist (2010)<sup>1</sup> proposes a similar description "The language (or the variety of a language) that is most commonly spoken by the members of a family for everyday interactions at home".

This chapter is organised into three main sections. Section 8.1 is about the rule of language use in the home reported by Javanese parents. Section 8.2 discusses parents' opinion towards Javanese families and their language use. The data for these two sections comes from closed and open questionnaires for parents (see Appendix 7: Questionnaires for parents' language proficiency and use). Section 8.3 discusses Javanese parents' vision for the home language. The pattern of children's language use with the four

<sup>1</sup> The definition is from Richard Nordquist. Home language. Accessed on 14 November 2010 on <http://grammar.about.com/od/fh/g/homelanguageterm.htm>

interlocutors in the home domain, as seen in Figure 8.1 above, is presented in section 8.4. These quantitative data are from questionnaires (see Appendix 2: Questionnaires for children's language proficiency and use).

### 8.1 Rules of language use at home

Even though there is no evidence as to whether Javanese parents set up a language rule as sociolinguists suggest, it is expected that they are aware of their language consistency when communicating with their children and other family members. To know the family "language rule", seventy Javanese parents were asked, "What language did you decide all your family members should use at home?" In response to this question, the three possible answers were 'Javanese', 'Indonesian' and 'Both'. The parents' response is presented in Figure 8.2 below.

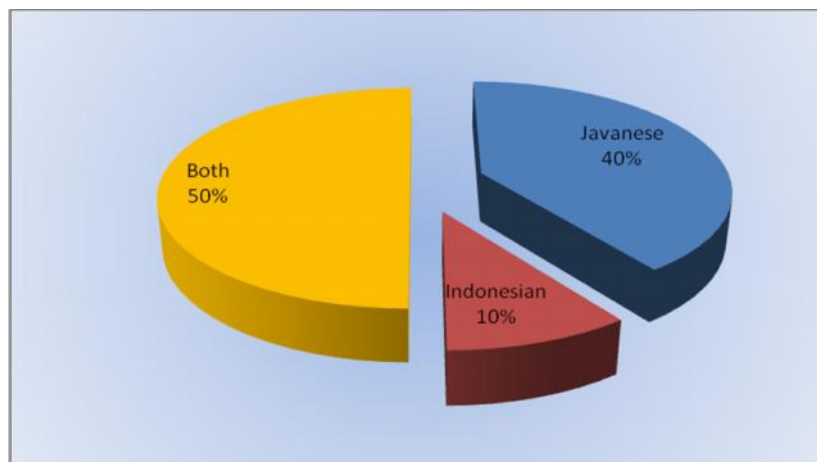


Figure 8.2: Reported language use among family members at home

Half of the Javanese parents (50%) out of seventy declared that they used both Javanese and Indonesian at home. Another 40% of them claimed to use only Javanese and the other 10% of them reported using only Indonesian. The fact that most Javanese parents decided not to use only their ethnic language in the home domain might be triggered by their view towards the Javanese language as in some excerpts below and many more as presented in §8.2.

Some parents, based on their written response, consider that Javanese is not the language to cope with the modern era. It is only used for simple daily communication. This suggests that they relate Javanese with traditional culture whereas Indonesian is concerned with modern life, as seen in (63) below.

(63)

T23	<i>...karena jaman sudah modern, bahasa Jawa untuk komunikasi sederhana sehari-hari.</i>	...because this is the modern era. Javanese is only for simple daily communication.
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Another reason why Indonesian, not Javanese, is used in the home domain by Javanese families is the diverse composition of society, as in (64) below. Indonesian is seen as the only language that is able to bridge the barrier of inter-ethnic communication. Therefore, parents often consider that Indonesian should be taught to their children from an early age.

(64)

C13	<i>Bagi kami keluarga Jawa tetapi di negara kita beraneka suku dan bahasa yang dipakai bahasa Indonesia alangkah baiknya kita ajarkan dengan bahasa Indonesia agar sesama bangsa kita menyambung apa yang dibicarakan.</i>	We are a Javanese family, but our country has diverse ethnicities for which Indonesian is chosen to be used, it's better to teach Indonesian to our children in order that there is no barrier during inter-ethnic communication.
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Another interesting view is that the use of Javanese is avoided due to the poor knowledge of it, as seen in (65) below. These parents appear to give up when they have little ability in Javanese and to shift to Indonesian. This suggests that their view contradicts what they would like to do, as in (66). As Javanese, they feel they should put in some efforts to maintain Javanese as a symbol of identity: the identity that is intrinsically bound up with the ethnic sense of self, as suggested in (66). In this respect Burck (2008:148) clarifies that "Another dimension of language use within families concerned the ways in which language speaking was signified in the construction of identities".

(65)

C36	<i>.. bahasa Jawa tidak harus digunakan dalam sebuah keluarga jika keluarga tersebut memiliki pengetahuan yang minim tentang bahasa Jawa.</i>	...Javanese does not have to be used in a family if they have poor knowledge of Javanese.
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(66)

T33	<i>...karena sebagai orang Jawa kalau tidak menggunakan bahasa Jawa berarti orang tersebut tidak tahu Jawanya.</i>	..because as a Javanese, if he does not use Javanese language, he does not know his Javanese self (he loses his Javanese identity).
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Figure 8.2 above presents the pattern of Javanese parents' decisions in the use of language in the home domain. What is the pattern like when location is taken into consideration? Do village, town and city parents share something in common? As presented in Figure 8.3 below, most village parents (81%) reported that they decided to use Javanese as a home language. The remaining parents (19%) answered that they decided to use both languages. None of the village parents, however, declared the use of Indonesian in the home domain. Unlike most village parents, most town parents (54%) and city parents (67%) reported that they decided to use both languages at home. In second place for the town parents (43%) are those who reported they used only Javanese. Only 3% of them declared that they decided to use only Indonesian. However, in second place for the city parents (25%) are those who reported that they chose only Indonesian, whereas only 8% of them reported that only Javanese was used at home. The pattern above indicates that location is a factor in parents' decisions in determining language in the home domain. This is significant at 0.01 levels (Pearson test).

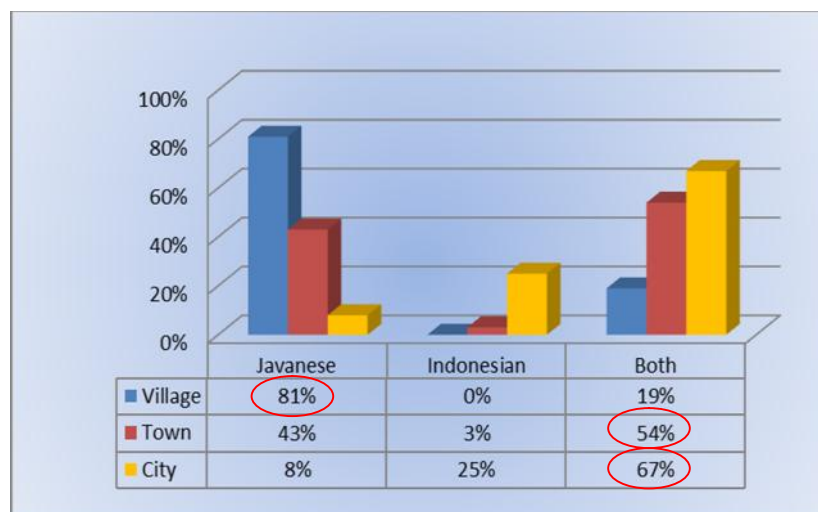


Figure 8.3: Reported language use in the home domain by location

By combining the parents' report on language use in the home domain between those who decided to use only Javanese and those who decided to use both languages, the finding suggests as follows. Firstly, all Javanese families in the village (81%+19%=100%) reported using Javanese when communicating with their family members. Secondly, almost all town families (43%+54%=97%) used Javanese with their family. Thirdly, however, Javanese



is used by 75% of city families (8%+67%) and the other 25% decided to use only Indonesian. If this is the case, this finding also suggests that 3% of town children and 25% of city children have little opportunity to use Javanese at home. This indicates that there are Javanese children who have grown up in a Javanese family and society but they do not speak Javanese at home. The following section addresses Javanese parents' views related to the decision of home language.

## **8.2 Javanese family and language use**

This section examines the Javanese parents' view of the use of Indonesian in the Javanese family. An open-ended question was given to seventy parents, "Is it okay for Javanese parents not to use Javanese with their children but to use Indonesian instead?" "If so, why?" Their responses to the question can be classified into three groups, namely: 'agree', 'agree but 'and 'disagree'. The classification is done for the sake of statistical purposes. The parents' written responses are presented later in this section. The response falls into the 'agree' category when it is in support of the use of only Indonesian in the Javanese family. The 'agree but' category is for the parents' written response that recommends use of both Javanese and Indonesian. The 'disagree' category accommodates the parents' response that shows objection to the use of any language other than Javanese within the Javanese family. Another category emerged as the questionnaires were analysed. There were parents who did not give a response to the question at all. Therefore, a 'no answer' category has been added.

Figure 8.4 below shows an interesting phenomenon regardless of the parents who did not answer. Javanese parents who disagree that only Indonesian should be used within Javanese family are almost equal to those who agree: 40% and 37% respectively. The moderate view that allows the Javanese family to use Indonesian for communication among family members but not to forget their ethnic language is expressed by 23% of Javanese parents.

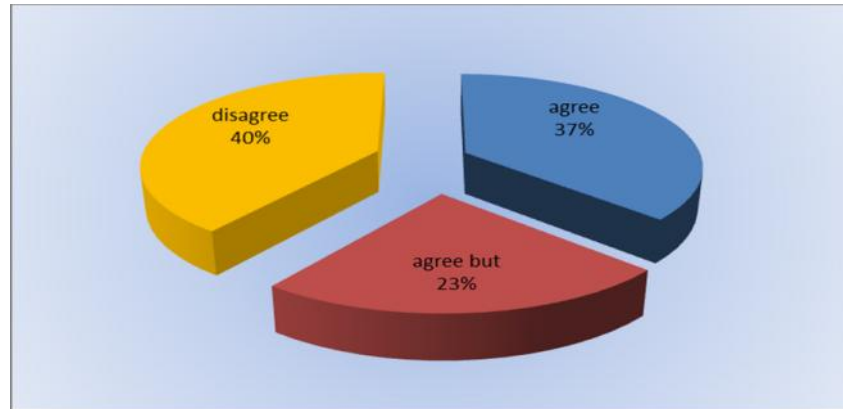


Figure 8.4: Parents' response to the use of Indonesian in the Javanese family

This finding suggests that there are Javanese families that agreed to the use of Indonesian in the home domain. This also means that Indonesian may have conquered the domain that once belonged to Javanese only. If this is the case, the language shift from Javanese to Indonesian has already occurred in some Javanese families. To prove whether the prediction is true or false, further discussion is needed, as presented later in §8.3 and §8.4. The following is the discussion on the parents' response analysed by location.

It was expected that most village parents would disagree that Indonesian should be used within the Javanese family, most town parents would show a moderate view that allows for the use of Indonesian but not the abandonment of Javanese and most city parents would be in support of Javanese families using Indonesian. However, Figure 8.5 below provides evidence that, of the three expectations, only the last one is correct. Most city parents (46%) agreed that Indonesian should be used by a Javanese family. There are 33% who disagree that a Javanese family should use Indonesian. On the contrary, they suggested they should use Javanese as their ethnic language. The rest of them (21%) expressed their view that they would not forbid the Javanese family from using Indonesian but they also favoured the use of Javanese as for reason of ethnic identity.

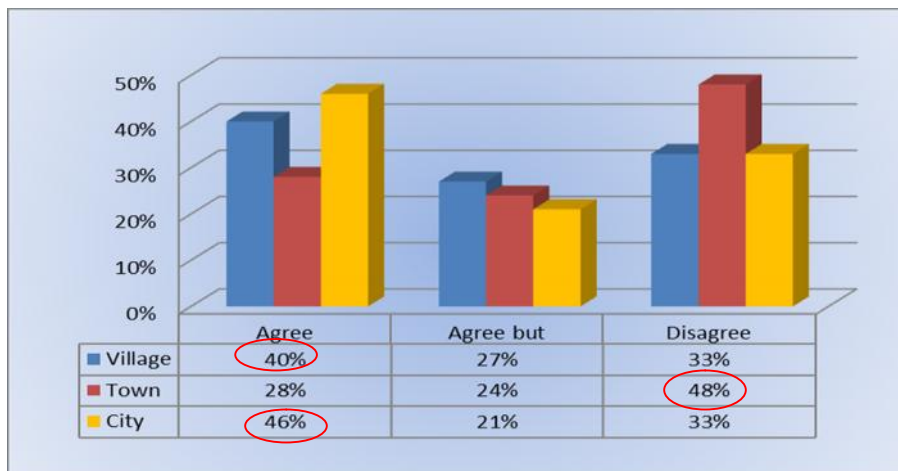


Figure 8.5: Parents' response to the use of Indonesian in the Javanese family by location

Surprisingly, the trend of village parents' views has the same pattern as the city parents' one. Most of them (40%) agreed that Indonesian could be used by Javanese families. The opposing view is expressed by 33% of village parents with 27% of them showing moderate view. They agreed that Indonesian could be used by a Javanese family but suggested that Javanese be also introduced to their children. The polar view is expressed by town parents. While most village and city parents agreed that Javanese families could use Indonesian in the home domain with their children, most town parents (48%) expressed disagreement. They supported Javanese being used by Javanese families as their home language. Only 28% of them agreed that Javanese families could use Indonesian and 24% of them expressed the moderate view that Indonesian can be used in the Javanese family without leaving the Javanese language behind.

The finding that most village parents have the same perspective as most city parents is highly unexpected. The view seems logical for city parents who live in a metropolitan city in which people come from diverse ethnicities and several languages meet. Indonesian is used in the home domain so as to prepare the family members to communicate with people and fill the gap in such situations. What about village parents who live in a homogenous society in which Javanese is mostly used? What underlies town parents' commitment to use Javanese in the home domain? The following parents' written comments may yield explanatory evidence. The presentation examines village, town and city parents respectively. Only some excerpts from each location are presented.

### 8.2.1 Village home language

That most village parents (40%) agreed with the statement that Javanese families could use Indonesian, not Javanese, in the home domain is surprising; considering the fact that they live in a village in which Javanese is their daily means of communication. Most inhabitants, if not all, are Javanese who walk, cry, laugh, dream and breathe in Javanese. Most parents in this category seem to relate their view with the issue of Indonesian as the national language. This view can be seen in (67) below.

(67)

V05	<i>Setuju biarpun kita orang Jawa tetapi kita telah menggunakan bahasa Indonesia karena bahasa Indonesia merupakan bahasa nasional.</i>	I agree with that. Although we are Javanese, we use Indonesian because it is the national language.
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Another view is based on their children's education. They stated that the use of Indonesian at home can help their children to acquire more knowledge, as in (68) below. This may be true as all the sources of knowledge use Indonesian as their medium. Needless to say, the schools, all mass media and books use Indonesian. Some other parents in this category provided reasons related to modernity and children's future careers (see Chapter 7 Figure 7.7).

(68)

V11	<i>Setuju. Supaya putra-putri kami bisa menambah pengetahuan.</i>	I agree with it so that our children can enrich their knowledge.
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The second category is village parents (33%) who disagreed that Indonesian should be used at home by Javanese families. On the contrary, they are in support of using Javanese. Most parents in this category maintained that the Javanese language is intrinsic to ethnic identity, as in (69) below. These parents seem to believe that Javanese language has the emblematic property that must be attached to people who claim themselves as Javanese.

(69)

V10	<i>Tidak setuju, alasannya masa orang Jawa kok tidak bisa mengajarkan kepada putra-putrinya untuk berbahasa jawa. Berarti itu tidak bisa menghargai bahasa kita sendiri yaitu bahasa Jawa bahasanya orang Jawa.</i>	I don't agree with it. It doesn't make any sense that Javanese parents cannot make their children speak Javanese. It means that they don't appreciate our own language that is the language of Javanese people.
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Another reason is connected to the use of the language outside the home domain. Parents said that they live among people who use Javanese in their daily life, as in (70). This suggests that when Indonesian is used, it does not sit well within the village situation in which people always use Javanese. Furthermore, some other village parents believed that the use of Javanese in the home domain can educate their children to be polite, as the nature of the language requires its speakers to apply speech levels properly as in (71) below.

(70)

V13	<i>Tidak setuju, karena kita hidup di kalangan orang-orang yang sehari-harinya menggunakan bahasa Jawa.</i>	I don't agree with that because we live among people who use Javanese every day.
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(71)

V12	<i>Tidak, karena apabila kelak dewasa nanti mereka tidak tahu tentang sopan santun.</i>	Not agree, because when they grow up later, they do not know about politeness (how to speak, behave properly)
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The third category is the village parents who agreed that Indonesian could be used as a means of communication among Javanese families without abandoning Javanese as their ethnic language. There are 27% of village parents in this category. An example of a village parent's written response that represents identity is presented in (72).

(72)

V14	<i>Boleh saja menggunakan bahasa Indonesia tetapi pada anak tetap harus diperkenalkan bahasa Jawa sebagai generasi penerus suku Jawa.</i>	Using Indonesian doesn't matter but Javanese should be introduced to the children as they are the Javanese future generation.
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The rest of parents in this category considered that both Indonesian and Javanese should be used within Javanese families. They said that this is for communication purposes, as in (73) below. This view suggests that these parents are aware of the different function of Indonesian and Javanese. Indonesian is applied for communication nationwide whereas Javanese is chosen to communicate with intra-ethnic members.

(73)

V03	<i>Untuk tujuan komunikasi, berbahasa Indonesia boleh saja tapi kita juga harus bisa berbahasa Jawa.</i>	For communication purposes, the use of Indonesian is accepted but we have to be able to use Javanese as well.
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### 8.2.2 Town home language

Town parents show a differing view compared to village and city parents. While most village and city parents agreed that Indonesian could be used in the home domain by a Javanese family, this is not the case with town parents. Relating data in Figure 8.5 and studying parents' written comments, it can be seen that most town parents who object to the use of Indonesian in the home domain, in fact, are those who relate Javanese to issues of ethnic identity that should be passed to the younger generation. Their view is similar to the one in (74) below. The kernel issue is that they do not agree with the Javanese family using Indonesian as a means of communication among family members. If this occurs, they are afraid that Javanese will be lost and taken over by Indonesian and this would imply losing their ethnic identity.

(74)

T01	<i>Tidak setuju karena bahasa Jawa bisa punah dan kalah dengan bahasa lain.</i>	I don't agree with that because Javanese can be lost and be defeated by other languages.
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The remaining parents of this category provided various responses that can be grouped into strategic and pragmatic reasons (see Chapter 7 Figure 7.7). The following excerpt in (75) is taken to show the town parents' concern with the Javanese moral values. They did not agree that Indonesian should be used in the home domain by a Javanese family because this might cause Javanese customs to vanish.

(75)

T13	<i>Tidak setuju, karena adat istiadat Jawa akan hilang begitu saja.</i>	I don't agree with it because Javanese customs will vanish.
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The second category is the 28% of town parents who agreed that Indonesian could be used at home by a Javanese family. Some parents' views are connected to the idea of modern-day life, as in (76). This view suggests that Indonesian, not Javanese, has more current relevance. Javanese, on the other hand, is considered old fashioned, and so traditional that it is unable to accommodate the expression of some new modern-day concepts

(76)

T23	<i>Setuju karena sekarang jaman sudah modern.</i>	I agree with that because it's a modern era now.
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Some other parents in this category are in support of the use of Indonesian due to various reasons, such as education, communication and other unexplained reasons. The last case can be seen in (77). They agreed that Indonesian could be used by Javanese parents to communicate with their children because it is very important. Yet, why it is important remains unstated.

(77)

T10	<i>Setuju. Karena bahasa Indonesia penting sekali.</i>	I agree with that because Indonesian is very important.
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The last category 'agree but' is the town parents (24%) who agreed that Indonesian could be used as a home language by a Javanese family but thought that Javanese should be used as well. Some parents compare the status of the languages as in (78).

(78)

T04	<i>Kurang setuju. Karena meskipun bahasa Indonesia merupakan bahasa nasional kita tetapi jangan sampai meninggalkan bahasa Jawa kita.</i>	I don't quite agree with it. Although Indonesian is the national language, we must not abandon our Javanese language.
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Another parent's view is based on language function, as in (79). Some parents realise that Indonesian is the unifying language that is able to bridge the communication barrier among people who have diverse linguistic backgrounds across the nation. Nonetheless, they reiterated that Javanese should be proud of their ethnic language and should not forget it. Otherwise, it will vanish.

(79)

T24	<i>Kurang setuju. Kita sebagai suku jawa harus bangga dengan bahasa daerah kita. Bahasa Indonesia memang bahasa persatuan dan digunakan sebagai bahasa nasional tetapi kita juga tidak boleh meninggalkan bahasa daerah sendiri agar tidak punah.</i>	I don't quite agree with it. We as Javanese should be proud of our regional language. It's true that Indonesian is a unifying language and is used as a national language but we must not abandon our own ethnic language in order not to lose it.
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Some other town parents are concerned with Javanese survival even though they are in support of using Indonesian at home among Javanese families, as in (80). These parents insisted that Javanese must be introduced as well as taught to Javanese children despite the use of Indonesian.



(80)

T21	<i>Setuju, tetapi anak-anak Jawa tetap harus diajarkan / dikenalkan dengan bahasa Jawa.</i>	I agree with that but Javanese must be taught and introduced to the Javanese children.
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### 8.2.3 City home language

The pattern of the city parents' view is the same as the village's one, as presented in Figure 8.5. Their agreement is based on the communication and language status reasons, as in (81) and (82). Some city parents' agreement with the use of Indonesian among Javanese family is based on the different frequency and functional distribution of the two languages in communication. In (81), they say that Javanese is seldom used. Indonesian, on the other hand, is always used particularly in in the workplace.

(81)

C30	<i>Sangat setuju sekali, karena bahasa Jawa hanya dipakai jarang-jarang sedangkan bahasa Indonesia akan digunakan sampai dalam lingkup kerja.</i>	I do agree with that because Javanese is seldom used whereas Indonesian will be used in the workplace.
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Some other parents in this category are in support of using Indonesian as a Javanese family's home language due to its status. They argue, as in (82) that Indonesian people, including Javanese, who use Indonesian language to perform daily activities, are doing something natural because it is the national language. This view might suggest that some city parents consider that national interest is more important than ethnicity. Losing ethnic identity is not so serious given the potential benefits of Indonesian as the unifying national language. This also suggests that these kinds of parents, regardless of where they live, and what their ethnic and language background are, contribute to the language shift from the ethnic language to Indonesian. Blum (2005:151) emphasises that "Nationalism in many places in the world is bound up with language" including Indonesia.

(82)

C03	<i>Setuju aja, karena bahasa Indonesia juga merupakan bahasa nasional dan tidak ada salahnya orang Indonesia menggunakan bahasa Indonesia untuk berbahasa sehari-hari.</i>	I agree with that because Indonesian is the national language and there's nothing wrong with Indonesian people using it for daily communication.
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The second category is city parents (33%) who oppose the use of Indonesian at home by Javanese families. They maintain that Javanese has a connection with ethnicity. In (83), not only does a city parent argue that Javanese is a symbol of identity that should not be left behind, but he also criticises city people who consider it not prestigious to use Javanese among their friends.

(83)

C09	<i>Tidak setuju. Karena sebagian besar terutama orang kota mereka merasa gengsi untuk berkumpul pakai bahasa Jawa, padahal bahasa Jawa itu sangat penting, apalagi kalau sebagai orang Jawa. Lucu kalau kita sebut orang Jawa tapi lupa dengan Jawanya.</i>	I don't agree with it. Most people particularly city people think it not prestigious to use Javanese when they get together. In fact, Javanese is very important particularly for Javanese. It's odd when we claim ourselves Javanese but we forget our Javanese.
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Some other city parents in this category feel worried that the use of Indonesian in the home domain by Javanese families will affect the use of Javanese and thus it will erase the Javanese civilisation in the future, as in (84).

(84)

C17	<i>Tidak setuju, karena nanti bisa hilang peradaban Jawa kita.</i>	I don't agree with that because in the long run Javanese civilisation could vanish.
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The last category is city parents who agreed with the use of Indonesian as a chosen language for communication between parents and children but maintain that Javanese should also be used to some degree. In (85), the parent explains his strategy of using languages. He says that both languages are used to communicate with their children. When they are at home, Javanese is used. However, outside of the home or in formal situations, he uses Indonesian with his children.

(85)

C18	<i>Karena saya mempunyai alasan bahwa bahasa Jawa saya gunakan untuk di rumah, kalau dalam acara lain kita gunakan bahasa Indonesia atau acara resmi.</i>	I have a reason that I use Javanese at home but on other or formal occasions we use Indonesian.
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Some other city parents in this category are in support of using Indonesian as a means of communication between parents and children at home but Javanese is also used, although little, as in (86). He said that he agreed with the use of

Indonesian but considered that Javanese should be used for daily communication.

(86)

C24	<i>Setuju meskipun seharusnya dalam bahasa sehari-hari tetap harus menyelipkan bahasa Jawa.</i>	I agree with it although we should use Javanese in our daily communication.
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The twenty four excerpts presented in §8.2 above are representative of the Javanese parents' written view toward the use of Javanese or Indonesian by a Javanese family in the home domain in three different locations. What are the underlying reasons for such a view? See Figure 7.7: Taxonomy of Javanese parents' language choice in Chapter 7.

### 8.3 Children's report of the home language

Referring to the introduction of this chapter, this section is devoted to seeking answers to the question 'What language do children use when speaking in their social network at home?', as presented in Figure 8.1 above. The questionnaire using comic-strip pictures was given to seventy Javanese children who lived in different locations: village, small town and city. Children simply chose one picture which best described their daily language use (See Appendix 2: Questionnaires for children's language proficiency and use) for the comic-strip picture questionnaire). There are four subsections in this section as dictated by the number of the children's social network at home, namely: parents, siblings, grandparents and maids.

#### 8.3.1 Children's report of language use with parents

Children have several communications networks. One of them is communication with parents. This communication, by and large, takes place at home. This domain is crucial in detecting language use across generations, parents to children. The language use in this domain can also be an indicator of language survival.

The children's response to the question of the language used with their parents is presented in Figure 8.6 below. The figure shows that the response "Javanese language only" was reported by 31% of children, 46% of them reported that they used both Javanese and Indonesian. The rest of the respondents (23%) reported that they spoke only Indonesian to their parents.

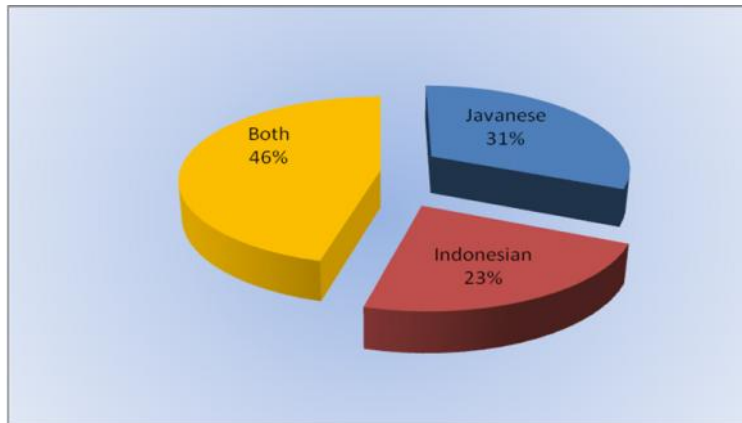


Figure 8.6: Reported children's language with parents

The largest proportion of Javanese children (46%) reported that they used both Javanese and Indonesian as a means of communication with their parents. This means that there are 77% of respondents who reported using Javanese at home with their parents. This suggests that the Javanese language is still the language of Javanese children as the future Javanese generation. This positive view is based on the prediction that they will be 'balanced bilingual' (Li Wei, 2000:4). If it the case that the children who claimed that they used both languages have equal ability in Javanese and Indonesian, the survival of Javanese in to the following generation would be also ensured.

However, being bilingual does not necessarily mean having equal ability in more than one language. Mackey (2000:26) argued that one could be considered bilingual when fluent in one language and passive in another one (See further Chapter 2). If it happens that the majority of Javanese children are active in Indonesian but passive in Javanese, the figures presented above could be reversed. Javanese could be spoken only by 31% of the children and the remaining children might speak Indonesian either at times (46%) or exclusively (23%) when communicating with their parents. If this is the case, Javanese has lost its salient chains of transmission: parents to children or older to younger generations.

When location is considered, Figure 8.7 shows an interesting result. Most of the village children (56%) reported that they used only Javanese when communicating with their parents. Some others (38%) declared that they used both languages and 6% of them reported that they used only Indonesian. Town children's language use to their parents shows a different pattern. Most of them

(64%) reported that they used both Javanese and Indonesian, some others (23%) answered that they used only Javanese and 13% of them declared they used only Indonesian. The report of the city children shows a different pattern. Most of the city children (46%) said that they used only Indonesian, 29% of them reported they used both languages and only 25% said that they used only Javanese.



Figure 8.7: Reported children's language with parents by location

When comparison is made between the number of children who reported using only Javanese and only Indonesian when speaking to their parents, the finding in Figure 8.7 above suggests that Javanese is more used than Indonesian by village children. A similar case is also found among town children. However, this is not the case for city children. City children's language use to their parents shows the opposite trend: Indonesian is more used than Javanese. Does the children's language use with their parents have the same pattern as with their siblings?

### 8.3.2 Children's report of language use with siblings

The children's reported language use with their siblings can be seen in Figure 8.8. The figure shows that Javanese only was mostly used by Javanese children (56%) when speaking to their siblings. Some others (26%) reported they used only Indonesian and a few of them (18%) reported using both Javanese and Indonesian. This pattern is different from that of language use with their parents. Most of children reported using both languages to their parents whereas they reported they used only Javanese to their siblings. This

difference might be triggered by the avoidance of applying language etiquette in that children are supposed to use *madya* or *krama* to their parents. However, they are not capable of doing this (see Chapter 6). Which children moved from the use of both languages to Javanese language alone?

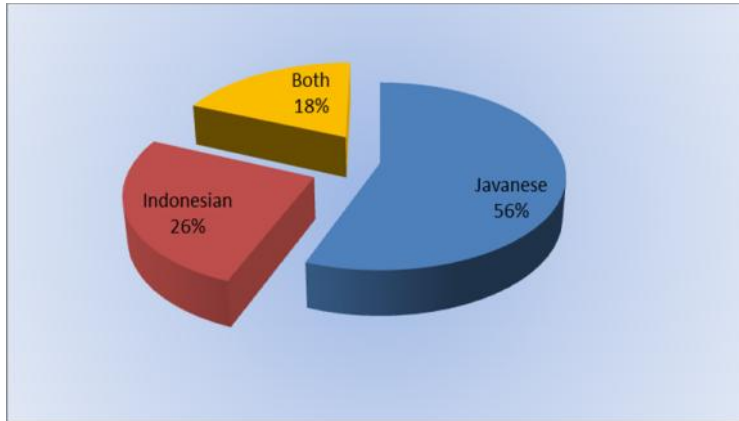


Figure 8.8: Reported children's language with siblings

To answer this, location must be considered. Figure 8.9 below shows the pattern of children's language use to their siblings. It shows that most of the village children (81%) reported they used Javanese only, and few of them reported using both languages. An interesting finding is that none of them reported using only Indonesian. The pattern of town children's language use

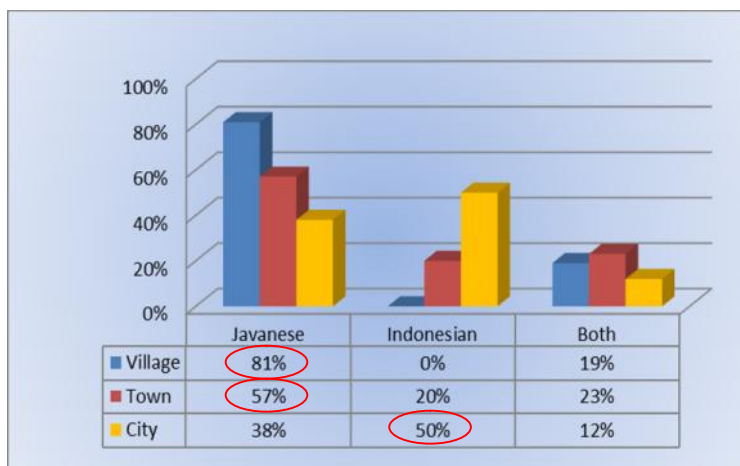


Figure 8.9: Reported children's language with siblings by location

with their siblings is similar to that of the village children's. Most of them (57%) reported using only Javanese; some of them (23%) reported using both languages and some other children (20%) declared using only Indonesian. However, city children's language use shows a different pattern. Half of them

(50%) reported they used only Indonesian, some others (38%) reported using only Javanese and few of them (12%) reported using both languages.

The finding suggests that most village and city children's language use with their parents is the same as their siblings. Most village children reported they used only Javanese but most of the city children reported using only Indonesian to both parents and siblings. However, most town children reported different patterns of language use. Most of them reported that they used both languages with their parents but they reported using only Javanese when speaking to their siblings. This also suggests that most town children apply different strategies when communicating with their family members. Do they have a further different strategy when communicating to their grandparents who are older and command more respect?

### 8.3.3 Children's report of language use with grandparents

Javanese children's report on their language use to their grandparents is presented in Figure 8.10. Most of them (56%) reported that they used only Javanese, 30% of them reported using only Indonesian and few of them (14%) declared that they used both Javanese and Indonesian. The pattern of the Javanese children's language use to their grandparents is the same as for sibling communication.

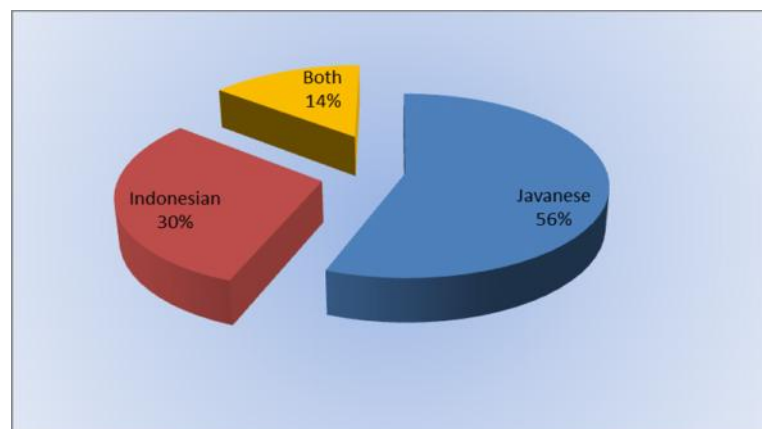


Figure 8.10: Reported children's language with grandparents

Drill-down data on children's reported language use to their grandparents by location can be seen in Figure 8.11 below. Most village children (75%) reported that they used only Javanese when speaking to their grandparents, 25% declared that they used both Javanese and Indonesian and none of them

reported using Indonesian alone. Town children also have a similar pattern in that most of them (57%) reported they used only Javanese, few of them (17%) reported they used both languages and 26% of them reported they used only Indonesian language to speak with their grandparents. The city children's language use shows the same trend. Most of them (54%) reported they used only Indonesian, 42% of them reported that they used only Javanese and only 4% of them (one child) reported using both languages.

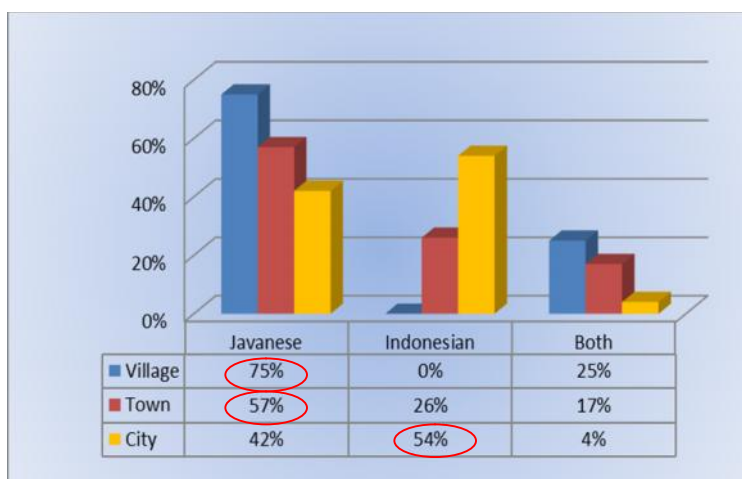


Figure 8.11: Reported children's language with grandparents by location

This finding suggests that Javanese is still used by mostly village and town children when they communicate with their grandparents. On the contrary, city children mostly use Indonesian.

### 8.3.4 Children's report of language use with maids

The last interlocutor in the home domain to be discussed is the maid. The trend in children's language use with the maid is shown in Figure 8.12. This shows that most children (43%) reported that they spoke to their maid only in Javanese, 37% of them reported using only Indonesian and 20% of them reported they used both Javanese and Indonesian.



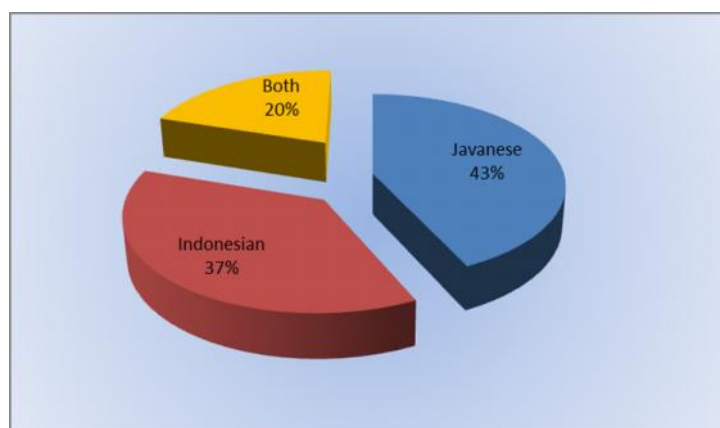


Figure 8.12: Reported children's language with maids

Figure 8.13 below shows the trend in children's language use with the maid according to location. Most village children (63%) reported they spoke only Javanese to their maid. Unlike children who live in the village, most town and city children, 43% and 54% respectively, reported that they used only

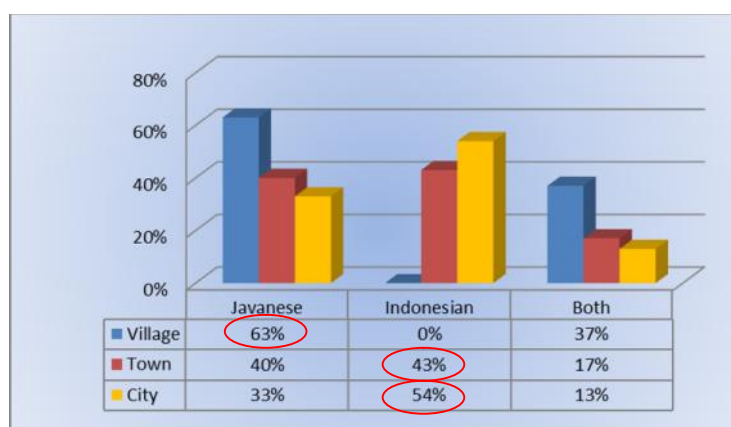


Figure 8.13: Reported children's language with maids by location

Indonesian. None of the village children reported they used only Indonesian. In all cases, interestingly, town children's position is somewhere in between that of the village and city children.

Table 8.1 shows a summary of reported children's language use with their social network in the home domain. Even though location does not significantly contribute to differences in children's language use when communicating within their social network in the home domain, the general pattern of their language use is clearly detected. The shaded cells in the table show that most village children reported they used only Javanese to their interlocutors in the home



domain. The opposite pattern is found among city children who mostly reported using only Indonesian for this purpose. Town children, however, reported that they used different languages with different interlocutors; they reported using Javanese with their siblings and grandparents, using Indonesian with their maid and using both Javanese and Indonesian with their parents.

NO	SOCIAL NETWORK		VILLAGE				SUM	TOWN				SUM	CITY				SIG. LEVEL
			JAV	INDO	BOTH			JAV	INDO	BOTH			JAV	INDO	BOTH		
1	PARENTS	N	9	1	6	16	7	4	19	30	6	11	7	24			
		%	56	6	38	100	23	13	64	100	25	46	29	100			
2	SIBLINGS	N	13	0	3	16	17	6	7	30	9	12	3	24			
		%	81	0	19	100	57	20	23	100	38	50	12	100			
3	GRANDPARENTS	N	12	0	4	16	17	8	5	30	10	13	1	24			
		%	75	0	25	100	57	26	17	100	42	54	4	100			
4	MAIDS	N	10	0	6	16	12	13	5	30	8	13	3	24			
		%	63	0	37	100	40	43	17	100	33	54	13	100			

Pearson Chi-Square Test shows significant at level < .05  
The shaded cells under the SIG. LEVEL column are significant. If any.

Table 8.1: Summary of reported children's language use in the home domain

Table 8.2 below brings together elements discussed in §8.1 (parents' reported language use) and §8.2 (reported children's language use by location). Note that the data show the general trend based on the report made by most children on language use when communicating to the four groups of interlocutors in the home domain. The same applies for parents' report on the rule of home language. The table also shows the relationship between the home language rule that is expected by the Javanese parents' and the actual home language use according to the children.

rule of home language	village parents	town parents	city parents
report	Javanese	Both	Both

↓ ↓ ↓

interlocutors at home	village children	town children	city children
parents	Javanese	Both	Indonesian
siblings	Javanese	Javanese	Indonesian
grandparents	Javanese	Javanese	Indonesian
maids	Javanese	Indonesian	Indonesian

Table 8.2: Trend of language use at home; comparison between parents' expectation and children's reported use

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Table 8.2 shows that most village children reported that they used Javanese when communicating with all four groups of interlocutors within their social network in the home domain. These trends are matched with the majority of parents' report on the rule of home language. They reported that Javanese was chosen to be the home language to communicate among family members. The use of Javanese by village children to all interlocutors in the home domain is reasonable as they live in a community in which Javanese is mostly used. They receive language input directly through home, religion, public and other domains except school. Village children learn and use language directly through their life as members of the community.

The pattern of city children's language use shows a result opposite to that of village children. Most city children reported using Indonesian with all four groups of interlocutors at home. This phenomenon is in line with parents' views that Indonesian be used as a home language. Promoting Indonesian to be the language in the home domain among city parents is triggered by various factors as presented in §8.2. An urban community like Surabaya having contact with different people from other regions is a context where Indonesian language is normally used. A small number of city children may speak the regional language in the home, but will use Indonesian with friends, as well as at school, as discussed later in Chapter 9. When these children are at home, it is likely that their parents will speak Indonesian with them or vice versa, possibly alongside the regional language. As presented in Chapters 5 and 6, city children have low proficiency and some of them have only a passive knowledge of the Javanese language. Under such circumstances, the spread of Indonesian brings about consequences as Javanese is no longer favoured as a home language. On the other hand, there are an increasing number of city dwellers monolingual in the national language and thus they use Indonesian in the home domain.

While most village and city children's report on their use of language shows uniformity for the four groups of interlocutors in the home domain, this is not the case for the town children. They seem to apply different language strategies. Most of them reported that they used both Javanese and Indonesian when speaking to their parents. Most of them reported that they spoke only

Javanese to their siblings and grandparents. Most of them also reported that they used Indonesian to their maids.

With respect to language maintenance and shift, the fact that village children report greater maintenance of Javanese is likely due to certain key factors. Firstly, Javanese is used by society widely across villages. Almost all village inhabitants, if not all, are Javanese. They are homogeneous Javanese descendants who speak Javanese daily. Therefore, Javanese is the one and only vehicle for inter-ethnic communication. Secondly, what people do for a living is mostly far removed from government institutions, with the exception of schools. Most people are farmers and traders. People's interaction is not bound by formality. This situation allows Javanese to be the dominant language among village children.

The city, on the other hand, is close to the centre of government institutions. The inhabitants are already mixed from various ethnicities in Indonesia. Most of them choose Indonesian to communicate with each other. This strategy is considered a 'safe way' of communication. One does not know for certain the ethnic background of another. Indonesian is the only unmarked code to avoid misunderstanding. This may suggest that the use of Indonesian by city children is influenced by the heterogeneous society and by parents' aspirations. As seen in Table 8.3 above, city parents are in support of using Indonesian as the home language and most of their children reported using Indonesian to all interlocutors in the home domain. These findings may suggest that city children lead language shift from Javanese to Indonesian. Oyetade (2007) confirms from his study in Nigeria that the process of language shift from Akoko languages to Yoruba starts in the home domain.

Town children's report on their language use in the home domain, however, is in-between that of city and village children. The respondents' reported language use in the home domain depends on to whom they speak. They reported using Indonesian with their maid, both Indonesian and Javanese with their parents and Javanese with their siblings and their grandparents. The finding may suggest that location plays some role in language use. This is similar to Ngom's study on Senegal (2004:100), as discussed in §2.3.2.

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Finally, choosing what language should be used in the home domain is an individual preference, but one not without consequences. Harding and Riley (1986:74) give advice related to this matter as follows.

It is worth remembering, though, especially if you are young and perhaps just married, that the decision is an important one, since, once taken, it is almost impossible to reverse. It will probably be with you, quite literally, for the rest of your lives.

### **Summary**

The above discussion of children's language in the home domain can be summarised as follows. 1) Javanese parents seem not to be consistent in their responses to the close and open ended questions. The different answers reflect that their intentions do not always eventuate in action concerning the use of Indonesian as a home language. Their majority opinion seems to be that Indonesian should be used in the home domain. When responding to the closed questions, however, most of them reported using both Indonesian and Javanese. 2) Javanese parents provided various reasons to support their decisions regarding the choice of home language. Their views fall into four categories, namely: emblematic, strategic, pragmatic and other. Javanese parents who promote Javanese as a home language claim that Javanese is a symbol of ethnicity, a language with noble values and politeness. Those who use Indonesian in the home domain argue that Indonesian is the national language that functions as a unifying language. In addition, they associate Indonesian with modernity, education, future career, effective communication and prestige. 3) Where children live influences their language choice when communicating with their social network in the home domain: parents, siblings, grandparents and maids. Most village children reported they used Javanese in these networks whereas most city children used Indonesian. The town children's report is somewhere in between, in that they reported using Javanese with their siblings and grandparents, Indonesian with their maids and both languages with their parents. In respect to language maintenance and shift, village children would appear to make the strongest contribution to Javanese maintenance whereas city children display language shift from Javanese to Indonesian.



## Chapter 9

### CHILDREN'S LANGUAGE AT SCHOOL

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After discussing children's language in the home domain in Chapter 8, it is interesting to consider the pattern of language use in the school domain. This chapter seeks to answer the question: What is the language used by Javanese children in the school setting? The purpose of the chapter is to describe Javanese children's language declared language use and practice when communicating with interlocutors at school. As presented in Figure 9.1 below, there are three children's communication networks at school, namely: teachers, classmates and food sellers.

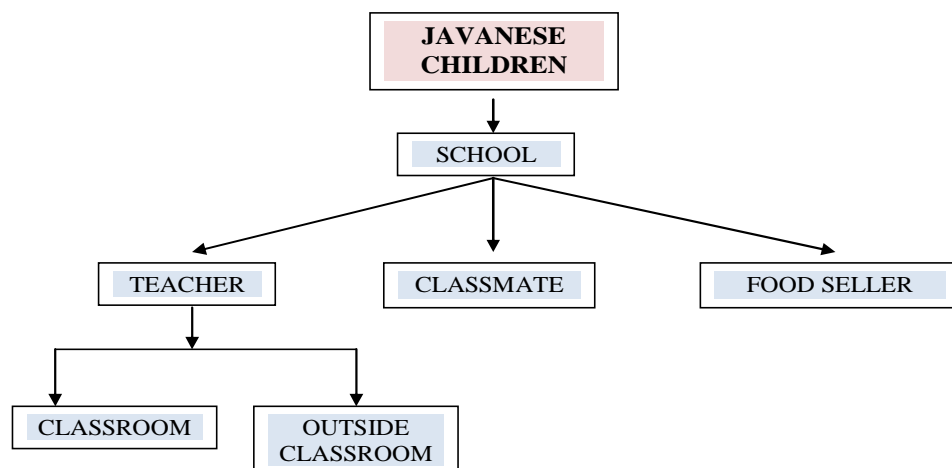


Figure 9.1: Children's communication network at school

To address the question, three types of data were employed. The first was survey data (see Appendix 2: Questionnaires for children's language proficiency and use). This was used to investigate children's reported language

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use at school. The second is observational data, used to discuss issues the children's language practice when interacting with interlocutors at school. The last is interview materials used to corroborate the results of the previous data analyses.

This chapter is organised into three sections. Section 9.1 presents the children's reported language use at school. Children's reported language use at school related to location is addressed in section 9.2. Section 9.3 describes the children's interaction at school.

### 9.1 Children's report of language use at school

This section addresses the analyses of questionnaire data. The children were asked what language they used when communicating with teachers, classmates and food sellers at school. Three possible options were provided: 'Javanese', 'Indonesian' and 'both' (see §4.4.2 for detail). As seen in Figure 9.2 below, children mostly reported that they used only Indonesian when communicating with teachers in the classroom. Among seventy children, most of them (90%) stated that they used Indonesian. Only few of them (6%) used only Javanese, and the rest (4%) reported that they sometimes used Indonesian and sometimes Javanese.

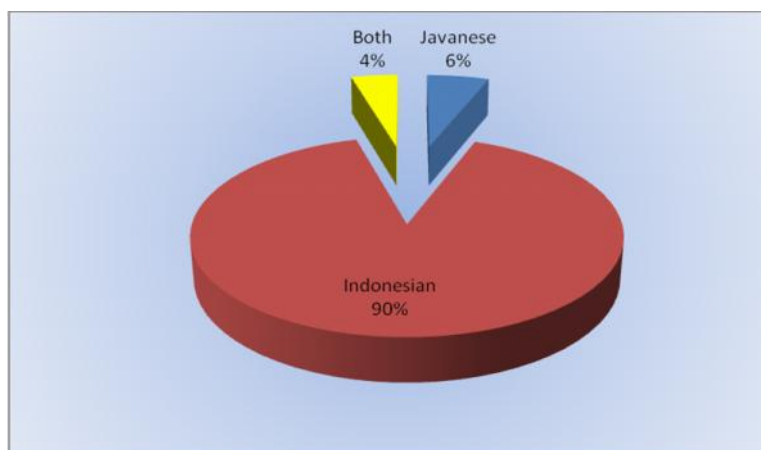


Figure 9.2: Reported childrens' language with teachers in the classroom

The data in the above figure show that the language use among children in the classroom is not balanced. Indonesian is dominant over Javanese. The overall percentage of Indonesian use may increase if children who reported using both languages used Indonesian more than Javanese.

That most Javanese children use Indonesian when communicating with their teachers in the classroom makes sense due to the regulation that Indonesian be the mainstream language in the classroom. Regional languages, including Javanese, can only be used in early years of elementary school when children do not understand Indonesian. When children do not have any difficulty with Indonesian in their first grade, Indonesian schools are obliged to use Indonesian (Lipoliwa 1981:2). The use of Javanese or both Javanese and Indonesian by some children in the fourth grade, however, might be indicative of daily language habits. Do children use different language when communicating with their teachers outside of the classroom?

It seems that there are different patterns of language use among children when communicating with their teachers when they are in the classroom and outside of the classroom. To see the difference, see Figure 9.3 below. Among seventy children, 70% reported using only Indonesian when speaking to their teachers outside of the classroom; 23% of children reported using both Indonesian and Javanese. Only 7% of them reported using only Javanese.

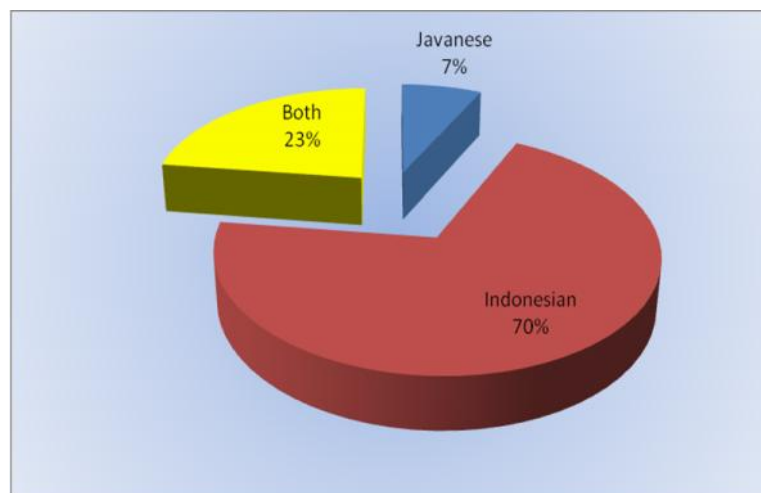


Figure 9.3: Reported childrens' language with teachers outside of the classroom

Comparing Figure 9.2 and Figure 9.3, 20% of children who reported using Indonesian to their teachers in the classroom said they did not use it exclusively when they were outside of the classroom. They reported using either Javanese or both Indonesian and Javanese. In other words, of 20% of children who usually spoke Indonesian to their teachers in the classroom, 19%



of them sometimes used Indonesian and sometimes Javanese and 1% of them apparently switched to Javanese when interacting with their teacher outside of the classroom

Figure 9.4 suggests that children used language differently when speaking to their teachers and to their friends. Of seventy Javanese children, almost half of them (46%) reported that they used only Javanese when speaking to their classmates, 38% of them who reported that they used Indonesian, and 16% of them answered that they sometimes used Indonesian and sometimes Javanese. The results tend to suggest Javanese as their first preference.

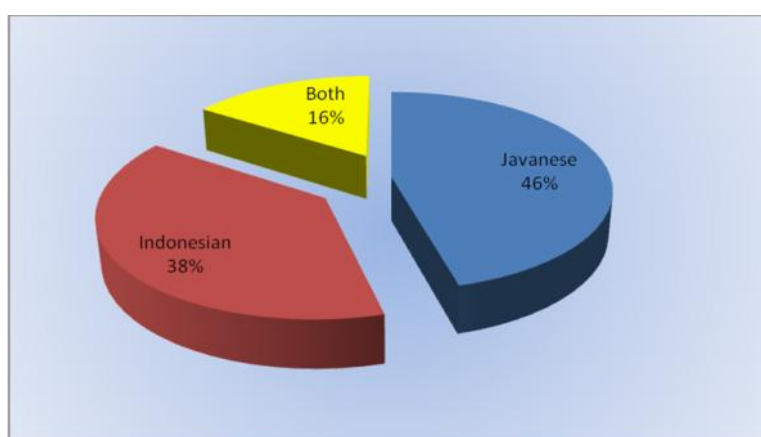


Figure 9.4: Reported childrens' language with classmates

The last category of interlocutor in the school setting is food sellers. Their age ranges between 20 to 50 plus years. Figure 9.5 below indicates that of seventy children, more than half of them (53%) reported they used only Javanese to conduct transactions with food sellers. The use of both Indonesian and Javanese was reported by 26% of children whereas Indonesian only was stated by just 21% of children.

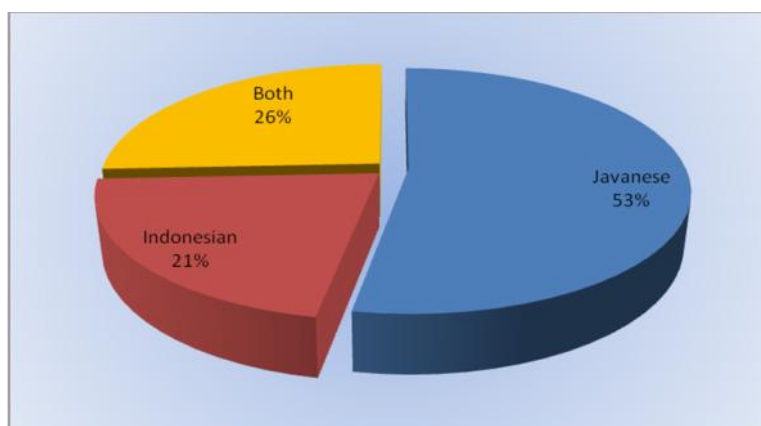


Figure 9.5: Reported childrens' language with food sellers at school

Table 9.1 presents a summary of language use by Javanese children when communicating with the three different groups of interlocutors in the school setting. Most children (70%-91%) favoured Indonesian when communicating with their teachers either in or outside of the classroom. However, when communicating with interlocutors other than teachers, i.e. classmates and food sellers, most Javanese children reported using only Javanese (46% and 53% respectively).

The finding implies that Javanese children's language choice seems to be much influenced by whom they speak to; "addressee". The general trend of the findings shows that most Javanese children choose Indonesian when communicating with their teachers in the classroom. The teacher represents a figure-head to whom students should pay respect, by virtue of being older, wiser and in a position of authority. In addition, the Javanese saying, *Guru iku wong kang digugu lan ditiru* 'A teacher is one who is trusted and followed' is powerful endorsement of the role of the teacher, not only for individual students but as a revered ideal in society as a whole.

<b>QUESTIONNAIRE</b>	
<b>GENERAL</b>	
Teacher in the classroom	Indonesian
Teacher outside of the classroom	Indonesian
Classmate	Javanese
Food seller	Javanese

Table 9.1: Reported children's language use at school

In the past, there were particular ways to show respect to teachers. Students and others addressed them with a special honorific term *Pak Guru....* (followed by name) 'Mr Teacher....' Another way was that students helped teachers by carrying their belongings, such as books and bags from the gate of the school to the school office. Another distinctive practice was that students chose to use the high-speech level of Javanese when speaking to teachers. At school, students used this speech level almost all the time<sup>1</sup>.

<sup>1</sup> Personal talk with an older Javanese who was born ten years after the Pledge of Youth 1928

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That Indonesian is the dominant language used by children when speaking to teachers in the school setting is reasonable because school is one of the formal places in which Indonesian should be used (Sutardjo 2008:45). Students and teachers are constrained by such norms and thus most students use Indonesian when communicating with teachers both in and outside the classroom. Teachers give lessons to students in the classroom and deliver teaching materials which are written in Indonesian. They manage classes and do all activities using Indonesian.

The trend in children's language choice when communicating with their teachers and their classmates reveals a dichotomy. Interview data shows that children speaking with teachers, either in or outside the classroom, were more comfortable using Indonesian. However, they were more comfortable using Javanese when speaking with their classmates. Children and their classmates are at relatively the same age (9-11 years) and probably share the same world. This use of language may indicate that "solidarity" among peers comes into play. They have close interaction and casual interactions. Furthermore, they belong to the same faith as Javanese descendants who share the same regional language and identity. Thus they may feel more comfortable using their regional language when speaking to their classmates. De Fina (2007:389) said that, "In that respect, it can be said that individual behaviour influences collective practices and is shaped by them, and that individual and collective identities constitute each other in a dialectic way."

The findings also show that the trend of reported language use among children when communicating to food sellers is similar to their reported language use with their classmates, as most of them reported using Javanese. This is an interesting finding because even though the setting is the same, the children's language choice is different. This implies that place is not the dominant factor influencing Javanese children's language choice. There must be another factor that plays a role.

Children-food seller interaction, however, is somewhat distant from school. Their relation is not bound by the formality of the school. Food sellers are outside the academic system. The relationship between students and food sellers is not burdened with the same rights and responsibilities. Furthermore, they communicate for relatively short periods. Thus, children's language choice when communicating with these interlocutors is not driven by factors such as

those attached to teachers, but triggered instead by children's habitual and ready-use of language.

Furthermore, referring to Holmes (1992), one factor to consider in language choice is that of the addressee's social status. This holds true in the Javanese community. Teachers and food sellers in the Javanese community are two professions which are socially distant from each other. Teachers are regarded as highly-esteemed professionals. Not only are they respected and trusted, they are also believed to be role models in society. As such, they are expected to maintain exemplary standards of behaviour at all times. On the other hand, selling food at school is an occupation carrying low social status (see §9.3).

## 9.2 Children's report of language use at school by locations

Figure 9.6 below (circled figures) shows that most Javanese children, regardless of where they live, reported using Indonesian when communicating with their teachers in the classroom. However, Javanese was still reported by some of the village children (19%) and very few of the town children (3%). Surprisingly, city children did not reported using Javanese at all. Another interesting phenomenon is that only some of the town children (10%) reported using both Javanese and Indonesian.

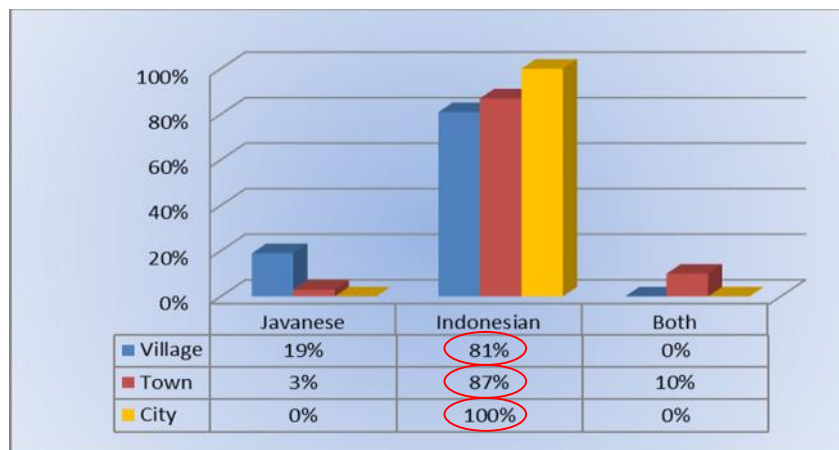


Figure 9.6: Reported children's language with teachers in the classroom by location

Even though the result of the Pearson Correlation is not significant, the finding suggests that Indonesian is the most favoured by almost all Javanese children irrespective of location. In other words, location does not influence children's language choice when communicating to their teachers in the classroom.

Referring to the results shown in §9.1 Figure 9.3, there is a different trend in children's reported language use when communicating with their teacher in the classroom and outside of the classroom. In this case it is true that locations do influence children's language choice. The Pearson correlation shows that where children live and language choice with teachers outside of the classroom is significant at the 0.01 level. The elaboration is presented below.

As presented in Figure 9.7, most village children (81%) reported using both Javanese and Indonesian when communicating with their teachers outside of the classroom. However, there were 13% of children who consistently used Indonesian to their teachers both in and outside of the classroom while 6% of them reported using only Javanese.

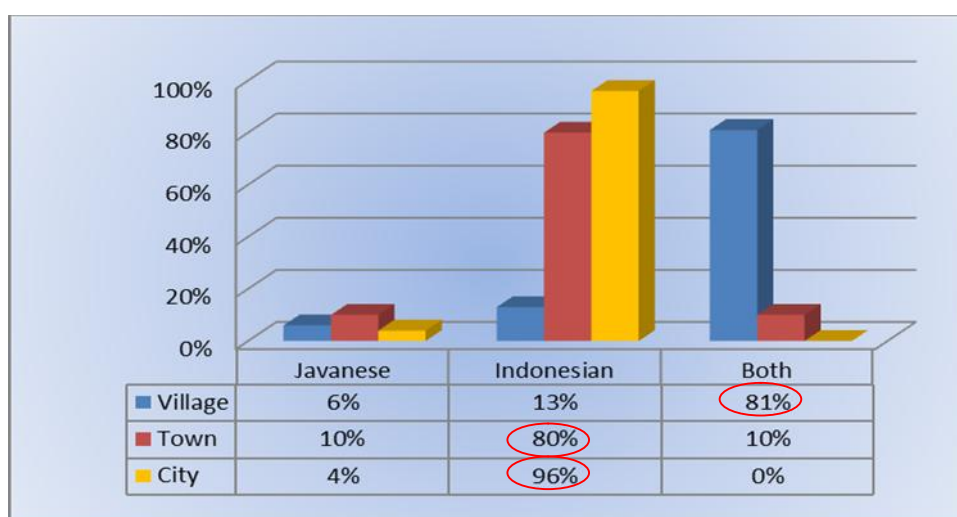


Figure 9.7: Reported children's language with teachers outside of the classroom by location

Unlike village children, most town children (80%) and almost all city children (96%) declared they used only Indonesian when speaking to their teachers outside of the classroom. Even though Javanese is still used, it is only chosen by 10% of town children and 4% of city children. The remaining town children reported using both languages and none of the city children used both languages. The findings are supported by teachers' responses during interview. Town teachers said that most children spoke Indonesian with them and that only a few of them used Javanese or both languages. City teachers also confirmed that almost all children they met outside of the classroom spoke Indonesian with them and only a few of them Javanese.

The only finding that seems contradictory is village children's language choice in using Javanese. Comparing results in Figures 9.6 and 9.7 above,

19% of village children declared they chose Javanese when speaking to their teachers in the classroom but only 6% of them said they used Javanese to their teachers outside of the classroom. In other words, it appears Javanese was spoken by more children to their teachers in the classroom than outside of the classroom. An explanation follows.

Figure 9.6 shows that more children reported using Javanese in the classroom when communicating to their teachers. This was because they had some difficulties in understanding certain Indonesian words or expressions. Children used Javanese to ask for teachers' clarification. See further discussion in section 9.3 below. When teachers explained a certain topic in which there were terms that were not understood by children, children would ask about them in Javanese. Similarly, teachers would explain in Javanese. However, Figure 8.7 shows Javanese was reported to be chosen by only 6% children when communicating to their teachers outside of the classroom. Javanese was expected to be spoken by more children because the setting outside of the classroom is implicitly more relaxed and less formal. When we look closely at Figure 9.7, most village children (81%) sometimes used Javanese and sometimes Indonesian when communicating with their teachers outside of the classroom.

Students' choice of language was in fact triggered by their teachers' language use. Teachers themselves noted that the children's language choice depended on teachers' language use. When teachers initiated communication or replied to students' utterances using Javanese, children would use Javanese. Similarly, when teachers initiated communication or replied to students' utterances using Indonesian, children would use Indonesian. Therefore, most children reported that they spoke both languages when communicating to their teachers outside of the classroom.

Village children's language choice when communicating with their classmates can be seen in Figure 9.8 below. It shows that almost all village children (94%) reported that they used Javanese and very few of them (6%) used both languages. However, no children reported using only Indonesian. Among town children, half of respondents (50%) reported that they spoke only Javanese to their classmates, 27% of them spoke only Indonesian, and 23% of them declared they spoke both Javanese and Indonesian. For city children, the use of only Indonesian was reported by more than three-quarters (79%) of

respondents, 13% used both languages and only 8% used only Javanese. The locations where children live positively contributes to their language choice. This is confirmed by the Pearson correlation which shows significance at the 0.01 level.

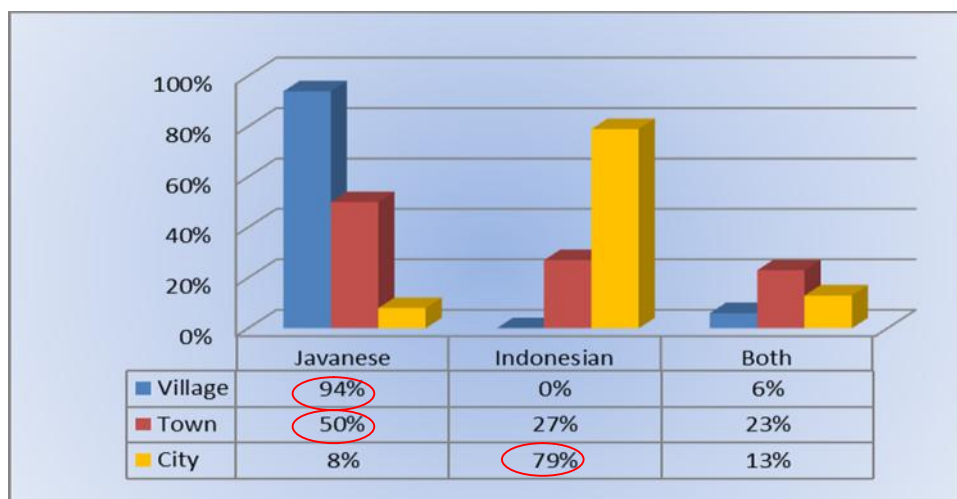


Figure 9.8: Reported children's language with classmates by location

Now, the last discussion in this section is children's language choice in speaking to food sellers. As presented in Figure 9.9, most village children (94%) reported using only Javanese when speaking to food sellers.

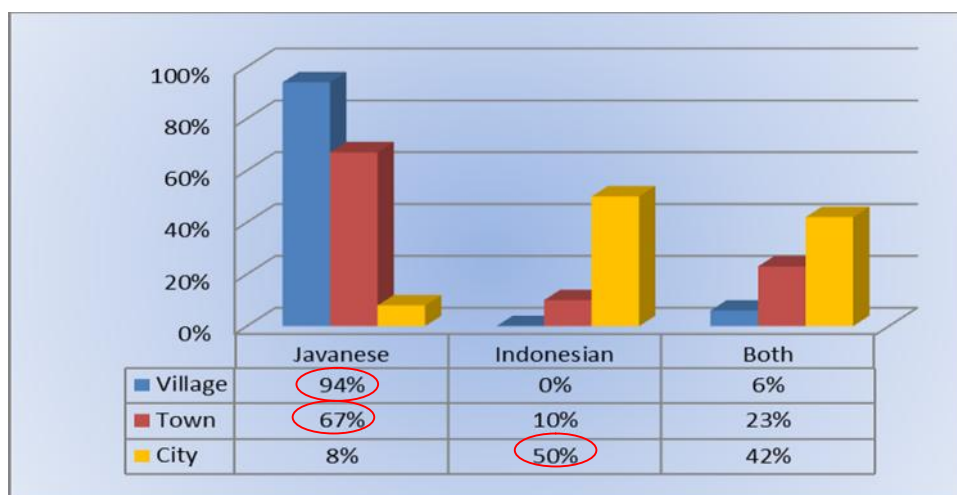


Figure 9.9: Reported children's language with food sellers by location

The second place was town children (67%), with city children last (50%). The choice of Indonesian shows the opposite trend whereby city children used it the most (50%), with town children (10%) in second place. None of the village children reported using only Indonesian to food sellers.



In summary, (see Table 9.2), location does influence the pattern of children's reported language use at school when communicating within their social network. Most city children reported that they used Indonesian to all interlocutors whereas most town and village children used different languages to different interlocutors. Most town children have split language use. They reported using only Indonesian to their teachers in all situations and used Javanese to their classmates and food sellers. Village children have three language patterns. Most of them reported using only Indonesian to teachers in the classroom but they reported using both Javanese and Indonesian outside the classroom. However, as town children, they reported using Javanese to their classmates and food sellers.

NO	SOCIAL NETWORK		VILLAGE				TOWN				CITY				SIG. LEVEL
			JAV	INDO	BOTH	SUM	JAV	INDO	BOTH	SUM	JAV	INDO	BOTH	SUM	
1	TEACHERS (IN)	N	3	13	0	16	1	26	3	30	0	24	0	24	
		%	19	81	0	100	3	87	10	100	0	100	0	100	
2	TEACHERS (OUT)	N	1	2	13	16	3	24	3	30	1	23	0	24	0.01
		%	6	13	81	100	10	80	10	100	4	96	0	100	
3	CLASSMATES	N	15	0	1	16	15	8	7	30	2	19	3	24	0.01
		%	94	0	6	100	50	27	23	100	8	79	13	100	
4	FOOD SELLERS	N	15	0	1	16	20	3	7	30	2	12	10	24	
		%	94	0	6	100	67	10	23	100	8	50	42	100	

Pearson Chi-Square Test shows significant at level < .05  
The test only shows variables which are significant, otherwise not revealed.

Table 9.2: Summary of reported children's language at school by location

The reasons for using Indonesian among city children might have some relation to their language use at home with their family. As discussed in §8.3, city children reported that they used Indonesian to all interlocutors at home. It is notable that in the non-formal home domain children were already using Indonesian. This situation might be exacerbated by the city situation in which multilingual interactions occur. This is in line with what Makoni et al. (2007:43) stated based on their study in Zimbabwe that urban locations (presumably like Surabaya) have some characteristics, namely: (1) social interactions take place in a multilingual environment; (2) people are assumed to be able to comprehend a number of local languages and are willing to accommodate their interlocutors; (3) the city attracts people from different linguistic and socioeconomic backgrounds. In contrast to point (2) above, people in a metropolitan city may not accommodate their speech but rather to choose a



neutral code that can be used in wider and more accessible communication, i.e. Indonesian.

### 9.3 Children's observed interaction at school

This section describes Javanese children's interaction within their communication network in the school setting based on observation in three different locations. Observation was done in three different classes by sitting in from the beginning until the end of the session of the classes. Observation was also done when the students communicated with teachers and food sellers during break time. Note was taken to record students' interaction with their social network at school, as presented in Figure 9.1. Good rapport with students was built so as to not to unduly influence their language use.

#### 9.3.1 Children's interaction with teachers

##### 1) City children

The interaction between the teacher-student and the student-teacher during the teaching-learning process in the city classroom was mostly conducted using Indonesian. During the Indonesian class the teacher always used Indonesian language in giving instructions from the beginning until the end of the session. This was not surprising because the class subject is Indonesian and, therefore, Indonesian was used. See the following dialog (87) in the opening class session.

(87)

G : *Hari ini kita akan melanjutkan pembuatan drama.*

S : *Meneruskan yang lalu Bu?*

G : *Ya, kita akan ke perpustakaan dan melanjutkan kerja di sana.*

T : Today, we are going to continue making dialog for drama.

S : To continue our work last time, Bu?

T : Yes. We will go to the library and work there.

In (87) above, all words spoken by the *guru* 'teacher' (henceforth abbreviated G=T) and the *siswa* 'student' (henceforth abbreviated S) are Indonesian. The city students rarely used any other language than Indonesian when interacting with their teacher in the Indonesian class. Another example is in (88) below.

(88)

S : *Kelompoknya tetap ya Bu?*

S : Will we work in the same group, Bu?

In (88) the student used Indonesian when asking the teacher a question. The students always used Indonesian when communicating with their teachers. They used Indonesian spontaneously. They seemed to have no difficulty in using Indonesian. The students were fluent in Indonesian and they could keep using Indonesian at all times. This indicates that they possessed high levels of Indonesian proficiency (see Chapter 5). This evidence is also a sign of the success of language policy. Indonesian is a national language that should be used in a formal setting such as classroom.

In the Social Science class, the teacher's and student's utterances were all in Indonesian, as in (89) below.

(89)

S	: <i>Bu nomor 4 tidak ada jawabannya</i>	S	: Bu, there's no answer to number 4.
G	: <i>Coba lihat nomor 4, adakah Pilihan jawaban dari pertanyaan itu?</i>	G	: Let's see number 4, is there any option to the question?
S	: <i>Tidak (menjawab serempak)</i>	S	: No (chorus)
G	: <i>Ya sudah, diisi sendiri. Kan kita sudah bahas minggu lalu saat kerja kelompok.</i>	G	: That's right, we can answer on our own. We already discussed it last week during group work, didn't we?

Unlike in Indonesian and Social Science classes, an interesting phenomenon was found in the Javanese class. It was expected that Javanese would be the main language of instruction but this was not the case. The teacher and students still used Indonesian. Study the following example.

(90)

G	: <i>Gawe sinau ndik omah,...(lalu diterjemahkan ke Indonesia) Buat belajar di rumah.</i>	T	: You can use it to study at home,...(then translated into Indonesian) You can use it to study at home.
S	: <i>Apa bisa dikerjakan di rumah?</i>	S	: Can we do it at home?

In (90) above, the teacher initially used Javanese when giving the instruction. Then she translated what she said into Indonesian. However, she did not only translate the difficult word but also the whole sentence. The student also did not use Javanese when communicating with the teacher. Was this in response to the teacher's Indonesian utterance? See example in (91) below.

(91)

G	: <i>Wis mari?</i>	G	: Have you finished?
S	: <i>Sudah, Bu.</i>	S	: I have, Bu.

While it is true that the student responded in Indonesian to the teacher perhaps because the teacher used Indonesian as in (90) above, this was not the case for (91). In (91) the teacher asked a question to the student in Javanese. However, the response given is in Indonesian. This implies that the preferred language of the city children when communicating with the teacher is Indonesian. To test this theory, the following activities were done.

When the Javanese class was in progress, I helped the teacher to manage the class. The teacher gave some work to the students and told them to finish it in fifteen minutes. I walked around the class and asked the students a simple question in Javanese as in (92) below. "I" in the dialogue is me and other letters are the students' initials.

(92)

<i>I</i>	: <u><i>T, wis mari?</i></u>	<i>I</i>	: T, have you finished?
<i>T</i>	: <i>Belum</i>	<i>T</i>	: Not yet.
<i>I</i>	: <u><i>Wis tah, D?</i></u>	<i>I</i>	: Have you, D?
<i>D</i>	: <i>Belum Pak.</i>	<i>D</i>	: Not yet, Sir.
<i>I</i>	: <u><i>N, mari?</i></u>	<i>I</i>	: N, finished?
<i>N</i>	: <i>Belum</i>	<i>N</i>	: Not yet.
<i>I</i>	: <u><i>Wis dibiji?</i></u>	<i>I</i>	: Has it been marked already?
<i>M</i>	: <i>Belum</i>	<i>M</i>	: Not yet.

The non-underlined utterances in (92) above are the students' responses. They were all in Indonesian even though I asked in Javanese. This evidence shows that Indonesian is the preferred language when communicating with the teacher in the classroom even though the class subject is Javanese. This also suggests that the students feel uneasy using Javanese with the teacher. The interviews with students revealed that they were afraid of making mistakes; and they were used to using Indonesian.

## 2) Town children

In the Indonesian class, the town teacher and students reciprocally used Indonesian language all the time no matter who initiated the conversation. A conversation with teacher's initiation can be seen in (93) below.

(93)

<i>G</i>	: <i>Surat ucapan digunakan untuk apa?</i>	<i>G</i>	: What are the season greetings for?
<i>S1</i>	: <i>Untuk memberi ucapan.</i>	<i>S1</i>	: To give greetings.
<i>G</i>	: <i>Contohnya?</i>	<i>G</i>	: Examples?
<i>S2</i>	: <i>Valentin, ulang tahun, idul fitri</i>	<i>S2</i>	: Valentine's day, birthday, Idul Fitri's day

The conversation in (93) above shows that the teacher initially asked a question using Indonesian. One student answered it in Indonesian. The teacher asked for examples and another student responded. The conversation between the teacher and students continued using Indonesian.

The pattern is the same when the conversation was initiated by the student. Study the example in (94) below.

(94)

S : <i>Bu kalau tidak pakai soal, Bu?</i>	S : Bu, can I leave out the
G : <i>Tidak apa-apa.</i>	problems?
	G : That's okay.

The student initially asked a question to the teacher using Indonesian, the teacher then answered it using Indonesian. Such patterns were found in every Indonesian class. While helping the teacher manage the class, I walked around the class and asked questions. My conversation with a student can be seen in (95) below.

(95)

I : <i>Iki kerja kelompok tah?</i>	I : Are you working in a group?
S : <i>Sendiri-sendiri, tetapi yang ini (4a) dan yang ini (4b) kerja kelompok.</i>	S : Individually, but this number (4a) and this (4b) are done in groups.

I initiated the conversation in Javanese even though the class was in Indonesian. I wanted to know the student's response to it. He might use Javanese because my question was in Javanese. The student responded to my question in Indonesian. This phenomenon suggests that the students' "ready-use" language was Indonesian. The three examples in (93), (94) and (95) above show that Indonesian was used by town children when communicating with their teacher during Indonesian instruction.

Social science was taught by a male teacher. The teacher always used Indonesian when conducting the class from the beginning until the end of the class. Similarly, the students always used Indonesian with him, as in (96).

(96)

S : <i>Pak, yang ini perlu dijelaskan?</i>	S : Sir, shall we explain this part?
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Evidence that Indonesian is the preferred language during the Social Science class is also found in the conversation in (97) below between a student and the teacher. The students were very fluent when speaking using Indonesian to their teacher.

(97)

S : <i>Pak, ditulis di satu lembar kertas?</i>	S : Sir, can I write it on a piece of paper?
G : <i>Ditulis di satu lembar atau dua lembar boleh.</i>	T : You may write it down on a piece of paper or two.

The examples in (96) and (97) above suggest that Javanese children who live in a small town prefer using Indonesian to Javanese. This evidence indicates that Indonesian may be used in other subjects. If it is the case; is Indonesian also used in the Javanese class?

The Javanese language teacher had not had formal training in Javanese. Because she was Javanese and was able to speak Javanese, then she was assigned to teach the Javanese language. She always spoke Indonesian when teaching other subjects. She spoke Javanese in the class purely because she was teaching Javanese. When teaching Javanese she used Javanese even though sometimes Indonesian words appeared. The students' language use, however, was surprising. The following excerpt illustrates language choice among small town students in Javanese class.

(98)

G : <i>Sapa sing bapake duwe keris?</i>	G : Whose father has 'keris'?
S : <i>(Mengangkat tangan)</i>	S : (raising up his hand)
G : <i>Pira?</i>	G : How many?
S : <i>Punya satu.</i>	S : One.
G : <i>Di deleh endi?</i>	G : Where does your father put it?
S : <i>Itu biasanya di lemari. Dikasih tutup di dalam kotak.</i>	S : It is usually in the cupboard. It is in the covered box.

The conversation in (98) above uses a question-answer teaching technique about the valuable possession of a traditional weapon belonging to students' fathers. The conversation, however, shows asymmetrical language use. On one hand the teacher always delivered questions in Javanese. The student, on the other hand, kept using Indonesian to answer the teacher's questions. Another student did the same thing; she used Indonesian in response to the teacher's Javanese question as in (99) below.

(99)

G : <i>Sapa maneh?</i>	G : Any other?
S : <i>Pedang emas yang digunakan untuk ....</i>	S : A golden sword that is used to....

The conversation in (99) above is more evidence of asymmetrical language use between the teacher and student. The teacher kept using Indonesian but the student replied in Javanese. They were in a Javanese class in which they were expected to speak Javanese but they used Indonesian. The second observation and my involvement in the following weeks and months confirmed this phenomenon.

### 3) Village children

Section 9.2 above suggests that children use Indonesian to communicate with their teachers in the classroom and they sometimes use Javanese and Indonesian when they are outside of the classroom. Does this reflect their language practice?

The observation in the Indonesian class shows that the teacher always used Indonesian to manage the class. He kept using Indonesian in all class activities from opening until closing the class. The Indonesian teacher seems to be aware of his role in the Indonesian class. Thus, he used Indonesian at all times when teaching.

Children's interaction with their teacher, on the other hand, shows that many of them used Indonesian but some of them used Javanese. In (100) below, a student initiated interaction by asking question for clarification to the teacher using Indonesian.

(100)

S : *Pak, ini membuat percakapan?*

G : *Membuat pantun dulu.*

S : Sir, are we making a conversation?

G : Make a poem first!

The Indonesian teacher initially explained to students what to do: a poem and then conversation. However, some students still did not follow him. A student then asked a question to the teacher in Javanese.

When attention was closely paid to the students' and teacher's interaction, it was noticed that not all children use Indonesian when interacting with the teacher. Some of them used Javanese even though they were in the Indonesian class, as in (101) below.

(101)

S : *Lare tiga mboten napa-napa Pak?*

S : Is it okay we work with three students?

Another Javanese utterance in the classroom was found in (102) below when one of students who sat in the first row expressed his complaint using Javanese. Further investigation is needed to reveal children's language use when various elements are involved, such as changing topic, emotion, etc.

(102)

S	: <i>Lah nggih lare-lare niku.</i>	S	: I don't understand those guys.
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The above findings may indicate that Javanese children who live in the village make different language choices when communicating with their teacher in the Indonesian class. Most of them used Indonesian but others used Javanese. These findings confirm the survey data presented in §8.2 above.

In the Javanese class, the teacher always used Javanese to carry out the lesson but students did not. Most of them used Javanese but some of them used Indonesian. This was surprising because it was the Javanese class in which teacher and students should use Javanese. When I taught them Javanese, one of the students asked me permission to get his book from his friend who sat in the fifth grade. He asked me in Indonesian, as in (103).

(103)

S1	: <i>Pak minta ijin ambil pepak di kelas lima.</i>	S1	: Sir, I ask for your permission to get my book 'Pepak' from the fifth grade.
G	: <i>Coba basa Jawane iku mau piye?</i>	G	: Please, can you say it in Javanese?
S1	: <i>(tersenyum, berpikit-pikir, dan mencoba bicara) Pak ijin ke kelas lima ambil buku Pepak.</i>	S1	: (smiles, thinks and tries to speak) Sir, I ask for your permission to go to the fifth grade room to get my book 'Pepak'.
S2	: <i>Ambil iku mendet, lima iku gangsal.</i>	S2	: 'Ambil' is 'mendet', 'limo' is 'gangsal'.

Note:

*ambil* is Indonesian 'take';

*limo* is Javanese *ngoko* (low-level), whereas *gangsal* is Javanese *madya* (mid-level) that means 'five'.

I asked him to say it in Javanese. Then he did. However, he said it very slowly and carefully. In his utterance, there are at least three inappropriate words. The word *ke* and *ambil* are Indonesian words that should be *dateng* and *mendhet* in Javanese. The word *limo* is a Javanese word but it is low-level Javanese. It should be *gangsal* for mid- or high-level Javanese. It seems that he felt more comfortable when using Indonesian than Javanese. By using



Indonesian, he did not need to select particular words that should be used to speak to an older or respected person. Another reason is that he might have low proficiency in Javanese. See Chapter 5 for children's language proficiency.

In the Social Science class, the teacher always used Indonesian. Students, however, made a different language choice. When a student did not understand a certain technical term, he switched to Javanese to ask for clarification.

(104)

S : Pak, landasan idiil <u>niku napa?</u>	S : Sir, what is the ideal principle?
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When the science teacher gave me a chance to teach, I gave them some work to do. After the allotted time, I walked around the class asking some students whether they had finished their work. I asked them in Indonesian but surprisingly, all of them replied to me in Javanese, as illustrated in (105) below.

(105)

I : H..., <u>selesai?</u>	I : H..., have you finished?
H : <u>Dereng.</u>	H : Not yet.
I : Da..., <u>selesai?</u>	I : Da..., finished?
D : <u>Dereng.</u>	D : Not yet.
I : Ka..., <u>lihat sih? Selesai?</u>	I : Ka..., can I see it? Finished?
K : <u>Elek, Pak.</u>	K : It's bad, Sir.

The adjacency pairs of conversation with some students in (105) above may suggest that the preferred language choice among village children is Javanese. When I asked a simple question in Indonesian that required a 'yes'- 'no' answer, they replied in Javanese. When interviewed about their use of Javanese in speaking with me, they simply answered *Sudah biasa berbahasa Jawa setiap hari* 'I am used to speaking Javanese every day'.

The findings from the approach presented in this section may suggest that Indonesian is the most favoured language among town and city children when communicating with their teachers in the classroom. However, village children's patterns of interaction show that they sometimes use Javanese and sometimes Indonesian. When they feel that the use of Indonesian is a struggle then they use Javanese.



### 9.3.2 Children's interaction with classmates

#### 1) City children

During Indonesian class, most children communicated with their classmates in Indonesian. They exchanged ideas in Indonesian, with giggling, as the topic of the talk was a funny story.

(106)

<p>D : <i>D..., itu yang pernah kamu buat ya, yang dulu itu, di kelas yang sama yang kita tertawa terpingkal-pingkal.</i></p> <p>S1: <i>Oh, yang itu tah?</i></p> <p>G : <i>Ya .</i></p>	<p>D : D..., that's the same topic we worked on a while ago, in the same class, that one that made us all lough out loud.</p> <p>S1: Oh, that one?</p> <p>G : Yes.</p>
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However, some of them used both Javanese and Indonesian to talk with their friends as in (107). A boy (S1) initially spoke to his friend in Javanese. But he had switched to Indonesian by the end of the conversation. His friend (S2), however, used Indonesian throughout.

(107)

<p>S1: <i>Aku nyilih pa'a</i></p> <p>S2: <i>(memasukkan buku ke bangku)</i></p> <p>S1: <i>Wok ojok pelit pa'a.</i></p> <p>S2: <i>Kamu kan sudah ada, sini lho gak ada.</i></p> <p>S1: <i>Sama saya, aku menghadap ke belakang.</i></p>	<p>S1: I borrow it (your book). Can I?</p> <p>S2: (put her book into her desk)</p> <p>S1: Don't be stingy, please!</p> <p>S2: You have already got the book with your friend, there is no book here.</p> <p>S1: You will be in the same group with me, I will turn around, facing you.</p>
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In Javanese class, ironically, students communicated with their friends all in Indonesian. Indonesian words came out of their mouth easily and fluently. They communicated with each other while doing their Javanese class activities, such as answering some questions from texts, making some sentences based on words given, etc. Below (108) shows a conversation between two girls while doing their Javanese work. They sat side by side. They used Indonesian to exchange information about their mark on mathematics.

(108)

<p>S1: <i>Matematikamu dapat berapa Nis?</i></p> <p>S2: <i>(Sambil mengerjakan tugas), Gak boleh dilipat!</i></p> <p>S1: <i>Mat dapat berapa?</i></p> <p>S2: <i>Gak tahu ya.</i></p>	<p>S1: Nis, what score did you get for math?</p> <p>S2: (while doing her task), Don't fold it!</p> <p>S1: What score did you get for math?</p> <p>S2: I don't know.</p>
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Another example where Indonesian was mostly used by students is in (109) below. It seems that some students had not understood the teacher's

instruction. They asked for clarification from their friends. Both students maintained the conversation in Indonesian. When I asked one of students in Javanese, she answered in Indonesian too. This finding indicates that Indonesian was the favoured language for communication among classmates.

(109)

R: <i>Nomor sebelas ditulis soalnya?</i>	R: Shall we write the problem of number eleven as well?
J: <i>Ya ditulis dulu.</i>	J: Yes, it should be written first.
R: <i>Semuanya?</i>	R: All?
J: <i>Ya.</i>	J: Yes.
I: <i>J..., wis mari kabeh?</i>	I: J..., haven't you finished it all?
J: <i>Sampai sebelas</i>	J: Up to eleven.

Children's interaction in the Social Science class is the same as that in the Javanese class. Usually Indonesian was chosen by students when communicating with their classmates, as seen in (110) below.

(110)

B: <i>D..., pinjam stipo.</i>	B: D..., can I borrow your correction pen?
D: <i>Ndak bawa.</i>	D: I didn't bring it.

To perform transactional conversation or to get things done children chose Indonesian. Other students also used mostly Indonesian to perform either interpersonal or transactional conversations with their friends during the class. On another day, when the Social Science class was in progress, a cat came into the classroom. Students were a bit noisy. The teacher asked one of students to call the janitor to take the cat out of the classroom himself. One of students said that he wanted to take the cat out of the classroom. The conversation was all held in Indonesian as in (111) below.

(111)

J: <i>Din, masak kamu berani ngangkat kucing keluar?</i>	J: Din, is that true that you dare to bring the cat out of the class?
D: <i>Akan diambil P. M....</i>	D: It will be taken out by Mr. M....

This observation supports the result of the questionnaire that Indonesian was chosen by most of city children (79%) when communicating with their classmates in the classroom. Some of them (13%) used both Javanese and Indonesian and only few of them (8%) used only Javanese. This may suggest that Indonesian is the preferred language of city children to accomplish all their communicative purposes. This also may suggest that their proficiency in

Javanese is not sufficient to allow it to be the vehicle of communication. See Chapter 5 for children's language proficiency.

## 2) Town children

Unlike city children who used mostly Indonesian when interacting with their classmates during the Indonesian class, town children used mostly Javanese. When they talked about the subject matter as illustrated in (112) below, they were more comfortable using Javanese. The topic was about "identifying and understanding formal letters". They worked in groups and had to answer several questions. During the group discussion, they all used Javanese.

(112)

S1: <i>Nomer loro jawabane apa?</i>	S1: What is the answer to number two?
S2: <i>Kop (kop surat).</i>	S2: Head (head of letter)
S1: <i>Kop tah?</i>	S1: It's a head, isn't it?

More evidence can be seen in (113). In another meeting of the Indonesian class, I sat close to a boy's group. They talked about a given task seriously. All the interactions were held in Javanese. The flow of interaction with their classmates was smoothly and fluently held in Javanese.

(113)

S1: <i>Bolpenku mok gawa tah?</i>	S1: Is my pen with you?
S2: <i>(diam)</i>	S2: (quiet)
S1: <i>(sambil membuka kotak pensil temannya) Yeh..., mok gawa.</i>	S1: (while opening his friend's pencil case) Yeah..., you've got.
S2: <i>Ya, katut.</i>	S2: It might have been taken by accident.

In the Javanese class, town children held all their interactions with their classmates in Javanese including showing anger and threatening behaviour as in (114) below. They were assigned to summarise a Javanese passage from their textbook. One student of the group was chosen to write it. He was annoyed because his friends rocked the desk. As a result, his handwriting was not tidy. This made him angry with his friends.

(114)

A: <i>Eh..., aja goyang-goyang!</i>	A: Ei..., don't rock the desk!
B: <i>Aku ora ho, iku lho.</i>	B: I'm not, it's him!
C: <i>Yo M... iku.</i>	C: Right. That's M...
A: <i>Tulisanku mletot-mletot. Bah elek.</i>	A: My handwriting is zigzagging. I won't care if the result is bad.
D: <i>aja tah. Sing apik. Engko kalah lho.</i>	D: Please don't do that. Write it tidily. We'll be the loser.
E: <i>Ya, kalah engko.</i>	E: That's right. We'll be the loser.
A: <i>Babah gak urus.</i>	A: I don't care.

Unlike city children who used Indonesian when performing transactional conversation with their classmates, the town children chose Javanese instead. The excerpt in (115) below shows the evidence.

(115)

S1: <u>Aku nyilih stabilomu.</u>	S1: Can I borrow your highlighter pen, please?
S2: <u>Stabiloku hitem.</u>	S2: Mine is black.
S1: <u>Ya..ya.</u>	S1: Yes, that's okay.

There was only one non-standard Indonesian word inserted in the student's speech, *hitem* 'black'. It would be *ireng* in Javanese.

On the occasion of observing the Social Science class, the topic was types of cooperation in Indonesia. Students had to use two books: a student's book and a student's workbook. They were assigned to work in groups doing the task in the workbook. The conversation in (116) below shows that children applied two strategies in conducting interaction with their classmates in the Social Science class. Their interaction was held in Javanese when the conversation was not about the content matter. However, when the topic of conversation was about the content matter, they used Indonesian.

(116)

S1: <u>Iki ya, ...iki ya?</u>	S1: This is the answer, isn't it?
S2: <u>Untuk modal atau untuk mengembangkan unit usaha.</u>	S2: It's for capital or a developing business unit.
S1: <u>Iki ya? (sambil menunjukkan bukti di buku)</u>	S1: Is this the answer, right? (while at pointing evidence in student's book)
S3: <u>Ya, iki jawabane.</u>	S3: Right, that's the answer.

The following excerpt (117) is another example. In another meeting, students were assigned to submit their group work. They were in dispute about whether their work should be written in a book or on a piece of paper. The conversation was held in Javanese.

(117)

S1: <u>Ojok sak lembar.</u>	S1: Don't write it on a piece of paper!
S2: <u>Tak tulis ndik bukuku.</u>	S2: I write it on my book.
S3: <u>Ora lho. Sing dikumpulno sak lembar.</u>	S3: No, don't! We should submit it on a piece of paper.

The findings of the observation of Javanese town children's interaction with their classmates in three different classes can be described as follows. In all classes, town children's interactions with their classmates were held mostly

in Javanese. They used Javanese to talk in almost every mode: to show their anger, threats, annoyance, interest. They also used it to express their queries, requests, etc. However, when they talked about the content of the subject matter, they switched to use Indonesian, as presented in (116) above. This is perhaps not merely because of the nature of Javanese language but rather the low Javanese proficiency of the Javanese town children. See Chapter 5 for language proficiency, § 5.3. Both approaches (self-report and observation) confirmed that Javanese was the most used language among Javanese town children when interacting with their classmates.

### 3) Village children

In the Indonesian class, village children used Javanese to communicate with their classmates. In (118) below, students were working in groups. They spoke to each other in Javanese even though they were in Indonesian class.

(118)

S1: <u>Yo tah?.... sadak rana.... Terus aku ngene.</u>	S1: Is it?.... move your ass a bit... So, this is what I have done.
S2: <u>Apa awakmu gak kleru tah?</u>	S2: Don't you think that you are wrong?
S1: <u>Embuh.</u>	S1: I don't know.
S2: <u>Gak kleru tah?</u>	S2: It's wrong, isn't it?
S1: <u>Piye sih?</u>	S1: How, then?

Javanese was spoken fluently and well by the village children. It was produced easily, spontaneously without hesitation when speaking to their classmates. This might be influenced by their environment in which Javanese is spoken by all inhabitants of the village. This means that children were adept at using Javanese for multiple purposes such as in (119) below.

(119)

S1: <u>Aku nyilih gosok.</u>	S1: Can I borrow your eraser?
S2: <u>Iku.</u>	S2: Take it.
S1: <u>Iki sikile sapa?</u>	S1: Whose foot is it?
S2: <u>Piye iki?</u>	S2: How do we do this?
S3: <u>Nyontoh-o sing nik bukumu iku loh.</u>	S3: Copy what is written in your book, that's it.

The patterns of their interaction with classmates in the Javanese class were the same as in the Indonesian class. They used Javanese all the time, as in (120).

(120)

F : <u>Aku bu guru ya?</u>	F : I can act as the teacher, can't I?
S1: <u>Aku iki lho.</u>	S1: I will be this person.
S2: <u>Aku ae sing iku.</u>	S2: No, I will be that.
S3: <u>Wis... sut ae sapa sing dadi Yusman.</u>	S3: Alright.... Let's toss a coin to determine who will be Yusman.

More evidence that Javanese is mostly used for daily communication among their friends emerged when I gave them a task. I asked them to plan weekend activities with their friends. As seen in (121) below, they conversed using Javanese to decide what weekend activities they would do.

(121)

S1: <u>apa enake?</u>	S1: What activity should we choose?
S2: <u>Layangan tah?</u>	S2: Flying kites?
S1: <u>Bal-balan ae.</u>	S1: What about soccer?
S2: <u>Ngene...ngene....awake nyusul A... dhisik,...</u>	S2: Wait..wait...we come to meet A...first,...

Children's interaction with their friends in the Social Science class had the same patterns as in the Indonesian and the Javanese classes. They mainly used Javanese. When they talked about a topic related to subject matter, they inserted Indonesian words. This finding was in contrast with city children who used Indonesian when talking about a topic related to subject matter as seen in (122) and (123) below.

(122)

S1: <u>Sapa _____ jenenge ketua DPR/MPR?</u>	S1: Who is the head of the Indonesian house of representatives?
S2: <u>Sapa ayo?</u>	S2: Who is it?

(123)

S1: <u>Sapa penemu sepeda motor?</u>	S1: Who is the inventor of the motorcycle?
S2: <u>Gak onok.</u>	S2: Not written here.
S1: <u>Onok</u>	S1: It is.
S3: <u>Endi?</u>	S3: Where ?
S1: <u>Onok kok, iki lho. Membaca lah! Onok kan, dikandani kok. (membaca) Sepeda motor dibuat oleh Ernest dan Pierre Michaux tahun 1805.</u>	S1: I'm sure it is written somewhere, here it is. Read! See, I told you, it is written here. (reading) the motorcycle was made by Ernest and Pierre Michaux in 1805.

The findings from the interaction between village children and their classmates can be described as follows. Javanese was the most preferred language among village children to communicate with their classmates in all



classes; to perform all their purposes: stating, requesting and questioning. It was also used to express various modes such as anger, annoyance and so on. Indonesian was not chosen by any children to speak with their friends unless they were reading Indonesian texts. Mixed Javanese-Indonesian was only found in two utterances spoken by only one student. He inserted two Indonesian words in the Javanese sentences as seen in (123) above. This strongly suggests that the preferred language of the village children was Javanese.

The observational findings confirmed those of the survey: Javanese village children used only Javanese almost all the time. This also indicates that where children live has a great influence on their language choice for interaction with their classmates. This is proven by the Pearson correlation test that shows significance at 0.01 levels.

### 9.3.3 Children's interaction with food sellers

City children's interaction with food sellers showed that they preferred using Indonesian, as illustrated in (124) below. They conducted transactions smoothly and fluently in Indonesian. Food sellers also replied to them in Indonesian.

(124)

S1 :	<i>Bu, beli sate.</i>	S1 :	Bu, I 'd like the barbeque.
S2 :	<i>Saya beli "Better". Yang ini.</i>	S2 :	I buy "Better". This one.
FS :	<i>Apa lagi?</i>	FS :	What else?
S1 :	<i>Sudah. Kembali saja.</i>	S1 :	That's all. My change, please.



Figure 9.10: City students' interaction with a food seller

More evidence arose when I accompanied some boys. They did not go to the female food seller, they went to the male one instead, see (125) below. One of the boys yelled to the seller using Indonesian.

(125)

S :	<i>Mas, beli tahu krispinya.</i>	S :	Mas, I'd like crisp tofu.
FS :	<i>Berapa?</i>	FS :	How much?
S :	<i>Seribu. Makasih Mas.</i>	S :	A thousand rupiah's worth. Thanks Mas.

The finding reveals that Indonesian was the most favoured language among city children for interacting with food sellers. When I asked food sellers about the language the children used when speaking to them, they said that students used Indonesian to them when they purchased food. This is a somewhat surprising phenomenon in that even though they were Javanese, they preferred using Indonesian to people who are not expected to be addressed in such a way. Food sellers are only very informal contacts. Therefore, their default choice of language is Indonesian.

Unlike city children's interaction, two groups of town students were identified in terms of language use with food sellers. The first group are those who used Indonesian. I came along with some students to the food stall during the break. They competed to get served first. They yelled to the food seller using Indonesian, as in (126).

(126)

S :	<i>Bu F...saya beli bakso.</i>	S :	Bu F... I'd like meat ball.
FS :	<i>Ya. Berapa dik?</i>	FS :	Yes. How much?
S :	<i>Dua ribu. Saya taruh sini uangnya.</i>	S :	Two thousand rupiah's worth. I put my money here.

The second group are those who used Javanese. Even though some students spoke Indonesian to the food seller, some of the town children spoke Javanese, as in (127).

(127)

S :	<i><u>Bu, kula tumbas es.</u></i>	S :	Bu, I buy ice.
FS:	<i><u>Ya. Sabar sik ya?</u></i>	FS:	Yes. Be patient, okay!
S :	<i><u>Nggih.</u></i>	S :	Yes.
FS:	<i><u>Susuk tah duwitmu?</u></i>	FS :	Do I need to give you change?
S :	<i><u>Mboten.</u></i>	S :	No.





Figure 9.11: Town students' interaction with a food seller

The above description shows that Indonesian and Javanese were used when interacting with food sellers. Some town children preferred using Indonesian and a few of them preferred using Javanese. Children who used Javanese might be among the 67% who reported using only Javanese when speaking to food sellers at school. Children who used Indonesian might be among the 10% who reported using only Indonesian as presented in Figure 9.9 above. When I observed their transactions, I could not ascertain that there were children who sometimes used Indonesian and sometimes Javanese. This might be due to the observational duration. It was only about seven minutes. The finding from both approaches was also supported by interview results with the food sellers in town, that there were some students who used Indonesian and others who used Javanese. One added that Javanese was more frequently used.

Unlike city and town children, all the village children I observed used Javanese all the time with food sellers as in (128) and (129). As I did with city and town children, I also accompanied the village children to buy snacks and drinks at the simple food stall. The seller was a middle-aged Javanese woman.

(128)

S : Bu R..., kula tumbas niki.  
 FS : Ya, susuk tah?

S : Bu R..., I want to buy this.  
 FS : Yes, do you need change?



Figure 9.12: Village students' interaction with a food seller

Similar evidence is shown in (129), in which village children used Javanese to interact with a food seller.

(129)

S :	<u>Bu R..., kula mi.</u>	S :	Bu R..., I want noodles.
FS :	<u>Ya, sik. Njupuko mangkok dewe!</u>	FS :	Yes, wait your turn. Get the bowl yourself, please!
S :	<u>Disukani toya Bu.</u>	S :	Please, add some water to my noodles.

The finding is that Javanese was the most favoured language among village children when interacting with food sellers in the school setting. They exchanged talk smoothly and fluently in Javanese. The use of Javanese in their interaction supports what they reported in the questionnaire (as presented in Figure 9.9). One item of note from the observation was that village children were able to use mid-level Javanese when communicating with food sellers as in (128) and (129) kula tumbas niki and disukani toya respectively.

The findings from the interaction between Javanese children and food sellers can be described as follows. Javanese children displayed different language choices in interacting with food sellers depending on where they lived. The general trend was that most city children preferred using Indonesian. Most of the town children chose Javanese while some chose Indonesian. Almost all the village children, on the other hand, reported using Javanese.

All the above sections discuss data from questionnaires, observation and from interviews. Table 9.3 below shows that in general, Javanese children used Indonesian when communicating with their teachers both in and outside of the

classroom. However, they chose Javanese to speak with their classmates and food sellers.

	QUESTIONNAIRE				OBSERVATION		
	GENERAL	CITY	TOWN	VILLAGE	CITY	TOWN	VILLAGE
Teacher in	Indo	Indo	Indo	Indo	Indo	Indo	Both
Teacher outside	Indo	Indo	Indo	Both	not available		
Classmate	Java	Indo	Java	Java	Indo	Java	Java
Food seller	Java	Indo	Java	Java	Indo	Java	Java

Table 9.3: General trend of children's language at school between report and Observation

When the location where children live is considered, the patterns of language use are different. Most city children reported that they used Indonesian to all their interlocutors at school. Town children showed split language use; they reported using Indonesian to their teachers in all situations but using Javanese to their classmates and food sellers at school. The town children's language patterns are similar to village children's except when they communicated with their teacher outside of the classroom. Most of them reported that they sometimes used Indonesian and sometimes used Javanese, depending on their teacher's language choice. When their teachers initiated conversation in Indonesian they reportedly replied in Indonesian. Similarly, when initiation was in Javanese, they used Javanese as well.

Comparing findings from questionnaires and observation, almost all respective pairs are matched except for village children when communicating with their teachers in the classroom. When village children were asked to report their language choice when speaking to their teacher in the classroom, they stated that they used Indonesian. Their statement might be influenced by their spontaneous idea that the classroom was a formal place where Indonesian should be used. However, observation revealed that they used Indonesian, but not all the time. There were some occasions on which they used Javanese to their teachers, as described in section 9.3.1 part 3. Therefore, it might be noted that both Indonesian and Javanese were used by children in the village when speaking to their teachers in the classroom.

Note that no evidence is provided on the speech between students and teachers outside of the classroom. At all three schools, teachers went to the

teachers' room as soon as the bell rang for recess. Therefore, on the observation side in Table 9.3 above, language use for such situations is indicated to be "not available". The discussion of language use by children when speaking to teachers outside of the classroom was mainly based on the data from questionnaires and interviews.

As discussed in Chapters 7 and 8, Javanese parents' anxiety about language use seems to be legitimate based on three events of observation in three different locations. The first, based on the classroom observation when the teaching-learning process was in progress, is that almost all teachers' and students' activities were conducted in Indonesian except in the Javanese class. By default, in the Javanese class, Javanese was supposed to be used. However, this was not the case. There were students who used Indonesian instead of Javanese when asking questions and explaining their reasons. The second is the observation in the year one classroom of primary school in the first week of the new academic year. All interactions were conducted in Indonesian in the town and city schools but not in the village school. In the latter location, the teacher sometimes used Javanese. When the teacher was asked why she did so, she said that she wanted to help students who did not have a kindergarten background.

The more surprising evidence is from the third event of observation in the kindergarten classroom of new students in the first week. Regardless of the location, all classroom activities were handled using Indonesian. No wonder Javanese parents have introduced Indonesian to their children as early as possible. This finding confirms Suharsono's study (2004) that Javanese parents used Indonesian with their children from an early age and promoted Indonesian as the family language in order to prepare their children to get used to using Indonesian in time for school. They did not want their children to experience communication difficulties at school.

Finally, schools are the seeding field of future language use. When there is a language imbalance in schools, it can be predicted that the language with little attention will be no longer used by future speakers. Thus, Coulmas as cited by Extra and Yagmur (2005:18) indicated, "Schools are where language regimes and their social effects are most in evidence and where it is most obvious that a language regime bears on both structure and use". In the case of language in education in East Java, Indonesian as a national language which is

implanted in the schools enjoys a high status. It brings about effects on a community which maintains its ethnic values through language use. The Javanese younger generation, particularly city children, as we have seen, reported that they used Indonesian more than their ancestral language in the school domain.

### Summary

Javanese children's language use in the school domain based on their report and practice has been discussed in this chapter. The findings can be drawn as follows. Firstly, in general, children when communicating with teachers use mostly Indonesian regardless of the setting. Their language choice is bound by norms of formality. Besides, the notion of "power" comes into play as related to the teacher-student relationship. Teachers are held in high esteem in society and command respect accordingly. This may be contrasted with students' language choice for food sellers. To them, most children reported using Javanese. This again suggests that setting seems not to play a role in language choice. Rather, the social status of the addressees is the primary driver. Similarly, when they speak to their friends, children use Javanese as a symbol of "solidarity". Secondly, when the location where children live is considered, city children use most Indonesian and village children the least. Village children mostly used Javanese whereas city children use least. Town children, however, are somewhere in between. Thirdly, the practice of showing respect to teachers through the use of language has undergone some changes among Javanese children. In the past, respect was expressed by using *krama* but this is not the case nowadays. These days, respect is expressed using Indonesian: a consequence of language policy. To investigate further children's language use with interlocutors other than in the school domain, see the next chapter on children's language outside the home.

## **Chapter 10**

### **CHILDREN'S LANGUAGE IN THE COMMUNITY**

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After discussing the general trends in Javanese children's language use when communicating within their social networks in the home and school domains (as in Chapters 8 and 9 respectively), this chapter explores their social networks in the wider domain, in the community. This chapter is important as the characteristics of the domain and the potential interlocutors are somewhat different from the other two domains. In the school domain the interactions between children and their interlocutors are bound by the norms of formality. In the home domain, children's relation to their interlocutors is also bound by familiarity or acquaintance or closeness. In the public domain, however, children's interaction is not only bound by formality but also by familiarity or distance. Holmes (1992; 2008) uses a framework which plots formality on a vertical axis and familiarity on a horizontal axis. Analysing children's language use in the wider domain is expected to provide greater insight into Javanese children's language use.

Javanese children's social networks in the wider community are not especially complicated as they have regular activities after school. They usually play with their neighbours either at their home or their friends' and/or participate in religious activities. In addition, they often have contact with street vendors and, no doubt, also with strangers. The data were mainly obtained by using comic-strip questionnaires (see Appendix 2 for the questionnaires) and supported by interview. Children's social networks in the public domain can be seen in Figure 10.1 below.

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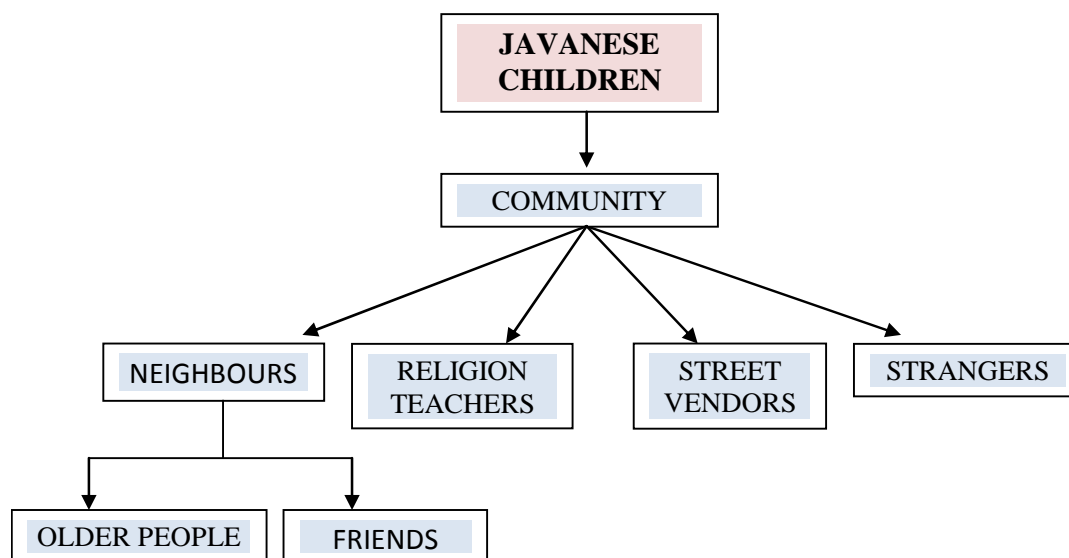


Figure 10.1: Children's communication networks in the community

Referring to Figure 10.1 above, this chapter consists of three sections. The first describes children's reported language use when communicating with their neighbours, older people and friends of their own age. The next section discusses their reported language use when communicating with their religion teachers. The last section addresses children's reported language use when communicating with street vendors and strangers.

### 10.1 Children's report of language use in the neighbourhood domain

This section has two parts. The first deals with reported children's language use with older neighbours and the second with neighbourhood friends of their own age.

#### 10.1.1 Children's report of language use with older neighbour

Because of Javanese social norms, lifestyle and culture, children have every chance to communicate with their neighbours. Particularly in the village and the small town, children can run around in neighbours' yards freely and have a chat with older people. Children's reported language use when communicating with neighbours is shown in Figure 10.2 below.

The figure shows that among seventy children, more than half of them (53%) reported using only Indonesian when speaking to older neighbours. The use of only Javanese was reported by 30% of them. The rest (17%) reported

using both Javanese and Indonesian. The result above is interesting as 47% of Javanese children reported using only Javanese to older people and most of them showed they were not in the habit of applying Javanese language etiquette. Children are expected to use Javanese *madya* or *krama* when speaking to older people. However, many of them reported using only Indonesian. The possible reasons for this are discussed below.

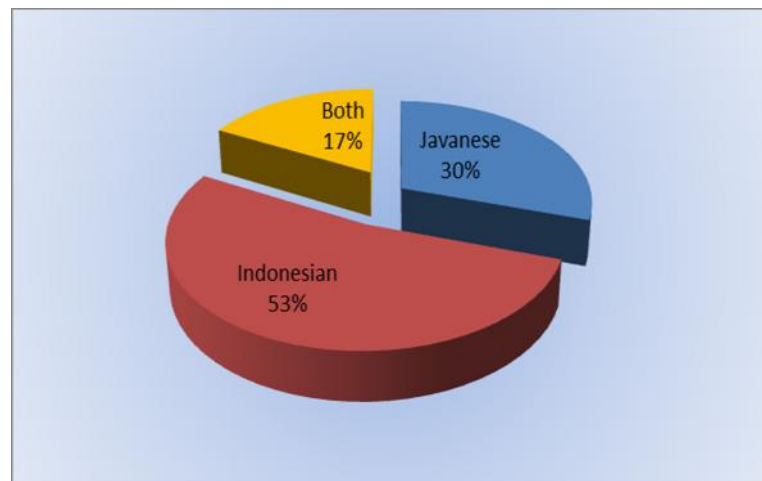


Figure 10.2: Children's reported language use with older neighbours

Firstly, most children who reported using only Indonesian when communicating with older neighbours might be influenced by their relative language proficiency. As described in Chapter 5 section 1, most of them reported that their Indonesian proficiency is one level better than their Javanese. Their Indonesian is 'very good' but Javanese is one level lower, 'good'. This may cause them to be more confident in using Indonesian, as discussed in Chapter 11. The second possibility is that they might not be adept at using the different speech levels, as discussed in Chapter 6. Most of them reported little ability in *madya* and *krama* but very good ability in *ngoko*. This might indicate that most children avoid using Javanese simply because they might have limited ability in using appropriate speech levels with older people. Perhaps to avoid communication problems, most children (as shown in Figure 10.2 above) use Indonesian, which does not have speech levels.

When location is considered, the result is shown in Figure 10.3 below. More than half of the village children (56%) reported that they used only Javanese when speaking to older people. The remaining village children reported that they used both Javanese and Indonesian. This suggests that



Javanese is widely used among children in the village although occasionally some children use Indonesian.

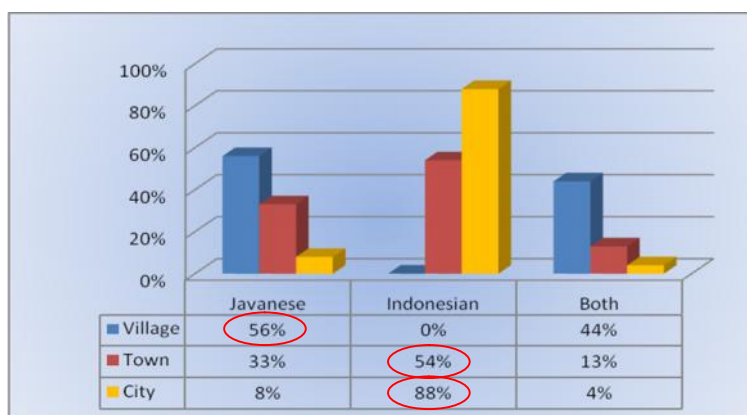


Figure 10.3: Children's reported language use with older neighbours by location

Unlike village children, town and city children's reported language use shows different patterns. Most of the town and city children, 54% and 88% respectively, reported using only Indonesian. The use of only Javanese was reported by 33% of the town children and by only 8% of the city children. Some other children, 13% in the town and 4% in the city, reported that they used both Javanese and Indonesian. Based on this report, it can be inferred that city children mostly use Indonesian when communicating with older people in their neighbourhood. The possible reasons for this are presented in the last part of this chapter.

### 10.1.2 Children's report of language use with neighbourhood friends

The second type of interlocutor is the neighbourhood friend. It has been noted in Chapter 9 that when speaking to their classmates in the school domain, most children (46%) reported using only Javanese and 38% of them reported using only Indonesian. Now, it is interesting to ascertain their reported language choice when speaking to their neighbourhood friends because classmates and neighbourhood friends may be different people. The patterns of language choice for this purpose are presented in Figure 10.4 below.

Similar to the result when speaking to their classmates, most Javanese children (53%) reported using only Javanese when speaking to their neighbourhood friends. The use of only Indonesian was reported by 33% of them, and the remainder used both languages. These results provide supporting evidence that regardless of the domain, most Javanese children

reported using only Javanese when communicating with their friends. However, does this trend remain when location is taken into account?

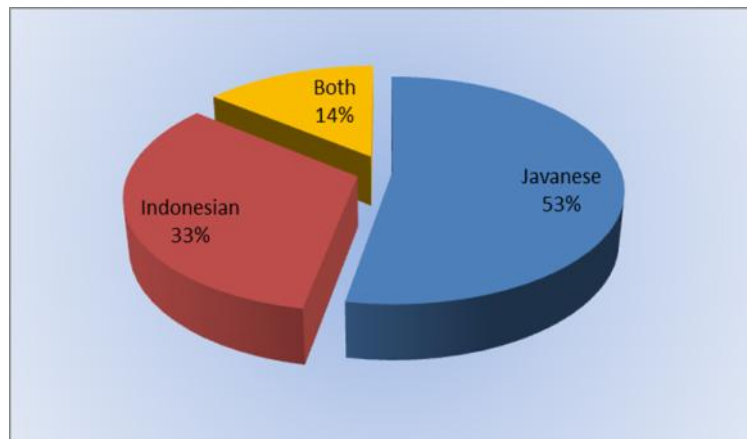


Figure 10.4: Children's reported language use with neighbourhood friends

As seen in Figure 10.5, location does affect children's language use. Most of village children, 87.5%, reported using only Javanese when speaking to their friends around their home. Similarly, albeit to a lesser extent than in the village, Javanese was reported to be used by more than half of the town children (57%). However, a contrasting situation was seen in the city where most children (67%) stated that they used only Indonesian when speaking to their neighbourhood friends. The different patterns described above suggest that where children live has a strong influence on their language use when speaking to their neighbourhood friends. This is proven by a level of significance at 0.05 of Pearson Chi-square test. These patterns are consistent with their language use when speaking to their classmates in the school domain.

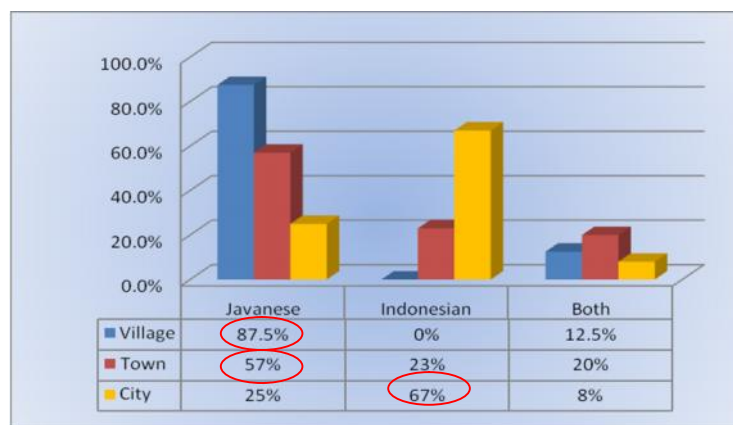


Figure 10.5: Children's reported language use with neighbourhood friends by location

## 10.2 Children's report of language use in the religious domain

One of children's activities after school is learning the Quran, for Moslems, or the Bible, for Christians. To do this, children usually go to *musholla* or chapel, mosque, church or to the religion teacher's house. This section looks at children's reported language use when communicating with their religion teachers. The patterns of language use can be seen in Figure 10.6 below.

Regardless of where they live, more than half of Javanese children (53%), reported using only Indonesian when communicating with their religion teachers. Javanese was reported to be used by one third of children (33%). The rest (14%) reported using both languages. This result might indicate that there has been language competition in the religious domain, and Indonesian takes the lead. The reason why more children reported using Indonesian in this domain might be that they are more capable and confident in engaging in communication in the language. It is likely that Indonesian provides more words to debate matters of religion. Children's written texts such as the Koran, *hadist*, Bible, and others are not provided in Javanese. All are in Indonesian. Note that in East Java there exists *Gereja Jawi Wetan* the 'East Java Church' which uses Javanese in the Mass service with a Javanese Bible and *Kidung* 'Carol Book'.

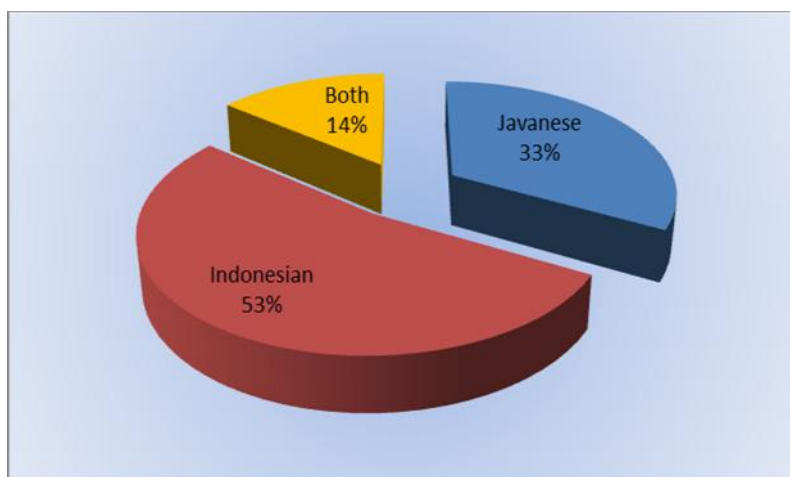


Figure 10.6: Children's reported language use with religion teachers

However, nowadays the Javanese Mass service effectively caters for the older generation as it is hard to find younger people who are interested in joining a Javanese service<sup>1</sup>. The younger generation finds it difficult to understand the religious messages as they are written and delivered in standard and formal Javanese. This claim may be supported by Harding and

<sup>1</sup> The information was obtained from a personal talk with a member of the church.

Riley (1986:44) who comment that "Church services and 'good' literature use the high code, whereas the low code may not even have a written form". If the younger generation in the Javanese focused religious domain do not understand Javanese and thus avoid attending Javanese Mass, what is the situation for those who do not use Javanese as symbol of their group identity?

Language use in the domain of religion by location is summarised in Figure 10.7. Most village children (62.5%) reported using only Javanese, and the remainder reported using both Javanese and Indonesian. Interestingly, none of them reported using only Indonesian. These language patterns are in contrast with those in the city. Most city children (88%) reported using only Indonesian with their spiritual teachers. Javanese was reported to be used by only 8% and the rest reported using both languages. Town children seem to show a general trend similar to that of city children. Though less pronounced, more than half of town children (53%) reported using only Indonesian when speaking to their spiritual teachers. While 37% reported using only Javanese, the rest used both languages.

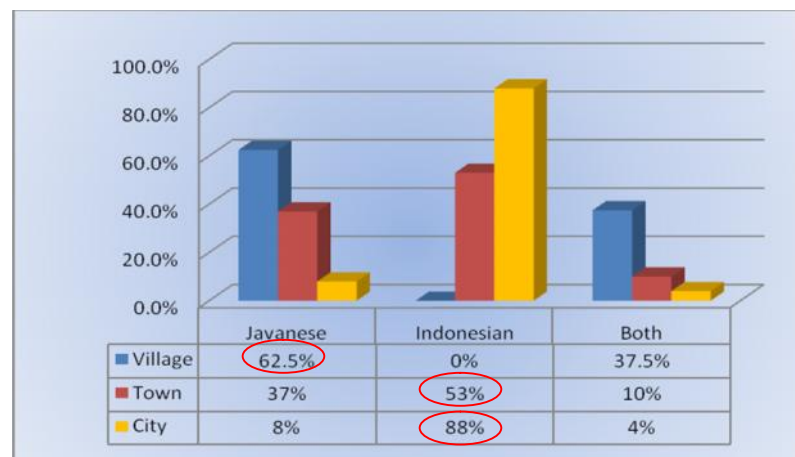


Figure 10.7: Children's reported language use with religion teachers by location

From the above description it seems that Javanese is still mostly used by village children whereas Indonesian is mostly used by town and city children. These findings must be seen in relation to the language practice in the community for the respective locations. Through my observation in attending religious activities in the three different locations, it is clear that religious services, such as the Friday sermon, the preaching of Mass and other religious activities in town and city are all delivered in Indonesian. On the contrary, in the village Javanese is used for these purposes.

### 10.3 Children's report of language use in other domains

There are two other categories of interlocutor with whom children may have contact in the community; one is street vendors and the other is strangers.

#### 10.3.1 Children's report of language use with street vendors

Street vendors were identified as part of children's social network as they are potential interlocutors whom children make regular contact with. In the community, food and merchandise sellers can be met anywhere and anytime. Their numbers are many. Some of them have stalls and some of them do not. Those who do not, simply wander around the streets promoting their food or merchandise. It is worth knowing what language children use with them for comparison with other interlocutors and for more evidence of the direction of children's language use.

The children's reported language use to street vendors can be seen in Figure 10.8 below. For this purpose, Javanese is in the lead because it was reported to be used by most children (39%). The remaining children split almost equally into two. The first group (31%) reported using only Indonesian and the other group (30%) reported using both languages.

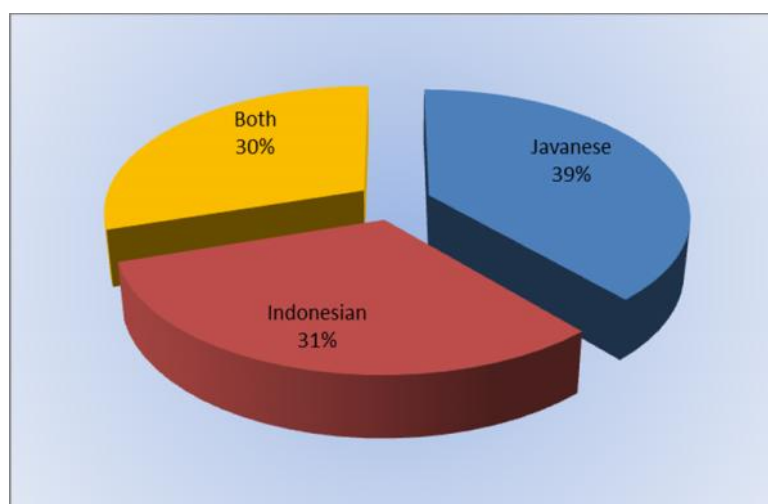


Figure 10.8: Children's reported language use with street vendors

The result is more interesting when the three locations are taken into consideration. As seen in Figure 10.9 below, most village children (75%) reported using only Javanese to street vendors. The remaining children (25%) reported using both Javanese and Indonesian and none of them reported using

only Indonesian. Town children have similar patterns to the village children although the figures vary. Most town children (37%) reported using only Javanese; 33% used both Javanese and Indonesian, and 30% used only Indonesian. City children's declared use is different in that most of them (54%) reported using only Indonesian; 29% used both languages and only 17% used only Javanese. These patterns indicate that location influences children's choice of language when communicating with street vendors. This is confirmed by statistical testing which is significant at level 0.05.

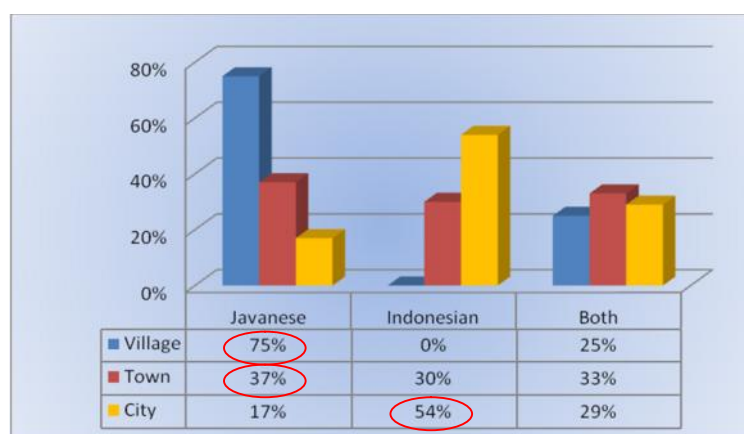


Figure 10.9: Children's reported language use with street vendors by location

### 10.3.2 Children's report of language use with strangers

The last category of interlocutor for children in their social networks in the community discussed here is strangers. As a community member, a child is very likely to come across people whom they do not know. Normally, as far as language etiquette is concerned, Javanese people, regardless of age, ought to use at least *madya* to strangers. The speech level may switch to another after the social status of the interlocutors is established.

As children were not given detailed options of speech levels to report their language use to strangers, it is assumed that when children reported using Javanese, it also means they used the polite form. A more detailed analysis of children's language choice here can be a topic for further research. The patterns of language use with strangers can be seen in Figure 10.10. Surprisingly, most Javanese children (74%) reported using only Indonesian when communicating to strangers. Javanese only was reported by only 16%, and the remaining children (10%) reported using both languages.



The result suggests that children may not be able to apply language etiquette. The reason could be their proficiency in language speech levels. Even though they reported having 'good' ability in Javanese (as described in Chapter 5), in fact it was only in *ngoko* (as discussed in Chapter 6). Their productive skills of *madya* and *krama* were reported as being at the 'little' level. This might predispose them to use Indonesian as they simply do not have the proper "tools" to address strangers in Javanese.

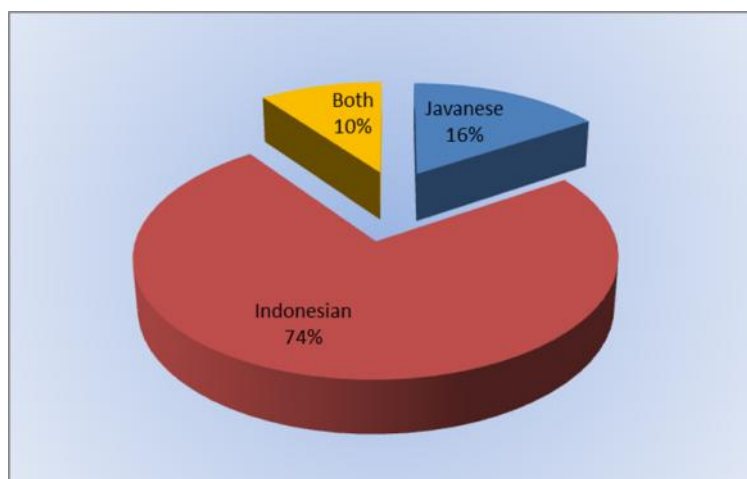


Figure 10.10: Children's reported language use with strangers

Another possible reason may be a preference for Indonesian as a language for broader communication purposes. As described in Chapter 3, Indonesian is widely spoken by almost all Indonesians. The language is used to bridge any communication gap that might arise. Strangers may come from different locations, districts, provinces and ethnic backgrounds, so its use prevents revealing misjudgements of the strangers' ethnic and linguistic backgrounds, and avoids the possibility of miscommunication.

Figure 10.11 shows children's language use to strangers by location. The town and the city children seem to represent the general trend discussed above. Most of them 86% and 92% respectively, reported using only Indonesian to strangers. Javanese only was reported used by 7% of the town children. None of the city children used Javanese for this purpose. The remaining children reported using both Javanese and Indonesian. The opposite trend is found among village children. Most of them (56%) reported still using only Javanese for this purpose. Indonesian only was reported by 25% of them, and 19% used both Javanese and Indonesian.

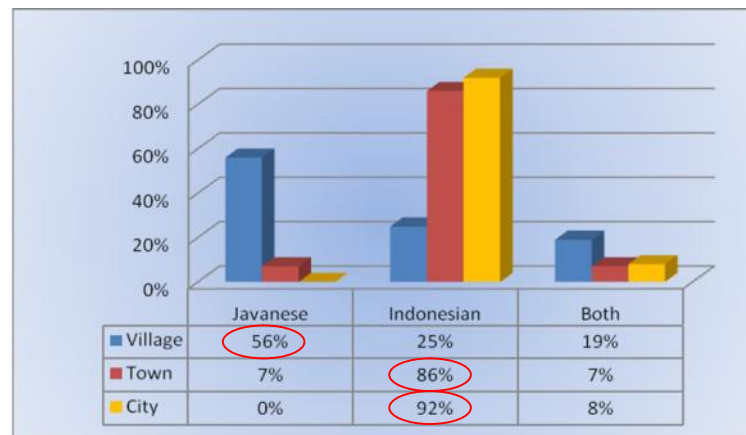


Figure 10.11: Children's reported language use with strangers by location

The general trend among village children might be anticipated, as Javanese is widely used among villagers. *Madya* is still practiced as a strategy to show politeness. Such a linguistic situation allows children to learn and practice the language. This finding is consistent with their language use during observation in the school domain. All village children who were witnessed having communication with food sellers were able to use *madya* to food sellers. This practice was not found in the city at all. All city children used Indonesian to perform the same activity. In town, most of the children used Indonesian and few of them used Javanese, as discussed in Chapter 9.

#### 10.4 Children's language and community

This section presents a summary of all issues discussed in the previous sections. Most Javanese children seem to apply different strategies when communicating with different interlocutors in the community. Regardless of where they live, most of them reported using Indonesian when speaking to older people in their neighbourhood, to their religion teachers and to strangers. However, they reported using Javanese when speaking to their neighbourhood friends and to street vendors.

Based on their reported language practice, it seems that the type of interlocutor to whom children speak is a crucial factor. Children will use Indonesian when their interlocutors are older, respected and unidentified people. In other words, Indonesian is used when there is a social distance between children and their interlocutors in terms of age, status, and familiarity. According to language etiquette, Javanese children are expected to use *madya*



or *krama* to pay respect and to show politeness to these interlocutors. As they do not have sufficient proficiency in these levels to carry out the conversation, they choose the safe way; they use Indonesian which does not have speech levels. However, they use Javanese when they have a close relationship with interlocutors, when they are the same age or of “lower status”, such as with neighbourhood friends and street vendors. To these interlocutors, children would simply use the *ngoko* level as they do not need to show respect or show politeness. Moreover, they show their solidarity when speaking to their friends in *ngoko*.

The next issue is the general trend in children's language use in the community by location, as shown in Table 10.1. It seems that the trend in village children's language use is the opposite from that of the city children; and town children are somewhere in between. Most village children reported using only Javanese when speaking to all interlocutors in the community such as older neighbours, neighbourhood friends, religion teachers, street vendors and strangers. City children, on the other hand, reported using only Indonesian to all their interlocutors. Town children showed interesting patterns in which they reported using Indonesian to older people, religion teachers and strangers, but using Javanese to their neighbourhood friends and street vendors.

NO	SOCIAL NETWORK		VILLAGE				TOWN				CITY				SIG. LEVEL
			JAV	INDO	BOTH	SUM	JAV	INDO	BOTH	SUM	JAV	INDO	BOTH	SUM	
1	OLDER NEIGHBOUR	N	9	0	7	16	10	16	4	30	2	21	1	24	
		%	56	0	44	100	33	54	13	100	8	88	4	100	
2	NEIGHBOURHOOD FRIEND	N	14	0	2	16	17	7	6	30	6	16	2	24	0.05
		%	87.5	0	12.5	100	57	23	20	100	25	67	8	100	
3	RELIGION TEACHER	N	10	0	6	16	11	16	3	30	2	21	1	24	
		%	62.5	0	37.5	100	37	53	10	100	8	88	4	100	
4	STREET VENDOR	N	12	0	4	16	11	9	10	30	4	13	7	24	0.05
		%	75	0	25	100	37	30	33	100	17	54	29	100	
5	STRANGER	N	9	4	3	16	2	26	2	30	0	22	2	24	0.01
		%	56	25	19	100	7	86	7	100	0	92	8	100	

Pearson Chi-Square Test shows significant at level < .05  
The shaded cells under the SIG. LEVEL column are significant

Table 10.1: General trends of children's language in the community

There might be two dominant factors influencing children's language use in this domain based on location. The first is their language proficiency and the second is their social environment. The average of the village children's reported proficiency in Javanese is very high, between the 'good' and 'very

good' levels (as presented in Chapter 5). The town and city children's average ability, on the other hand, is one level lower than the village children, between the 'little' and 'good' levels. Furthermore, when their Javanese proficiency is analysed in terms of language etiquette, as in Chapter 6, regardless of where they live, most children reported having little ability in using *krama*. However, most of village children reported a 'good' level in *madya*, contrary to the town and city children.

The finding suggests, in terms of language etiquette, that village children must still be able to use the *madya* level to show politeness to older people. This is not the case for town and city children. This may explain why most village children reported using only Javanese to all interlocutors in their community whereas the city children reported shifting into Indonesian. In short, the shifting into Indonesian is a strategy to avoid communication difficulties. Caruso (2010) points out that "Changes in language use by ethnic groups occur primarily to overcome communication problems". In this respect, the underlying factor may be an inadequate ability using Javanese and even more when speech levels are considered.

Children's language use might also be influenced by their social environment as the three locations in question have different characteristics. Villages have a homogenous community composition. Almost all villagers, if not 100%, are Javanese and Javanese language is the everyday language. This suggests that village children, despite the strong influence of the school context where Indonesian dominates, still have a chance not only to learn their ethnic language but also to practice it in their community. The speech levels used in the village are mostly *ngoko* and *madya*. Therefore, it is not surprising that village children reported using Javanese to all interlocutors in the community.

Village lifestyle is an influential factor in Javanese maintenance. As well as being a homogeneous community, village dwellers live in close-knit relations. Houses are rarely separated by fences. People can visit each other freely almost any time. They sometimes have a chat on one of their terraces in their spare time. Those who do not have a television can watch it at a neighbour's house. Helping each other in almost all matters and sharing food on special occasions and festivals are traditions. Milroy (1982: 212) as cited in Govindasamy and Nambiar (2003:27) argues that "a close-knit network has the capacity to function as a norm enforcement mechanism and insulate its

members from the pressures of mainstream values—including linguistic values". Therefore, Milroy (1987:182) suggests that "a close knit network structure is an important mechanism of language maintenance, in that speakers are able to form a cohesive group capable of resisting pressure, linguistic and social, from outside the group".

Religious activities occur almost daily in the village. Male and female children have religious activities which are held on different days. Male and female adults have separated days and activities too. There are some occasions which they get together such as for Friday prayer and public preaching. All activities above are conducted in Javanese. Other activities which are still related to religious practice are the speeches given during wedding and funeral ceremonies. These are also performed in Javanese. In short, all aspects of life in the village cannot be separated from the use of Javanese.

In contrast, the city community is heterogeneous as it is composed from many ethnicities. Language use is not only Javanese but includes also many other ethnic languages, including mainly the national language, Indonesian. As Wardhaugh (1992: 47) as cited by Söylemez (2004:94) states, "cities are much more difficult to characterise linguistically than are rural hamlets; variation in language and patterns of change are much more obvious in cities."

Regarding the Javanese community in the city, Indonesian is used as an unmarked code to avoid misunderstanding as people might not be able to recognise the ethnic background of their interlocutors. This strategy is called "subordination or automatic convergence language norm" using Vila's analysis of Catalan (2008:43). People switch to Indonesian as the national language when addressing an out-group member. As a result, even though the out-group member lives in a Javanese speaking area, they do not need to learn Javanese as the host-member can use comprehensible language, namely Indonesian. This social environment might not give much chance to city children to learn nor practice Javanese in the community. They do not have enough models of Javanese occurrence.

The type of social environment in city is reinforced by the fact that many city Javanese families, according to their own report, do not choose Javanese as their children's first language nor as a home language. As addressed in Chapter 7, most city children (71%) reported that their first language was

Indonesian, while Javanese only was reported by 12%. Similarly, according to the city children's report (as presented in Chapter 8), most used Indonesian when communicating to their family members, namely: parents, siblings, grandparents and maids. This situation contributes to the city children's language use when communicating with their interlocutors in the public domain. Most of them reported using Indonesian, which is becoming more dominant within their language repertoire.

In addition, unlike village the style which is still traditional and simple, the city lifestyle is becoming more and more complex under the influence of modernity. City people live alone in a very crowded society. By and large, their houses are highly fenced. They seldom have interaction with neighbours. They do not follow the traditions that villagers do. They sometimes do not know their next-door neighbours. They do not have a close relationship with each other as they may come from different villages, towns and provinces. In line with Sneddon (2003:201-202), city dwellers, other than those of Surabaya origin, were originally from villages in East Java, and other areas of Indonesia. Their interaction, especially for those who live in housing complexes, as reported by Koiri (2005), takes place in Indonesian. The use of Indonesian as a neutral language enables them to operate on an equal level in society.

Town children's patterns of language use as seen in Table 10.1 are somewhere in between. Children reported using Indonesian with older neighbours, religion teachers and strangers but they used Javanese to their friends in their neighbourhood and street vendors. Town inhabitants are dominated by Javanese, but other small numbers of ethnic groups are also found. The presence of modern facilities, like shopping centres, big shops, showrooms and restaurants, even though less prevalent than in the city, nonetheless encourage the use of Indonesian as symbol of modernity (Sneddon 2003:207). The linguistic situation in the town is a fluid one, allowing people to use either Javanese or Indonesian. Children use Javanese, even though low-level, to communicate with their friends and street vendors but they prefer Indonesian to older, respected people and strangers.

The above phenomena are in line with Ngom's study on Senegal. He (2004:100) shows that regions where people live seemed to have influence on their language choice. There are two varieties of Wolof language in Senegal: "pure" Wolof and "urban" Wolof. Rural people prefer using "pure" Wolof

language: language that is free from French words. The urban people, on the other hand, shifted from pure to “urban” Wolof; a variety which mixes the ethnic language, Wolof and French words.

A similar situation to Javanese in East Java is reported by Garrett (2005: 336) that location contributes to the language choice as a sign of language shift in St. Lucia. He finds that language shift has progressed to a point where some children, particularly in and around the capital city of Castries are growing up as monolingual speakers of VESL (Vernacular English of St. Lucia). In rural areas, both Kwéyòl and VESL are spoken. In the rural village, many of the oldest residents are virtually monolingual speakers of Kwéyòl, while most persons middle-aged and younger are bilingual in Kwéyòl and VESL to varying degrees.

From the above findings it can be stated that Javanese is still widely used in the community and village children are likely to be potential agents to maintain Javanese as long as intergenerational language transmission continues to occur naturally. On the other hand, Indonesian is widely used in the city. City children seem to prefer Indonesian when communicating to all their interlocutors throughout the community. This might also imply, at the time of this study, that village children contribute to language maintenance while city children are undergoing language shift from Javanese to Indonesian.

## **Summary**

As community members, children have elaborated social networks. This chapter has looked at their language use when communicating with some of the interlocutors within their network. Knowing language choice in this domain was important in better understanding language choices. In addition, this may assist in predicting the direction of language use in the wider community.

Regardless of the location, children displayed different strategies when communicating with the five types of interlocutor in their community. When speaking to interlocutors who are older, commanding respect or previously unmet, they use Indonesian. But they reported using Javanese to interlocutors who are the same age and to those who might be categorised as of low status. According to language norms, middle or high Javanese would be expected to the first group of interlocutors, so this is an interesting finding. This might indicate that their use of Indonesian in these instances is a way to avoid using speech levels in which they do not have adequate capability. On the other

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hand, their good ability in low Javanese allows them to use Javanese when speaking to their friends and those of low status.

Significantly different patterns of language use can be seen when living location is analysed. The general trend of their reporting indicated that village children still use their ethnic language when communicating to all interlocutors in the community. This suggests that village children are still able to use speech levels appropriately, which is confirmed by observation. On the other hand, city children have shifted into Indonesian when speaking with all interlocutors. Town children's language use is somewhere in-between village and city children.

The general trend of the children's reported language use might indicate that language shift to Indonesian has mostly occurred in the city and is extending to towns, whereas Javanese is still widely used and maintained among children in the village. One contributor of the trend is the social environment and language practice in which children live. Children's attitude may also be a factor, and this is addressed in the next chapter.



## **Chapter 11**

### **CHILDREN'S LANGUAGE ATTITUDES**

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“Attitude is everything” is the title of work by Keller (1999) and Harrell (2003) on the topics of motivation and life-change. This message may also apply to language. Harding and Riley (1986:63) emphasised that, “The importance of a learner’s attitude towards a new linguistic community is central.” To start with, in order to reach a common perception of language attitude, a simple definition proposed by Coulmas (2005:234) is adopted. That is “The feelings and ideas people have about their own language and other languages.” In this study Javanese children’s feeling and ideas about Javanese as their ethnic language and Indonesian language are the main concern.

To reveal children’s language attitudes, questionnaires were provided (see §4.3). Two types of attitude questions were set (see §4.4). One included statements about the role play performance and the other contained general statements about the languages in question. For the former, children were asked to choose one of four categories (1 = ‘strongly disagree’, 2 = ‘disagree’, 3 = ‘agree’ and 4 = ‘strongly agree’) that represent their belief, opinion and feeling towards a role play-performed in Javanese and Indonesian. For the latter, students were given lists of polar pairs of short statements about their belief, opinion and feeling towards Javanese and Indonesian, such as ‘prestigious’ – ‘unprestigious’, ‘out of date’ – ‘up to date/modern’ and so on. In addition, questionnaires were provided in Javanese and Indonesian to let children choose the language they preferred. Interview data was also used. See Appendix 6 for Language Attitudes.

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Referring to the two types of questionnaires above and the language used in questionnaires, this chapter contains three sections. Section 11.1 presents children's feelings towards Javanese and Indonesian as revealed through role plays. Section 11.2 discusses the children's judgement towards Javanese and Indonesian. Section 12.3 deals with children's language behaviour revealed through their choice of language used in questionnaires.

### 11.1 Children's feeling towards Javanese and Indonesian

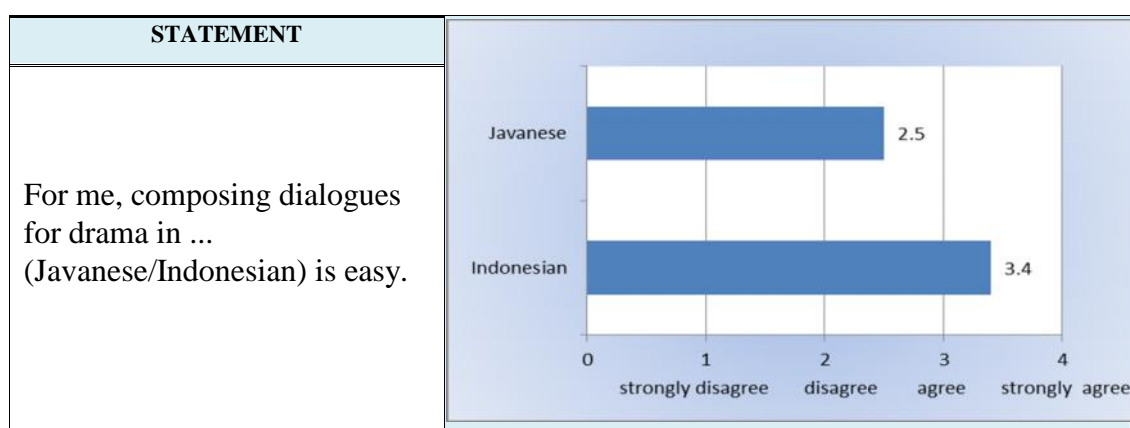
This section reveals the children's attitude towards what they experienced and how they felt during composing, memorising and performing dialogues through responding to provided statements. The data have been calculated to obtain averages (see Appendix 15 for the calculation).

#### 1) Composing dialogues

Children's responses to statements about whether composing dialogues was easy, are shown in (130) below. For comparing dialogue in Javanese, the average is 2.5, which means that their response to the statement falls between 'disagree' and 'agree'. However, the average response is 3.4 or between 'agree' and 'strongly agree' with the statement that composing dialogue in Indonesian is easy.

Their feeling could be a reflection of their ability in both languages. As described in Chapter 5, their Javanese proficiency is not as good as their Indonesian based on their reports and test results. When composing Javanese dialogues, children seem to experience some difficulty even though the text of the story was given. The story involved characters who have different ages and social status, for examples, children, parents, kings, knights, peasants, etc.

(130)



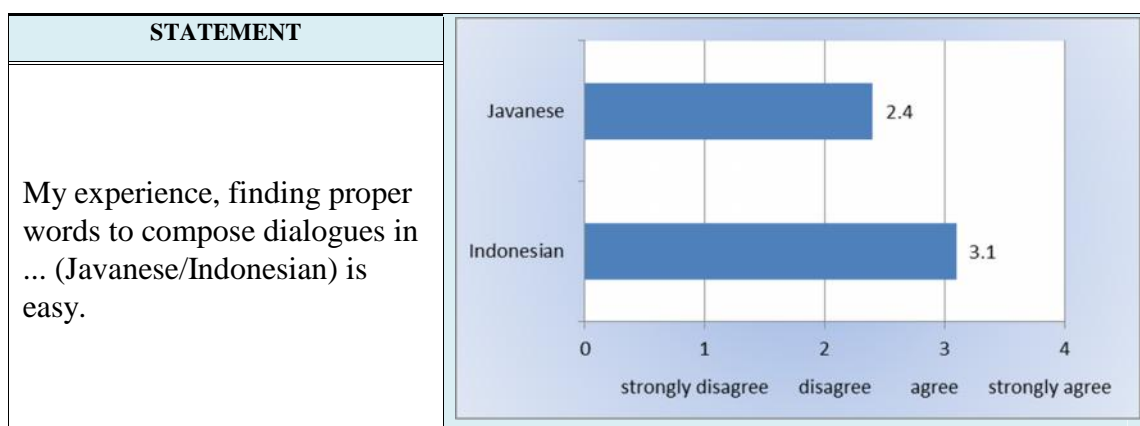
Normally, speech levels are applied in conversation when there exist different ages and social status. As presented in Chapter 6, their average reported ability in *madya* and *krama* lies between the 'little' and 'good' levels, whereas *ngoko* is between the 'good' and 'very good' levels. In addition, most of them failed to use proper speech levels in their translation work. Illustrative evidence can be seen in the example of children's work in (131). The response given by the knight to the queen in line 2 *Inggih ratu ana apa?* is not quite right according to Javanese language etiquette. The *ngoko* phrase *ana apa* should be in the *madya* or *krama* form *wonten menapa*.

(131)

Ratu	: <i>Prajurit mrenea!</i>	Queen	: Knight, come here!
Prajurit	: <i>Inggih Ratu ana apa?</i>	Knight	: Yes, my Queen. What can I do for you?
Ratu	: <i>Tangkapen tikus iku!</i>	Queen	: Catch that mouse!
Prajurit	: <i>Yo wis saiki ayo golek maneh.</i>	Knight	: Alright, let's get the mouse.
<i>Wektu Ratu golek tikus Raja dateng.</i>		When the Queen was looking for the mouse, the King arrived.	
Raja	: <i>Endi tikus iku. Yen kowe ora dapest, kowe tak usir!</i>	Raja	: Give me the mouse. If you can't find it, you must go away.

Another piece of evidence that most children experienced some difficulties in composing Javanese dialogues is reflected in (132) below. Their average rating is 2.4 or between the 'disagree' and 'agree' levels in responding to the statement that finding proper words in Javanese is easy. Meanwhile, their rating is 3.1 or between the 'agree' and 'strongly agree' levels for Indonesian.

(132)



The circled words in (131) above are indicative. Apparently they failed to find Javanese words, therefore, they used the Indonesian words which should be *cekelen*, *rawuh* and *oleh* or *kasil* respectively in Javanese. Their work of

translation also shows that they inserted Indonesian into the Javanese sentences, as discussed in §10.4.

More evidence that they did not feel confident in composing Javanese dialogues is shown by their spontaneous response as seen in the researcher's field note (133) of below. They liked role play, and wanted to do more of it, but not in Javanese as they felt it was too difficult.

(133)

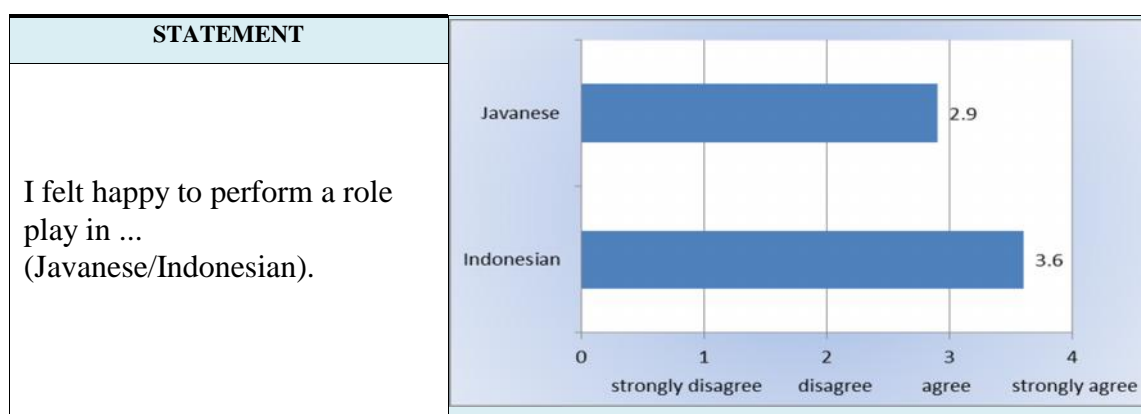
They loved the role play technique very much. Any time I went into the class, they kept asking me when they would do role play again. I replied diplomatically that they would do some more in the near future when the school term was over. Then I said, "But we will do a role play in Javanese." They replied almost together, "Oh, no. Not in Javanese. It is difficult." I could see their faces had changed showing their disappointment and they kept begging me to do a role play in Indonesian.

Based on my observations, it might be inferred that children do not like to use Javanese for producing role plays or other creative writing. They feel that Javanese is more difficult than Indonesian. As presented in Chapter 3, Indonesian is a more simple code in that it does not have speech levels and it is thus a neutral code regardless of the interlocutors. The fact that most children felt Javanese is difficult might be the underlying reason for many children stating their negative attitudes towards Javanese.

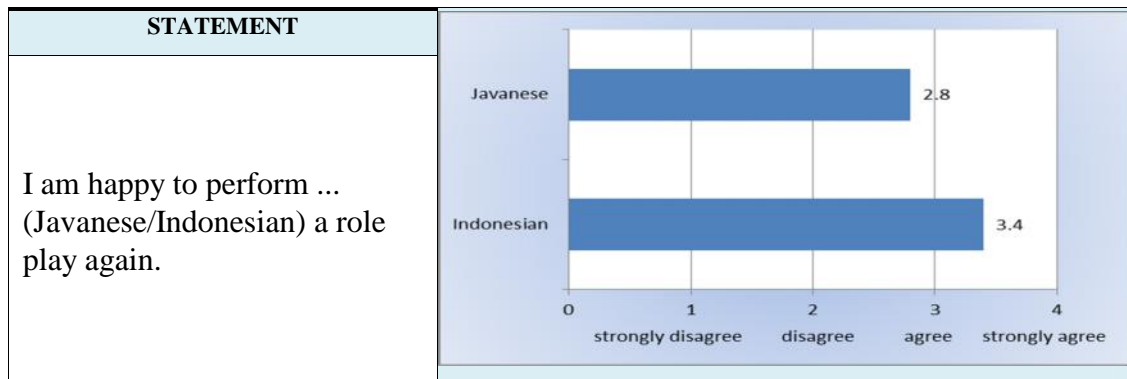
## 2) Performing role plays

As seen in the field note in (133) above, children loved role play very much. This could also be seen in their response to the following statement, as in (134). Regardless of the language used in the role play, most children felt happy to perform it. Furthermore, they did not mind performing it again, (135).

(134)



(135)

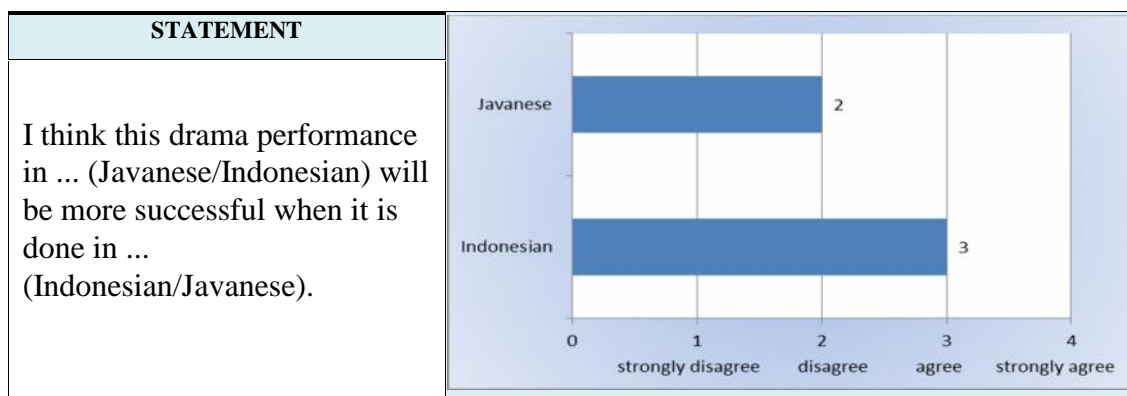


Although, in general, children were happy to perform the role play in both Javanese and Indonesian, the extent to which this was felt varied slightly for each language. The average degree of the children's feeling is 2.9 or between the 'disagree' and 'agree' levels referring to Javanese. The higher degree of happiness is shown for the Indonesian role play which at 3.6 is between the 'agree' and 'strongly agree' levels. Similar results occurred when they responded to the statement about whether they were willing to play drama again, as in (135). The willingness to perform Javanese role play is 2.8 whereas Indonesian role play is 3.4.

**3) Opposing possibility**

This part further explores the children's feeling and belief in evaluating their role play performance. Children were given statements that brought Javanese and Indonesian languages into opposition. When the role play was performed in Javanese, children were asked if they thought it might be more successful when it was performed in Indonesian, and vice versa as in (136) below.

(136)

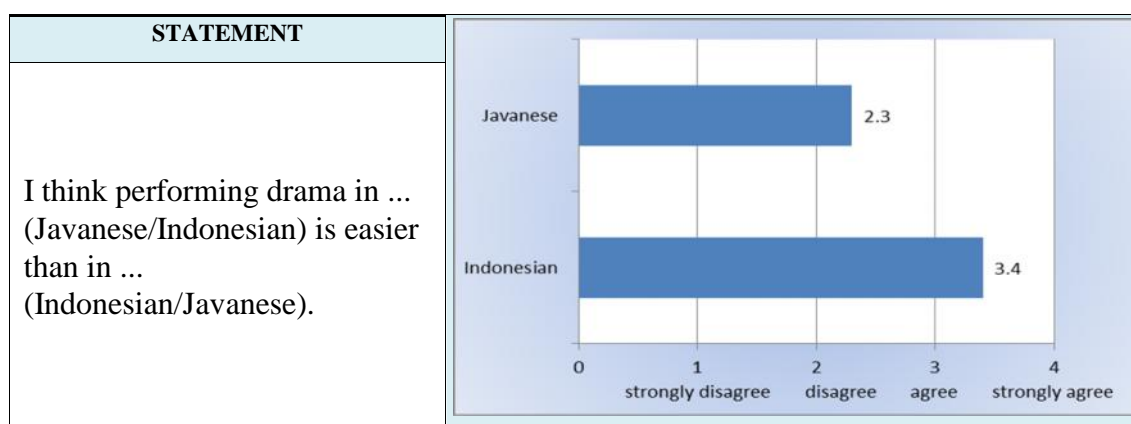


The average of children's judgement is 2.0 or 'disagree' with the statement that the role play performance in Indonesian would be more successful when it was

performed in Javanese. However, the opposite judgement was given for Indonesian. They 'agree' with the statement that the role play in Javanese would be more successful when it was performed in Indonesian.

Similar patterns of averages are found when children were asked about their feeling of language difficulty in performing the role play. As presented in (137) below, the average degree of the children's feeling is 2.3 or between the 'disagree' and 'agree' levels when speculating that their performance in Indonesian would be easier when performed in Javanese. However, the degree of their feeling is 3.4 when speculating that their Javanese role play performance would be easier in Indonesian.

(137)



The children's response to the two statements above might indicate their feeling and beliefs concerning the two languages in question. They feel that everything done in Javanese is more difficult than in Indonesian. This finding is in support of the discussion presented above when addressing students' feelings towards their activity during dialogue composition. This also forms another piece of evidence of reported language proficiency presented in Chapter 5 in that their ability in Javanese is lower than in Indonesian.

#### 4) Using languages

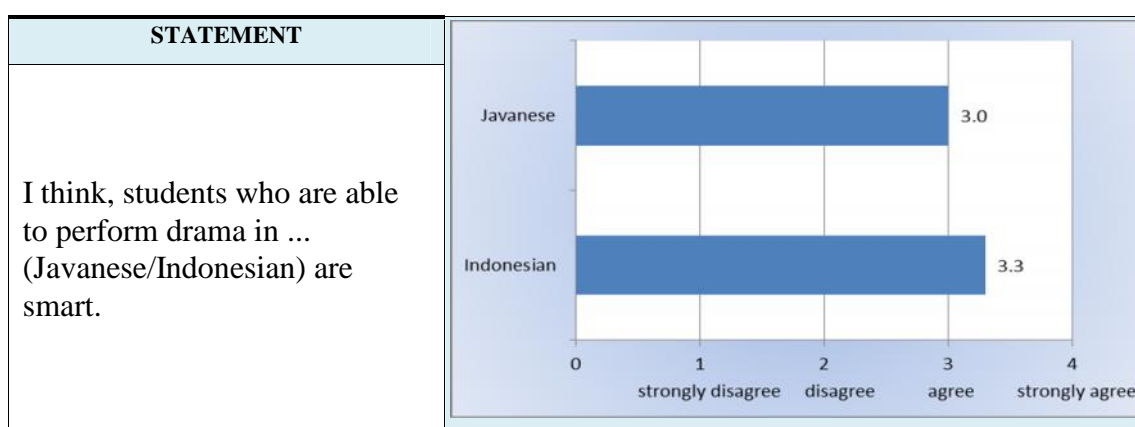
The relation between language and its speakers can be seen in (138) below. When they were asked about their impression when someone spoke Javanese, the average is 3.0 for Javanese and 3.4 for Indonesian. Those who considered that children were smart when they were able to speak Javanese might share the opinion below (138). The reason was that they believed Javanese was by nature difficult, therefore, if a child could speak Javanese, s/he was automatically considered a smart child.

(138)

<p>C28</p> <p>I : Menurutmu, apakah anak-anak yang dapat bicara bahasa Jawa pandai?</p> <p>F : Ya</p> <p>I : Mengapa?</p> <p>F : Karena dapat bicara bahasa Jawa.</p>	<p>I : For you, do you think that children who are able to speak Javanese are considered smart?</p> <p>F : Yes.</p> <p>I : Why?</p> <p>F : Because they can speak Javanese.</p>
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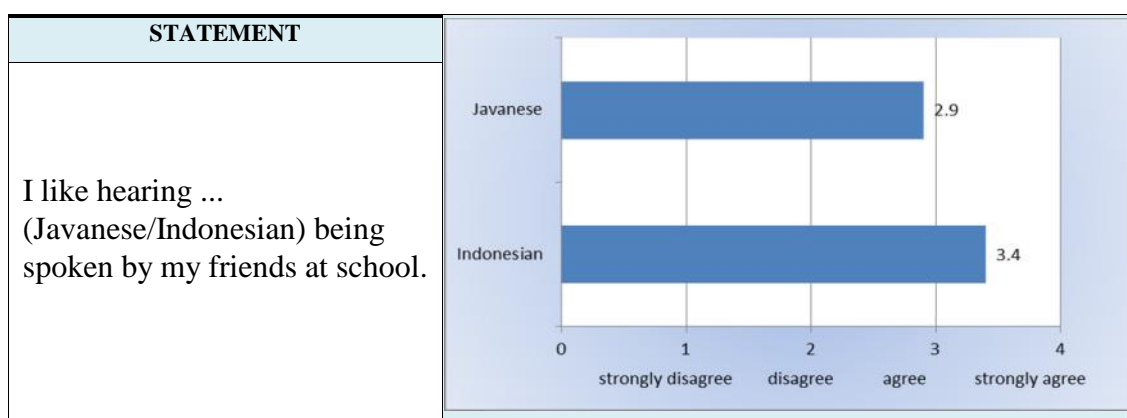
Children also had a positive impression of Indonesian speakers. They thought that people who can speak both Javanese and Indonesian are smart. Even though children had positive impressions of speakers of both languages, Indonesian received more votes than Javanese, as in (139).

(139)



Similar patterns are also found in their preferences for hearing a language spoken by their school mates as in (140) below. Their average is 2.9 when Javanese is spoken at school and 3.4 for Indonesian. This finding is consistent with the previous discussion that more children showed their preference for Indonesian to be spoken at school rather than Javanese.

(140)



In summary, this section addresses children's feeling and opinion towards Javanese and Indonesian after taking part in the long process of the role plays. They felt that Javanese is more difficult than Indonesian in all phases; composing, memorizing and performing dialogues. This is more evidence that the children's language ability in Javanese and Indonesian is not equal. Perhaps, the unbalanced proficiency is caused by the nature of the language, i.e. that Javanese has more complex pragmatics than Indonesian. In this context, children were required to use language etiquette properly in Javanese when doing all role play processes. Such a norm might be a burden for them to apply as their mastery, and knowledge of speech levels is far from what could be expected, as discussed in Chapter 6.

The difficulty in using Javanese with its speech levels, particularly *madya* and *krama*, in the process of the role play might be influenced by children's language habits. They might use *ngoko* or Indonesian every day. Therefore, they encounter problems when using the high styles. When language is habitually used, it can be difficult to change. Harding and Riley (1986:122) point out that, "...it is extremely difficult to change the language (or languages) in which you communicate with someone once a habit has been established." This can be studied from the student's response in the interview as in (141) below.

(141)

T16	<i>Lebih lancar pakai bahasa Indonesia. Kalo bahasa Jawa itu...kalau diberi tugas bahasa Jawa ada tulisan-tulisan yang aneh yang tidak ngerti gitu. Kalau bahasa Indonesia ya gak ada gitu.</i>	I am more fluent using Indonesian. In Javanese...if I get assignments in Javanese, there are strange words that I don't understand. If the assignment is in Indonesian, I don't see that kind of words at all.
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What this child said, apparently, represents most children's opinion which is consistent with the result of their translation work presented in Chapter 6. This finding also supports the finding that children's Javanese proficiency is not as good as their Indonesian as discussed in Chapter 5.

## 11.2 Children's judgement towards Javanese and Indonesian

Children were given questionnaires to reveal their attitudes towards Javanese and Indonesian. See Appendix 6 for the questionnaires. Each statement is followed by two polar choices and children had to choose one of them.

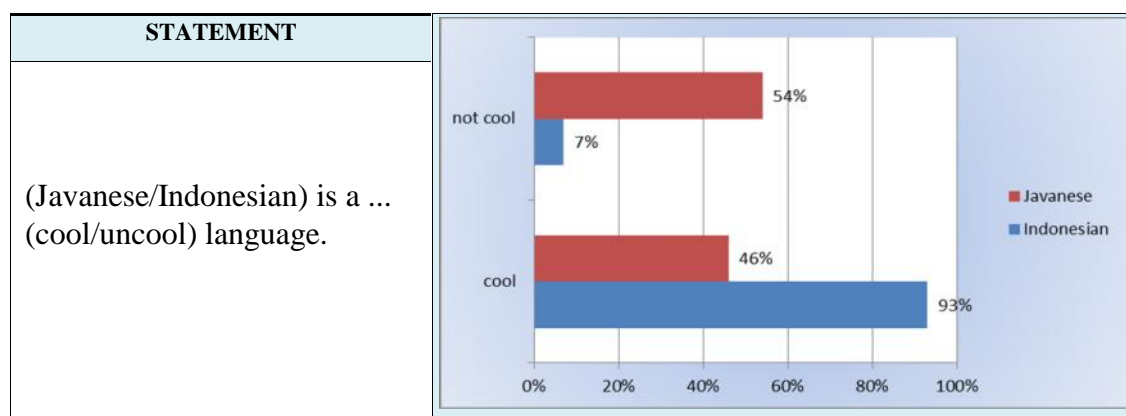


## 1) Language and lifestyle

Nowadays, a new discourse in relation to the function of language is emerging among Indonesians particularly the youth, including the Javanese community. The discourse is labelled *gaul*. It is hard to find an equivalent English word for it: it describes a personal state that is 'easy going', 'modern', 'friendly', 'cool', 'sociable', and other similar meanings. 'Cool' is the best approximation. The word *gaul* can be combined with other noun phrases such as *anak gaul* 'cool child', *orang tua gaul* 'cool parents', *motor gaul* 'cool motor bike', *hp gaul* 'cool mobile phone', *bahasa gaul* 'social language'. Smith-Hefner (2007:184) explains that "*Bahasa gaul*, literally 'social language' or the 'language of sociability', is a speech variety associated with Indonesian youth and based on Indonesia's national language, *bahasa Indonesia*." The function of *bahasa gaul* is to show solidarity among speakers and form a social identity which is different from that of the older generation. Smith-Hefner (2007:184) continues that "*bahasa gaul* emphasises a shared social identity and sense of belonging among its speakers. It speaks to solidarity rather than status differentials and to a shared positive value placed on cool and occasionally ironic distancing from the formality and hierarchy of an earlier generation."

When children were asked as to whether the language in question was *gaul* 'cool' or *tidak gaul* 'uncool' their response was as presented in (142) below. From 65 children, most of them (62 or 93%) judged that Indonesian is a 'cool' language whereas Javanese was voted as 'cool' by less than half the children (46%). From these responses it can be predicted that children would choose a language that carried the 'cool' label. The consequence of this judgement is that Indonesian would be the preferred language whereas Javanese would likely be neglected.

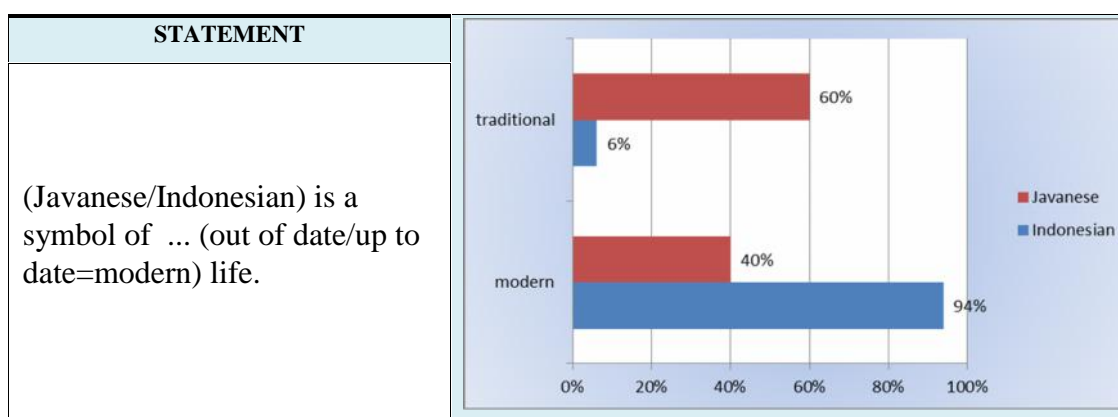
(142)





Another discourse term in the community is that of *jadul* (the acronym of *jaman dulu*) lit: 'long time ago' or 'out of date'. This term is used with reference to someone who practices things no longer appropriate in the present time. When this concept is applied to Javanese and Indonesian, as in (143) below, most children (60%) identified Javanese as an 'out of date' language while 94% of them labelled Indonesian as an 'up to date/modern' language. This is another piece of evidence that might support Javanese children choosing Indonesian as their primary language for communication. Despite the fact they are the future generation of Javanese, they have positive attitudes towards Indonesian but relatively negative attitudes towards their own ethnic language. Javanese is considered old fashioned, traditional, *kuna berasal dari masa lampau* (Baird 2009) i.e. unable to deal with modern idioms and concepts. Their attitudes may be indicative of initial language shift to Indonesian.

(143)

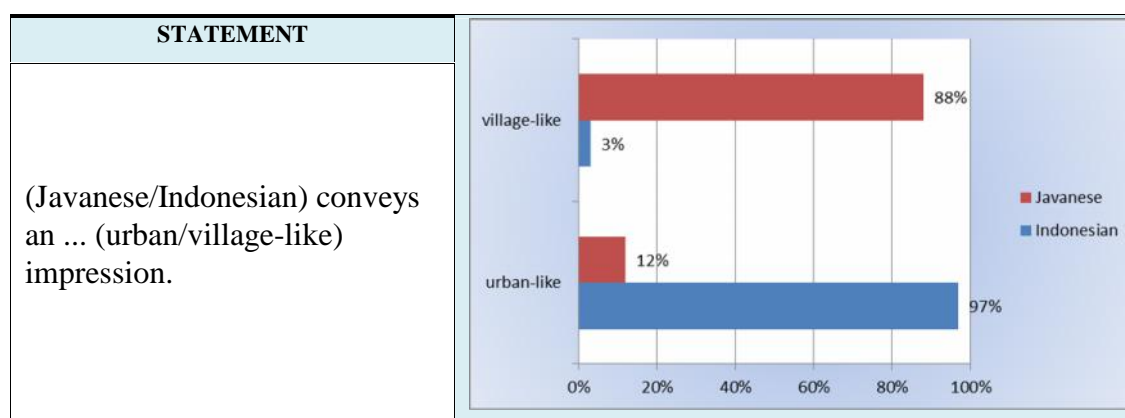


## 2) Language and impression for its speakers

The Javanese community also often uses the term *ndesit* = *ndesa* 'village-like' to refer to someone who is careless, uneducated, sloppy, stupid, ignorant, old-fashioned and so on. The opposite term is *kuthit* = *wong kutha* 'urban-like'. Language can also be associated with these labels. Asking for children to judge between Javanese and Indonesian in relation to *ndesit*, their response was surprising as in (144) below. Javanese was regarded as a village-like language by most children (88%). In contrast, most of them (97%) revealed a positive attitude towards Indonesian as they believed that Indonesian is not village-like code, but has overtones of urbanity. Javanese children who are supposed to be proud of their own ethnic language view Javanese negatively. When there is no

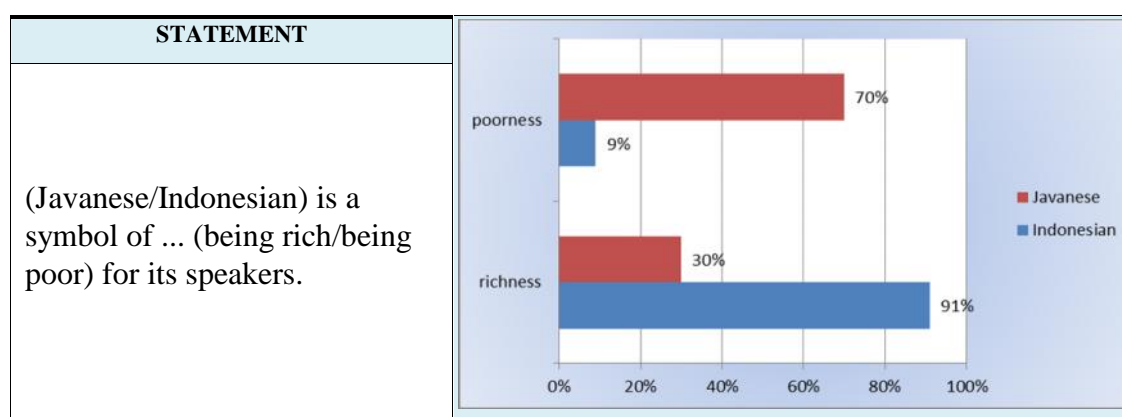
pride in their ethnic language, it indicates that they are not inclined to preserve it and in the long run could gradually abandon it.

(144)



A sharp social gap can be detected easily in the community. The rich have good houses, cars, jobs and they are usually well-dressed. The poor are the opposite. Naturally, one does not want to be poor or look poor. Children were given incomplete statements about language and its speakers. Their response showed their belief about languages which the rich and the poor usually use as in (145) below. Most of them (70%) judged that Javanese is associated with the poor. However, most of them (91%) judged that Indonesian conveys the impression that its speakers are better-off.

(145)

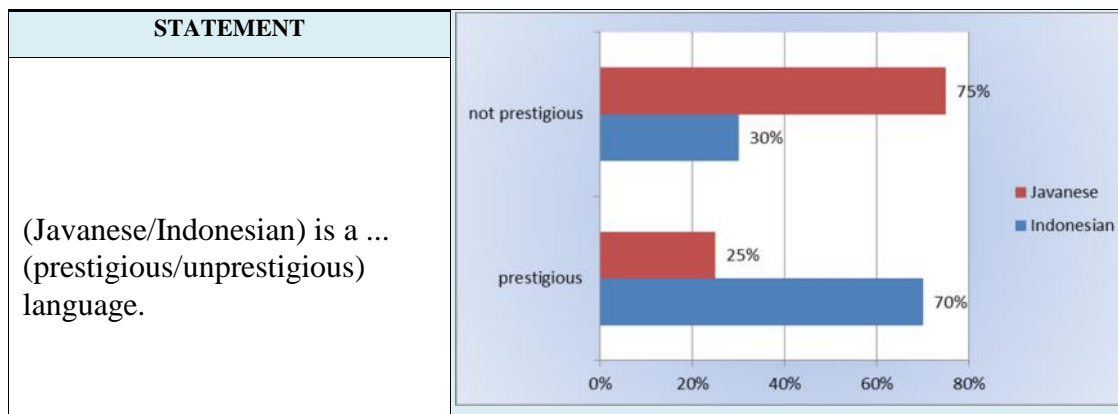


### 3) Language and its benefits

It is well-established that in a diglossic situation, one language is coded to be more prestigious than the other (Ferguson 2000). In relation to bilingualism in East Java, children were asked to rank Javanese and Indonesian in terms of prestige. As seen in (146) below, most Javanese children (75%) viewed their

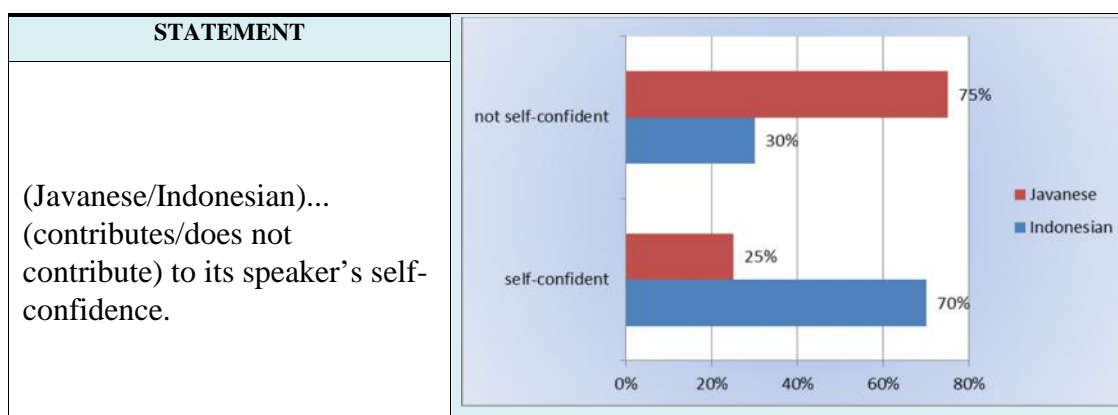
ethnic language negatively. In other words, according to most children, Indonesian is more prestigious than Javanese. This is in line with Harding's and Riley's (1986:77) statement that "*Low prestige* languages tend to be seen as old-fashioned, dying out, the language of the uneducated, irrelevant to the modern world".

(146)



In a bilingual situation children may have a preferred language to use as it makes them feel comfortable and confident. When Javanese and Indonesian are contrasted, as seen in (147) below, most children (70%) felt that they were more confident when using Indonesian. However, the figures are very close: 75% of them felt not confident when using Javanese. From the different figures in (147), it can be learned that Javanese children have more positive attitudes towards Indonesian. They believe that the use of Indonesian instils more confidence in its speakers.

(147)



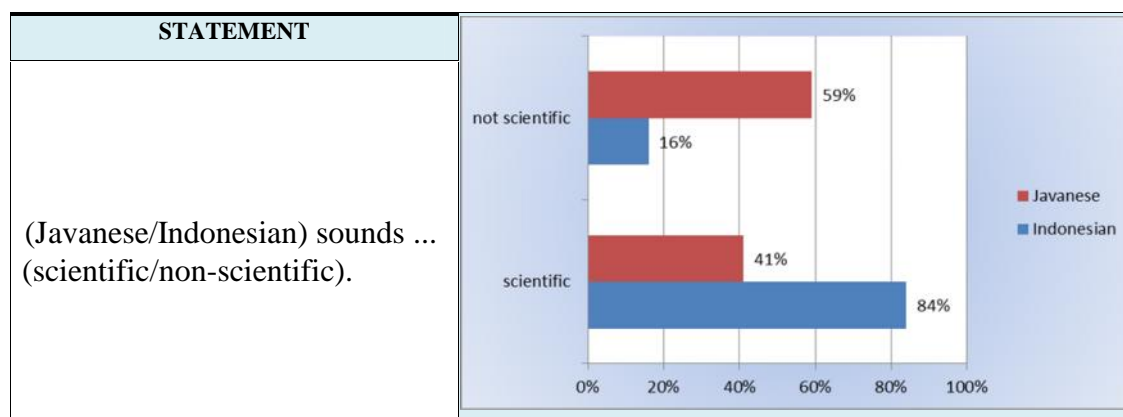
The lack of confidence expressed by Javanese children might be associated with their proficiency in their ethnic language. As discussed in Chapter 5, most children reported having low ability in Javanese, but this is not

the case for Indonesian. Similarly, as discussed in Chapter 6, most children could not apply language etiquette properly as they were not able to use the middle and high speech-levels well. Based on the foregrounded information, therefore, they felt that Javanese did not make them self-confident. Apparently, they were more confident when they used Indonesian.

#### 4) Language and its specific purposes

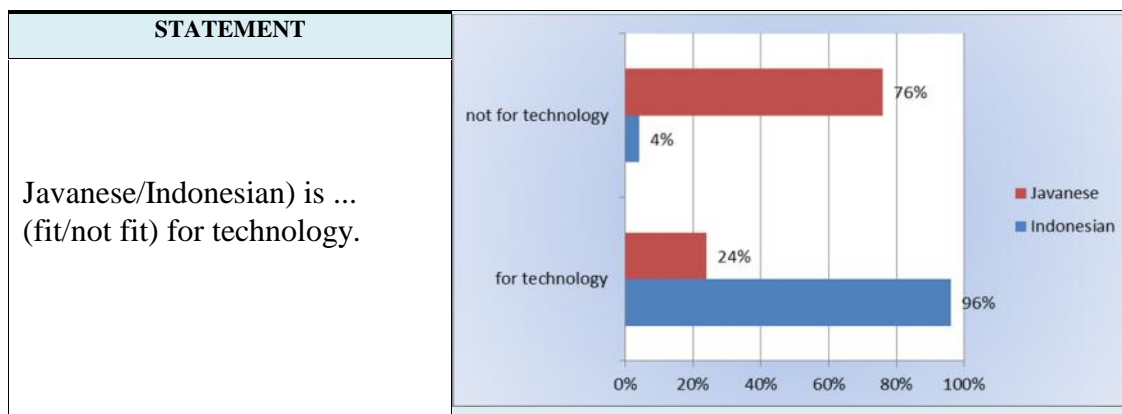
Language functions as both spoken and written communication. It can be used to transfer any information. However, when two languages exist in the same diglossic community in which each of them has different status, it is possible that a language with high status receives privileges and is more accepted in the community. When students were given two polar choices to judge both Javanese and Indonesian in regard to how 'scientific' each sounded after their role play performance, as in (148), most of them (59%) decided that Javanese did not sound scientific. Most of them (84%), on the other hand, attributed this description to Indonesian. This is more evidence that Javanese children have positive attitudes towards Indonesian but negative attitudes towards Javanese.

(148)

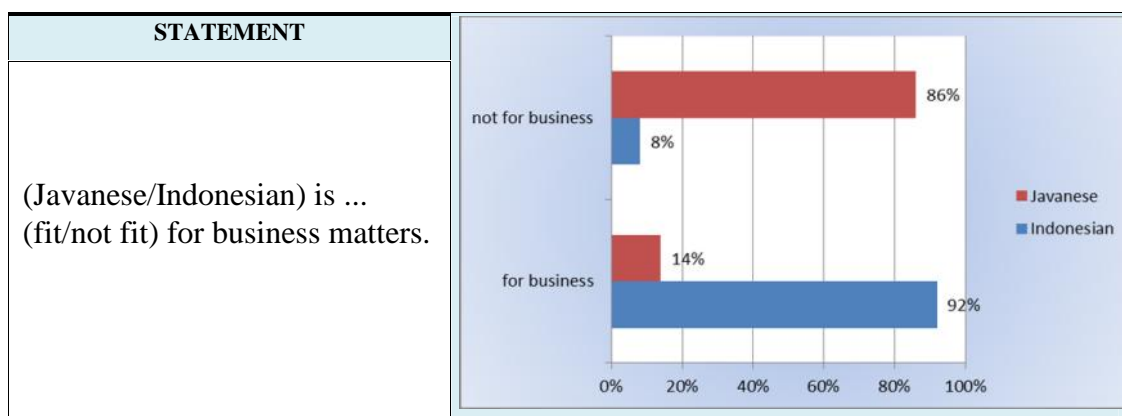


Further children's attitudes towards Javanese and Indonesian are revealed in relation to their function in technology and business. As seen in (149) below, most of children (90%) judged that Indonesian was an appropriate language for technology but that Javanese was not. Most of them (69%) judged that it was not the appropriate language for technology. Similarly, when relating the languages in question with business as presented in (150), most of the children (84%) judged that Indonesian is the better language for business. By contrast, most of them (80%) showed negative attitudes towards Javanese, seeing it as not fit to be used in business matters.

(149)



(150)



Studying the children's responses towards the attitude statements above, Javanese carries all the negative attributes or labels. Regardless of the location, most Javanese children judged Javanese as 'uncool' and not an 'up to date/modern' language, and which gives one the impression that its speakers are 'village-like' and poor. Most of them believed that speaking Javanese does not engender self-confidence nor prestige. Moreover, Javanese is judged as not a scientific language and not the language for technology and business. This section therefore ends with a question: Do children's language attitudes determine their language behaviour?

### 11.3 Children's language behaviour observed

As outlined in Chapter 4, questionnaires for attitudes were provided in two languages: Javanese and Indonesian. Each set was placed on a separate table. The left table was for Javanese questionnaires and the right table was for Indonesian. As soon as the role play was over, children were asked to take a set of questionnaires: whichever they preferred. This was intended to reveal children's language choice. Language behaviour, as proposed by Le Page &

Tabouret-Keller's (1985:181) quoted by Llamas (2007: 582) is "as 'a series of acts of identity' during which the individual creates for himself the patterns of his linguistic behaviour so as to resemble those of the group or groups with which from time to time he wishes to be identified, or so as to be unlike those from whom he wishes to be distinguished". In short, language behaviour is an expression of one's self-identification with a particular group.

As explained in the previous section, attitudinal data was elicited by using questionnaires soon after the role plays. The first role play performed was in Indonesian upon the children's request. Their reason was that the Indonesian role play was much easier to prepare and to memorise the lines as opposed to the Javanese one. When the role play performance was over, they were asked to answer provided questionnaires. As presented in Table 11.1, 67 out of 70 children (96%) chose the Indonesian questionnaires. Two weeks later, the Javanese role play was performed and the same procedures were applied. Most of them, 62 out of 70 children (89%) picked up Indonesian questionnaires. In short, regardless of the role plays, Indonesian questionnaires were most preferred by children.

ROLE PLAY	QUESTIONNAIRES	
	in Javanese	in Indonesian
in Javanese	8 = 11%	62 = 89%
in Indonesian	3 = 4%	67 = 96%

Table 11.1: Chosen questionnaires

Based on the chosen questionnaires, the children's language behaviour can be classified into three groups. The first group is children who chose Indonesian questionnaires for both role plays. The second group chose questionnaires based on the language used in the role play: Indonesian questionnaires for the Indonesian role play and Javanese questionnaires for the Javanese role play. The last group chose Javanese questionnaires for both role plays. These three groups of children will be examined closely in relation to their parents' language proficiency and attitudes, children's first language, language at home, language proficiency, language in society and language attitudes. The aim is to find plausible factors which influence children's language behaviour.

Unfortunately, even though three groups of children have been classified based on their favoured questionnaires, apparently their response to the questionnaires show the same result; they show negative attitudes towards their own ethnic language (Javanese) but positive attitudes towards Indonesian. This section discusses the issue in more depth.

### Indonesian questionnaires

As shown in Table 11.1 above, almost all children regardless of where they live and what language was used in the role play chose Indonesian questionnaires. Three of them have been chosen in order to represent each location.

#### 1) Child (V05)

Child (V5) was born and lives in a village. The child reported that her first language is Javanese. She also reported that her proficiency in Javanese is very good. These two factors seem to affect language use at home. She reported using Javanese to all her social networks at home. This is a positive indication that Javanese is still used in the home domain. Based on these reported data, she could have reasonably been expected to select Javanese questionnaires but she chose Indonesian questionnaires instead.

One issue that has not been addressed is her language attitudes. Based on her response to the nine statements as elaborated in §11.2, she responded negatively to all statements about Javanese. Her attitudes to Indonesian, however, provoked a positive response in every respect. It might be clear that the language behaviour of the child (V05) is influenced by her negative attitudes towards the Javanese language.

When the child's attitudes towards Javanese are linked to her parents, the only slightly negative linguistic situation the parents have is language attitude. Their ambivalent attitudes can be seen in terms of transmitting Javanese to their child and the use of it as the home language, as presented in §7.2 excerpt (49), and now in (151) for convenience.

(151)

V05 P	<i>Menurut saya, memang orang Jawa harus bisa berbahasa Jawa, tetapi tidak seharusnya kami menekankan anak kami harus berbahasa Jawa.</i>	For me, it's true that Javanese people must be able to speak Javanese, but I do not have to force my children to do so.
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Similar attitudes are also shown in that they were in support of Indonesian being used at home by Javanese families as in §8.2 excerpt (67), and now in (152) below. Their reason seemed to be related to the issue of national identity in that Indonesian is the national language that everybody, including Javanese, has to speak.

(152)

V05 P	<i>Setuju biarpun kita orang Jawa tetapi kita telah menggunakan bahasa Indonesia karena bahasa Indonesia merupakan bahasa nasional.</i>	I agree with that. Although we are Javanese, we use Indonesian because it is the national language.
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2) Child (T06)

Unlike the child previously discussed who reported her first language as Javanese, this child reported that both Javanese and Indonesian are her first languages. Her first languages might have been decided by her parents based on the comment, as presented in (153) below.

(153)

T06 P	<i>Kurang setuju, paling tidak ada dua bahasa yaitu Indonesia dan bahasa Jawa</i>	I don't quite agree. At least there are two languages, namely Indonesian and Javanese.
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Even though both languages are reported to be her first languages, it seems that she practices Indonesian more than Javanese at home. This can be seen from her report that she used Indonesian to all interlocutors in the home domain. Similarly, in other domains, this child reported using Indonesian to all interlocutors except to her classmates and neighbourhood friends. To them she reported using both languages.

Promoting Javanese and Indonesian to be a child's first languages might be inspired by parents' evaluation towards languages in question in relation to modernity, as seen in (154) below. The parents' attitudes may be also evidence that they do not transmit their ethnic language optimally to their children. This might well contribute to the declining of the language across generations.

(154)

T06 P	<i>Ya harus meskipun tidak mahir karena budaya Jawa saya pribadi masih menganggap luhur walaupun jaman semakin modern.</i>	It is a must even if not spoken well. I personally still consider that Javanese culture has a high value albeit the era gets more and more modern.
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Indonesian is her habitual language was reported to be used to almost all interlocutors in the home, school and community domains. She also reported loving Indonesian songs as well as story books. It is no wonder that her attitudes towards Indonesian are very positive in all aspects of the given questionnaires. On the other hand, her attitude towards Javanese is the opposite. It is not surprising that she chose Indonesian questionnaires, as this is a reflection of her language behaviour.

### 3) Child (C40)

The third child (C40) was born in the city and reported that her first language is Indonesian. She also reported using Indonesian in all her social networks. The child's report matched with her parents' statement that Indonesian is used in the home domain and they introduced Indonesian as their child's first language. This is supported by her parents' positive attitudes towards Indonesian, as in (155).

(155)

C40 P	Setuju, karena selain mengajarkan bahasa nasional sejak dini juga agar kita bisa berkomunikasi dengan lancar dan baik dengan masyarakat terutama orang selain suku Jawa.	I agree with it because besides teaching them national language from an early time, it can make us communicate (in Indonesian) fluently and well to the rest of the community, particularly those who are not Javanese.
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Apparently, the choice of Indonesian as their child's first and home language is much influenced by the parents' attitudes as in (155) above and not determined by their lack of Javanese proficiency. The parents' report is convincing as they are both from Blitar originally, a town which is home to a Javanese dialect which is similar to Kediri or Madiun, and they are close to Central Java.

The linguistic situation created by these parents influenced this child's language proficiency. She reported she had a very good command of Indonesian but not of Javanese. She reported that her ability in all Javanese speech levels was low. This is confirmed by her translation work. Of five translated sentences, not one is correct. It might also suggest that the parents did not put in much effort to transmit their ethnic language to their child as they considered it not necessary to use Javanese well, as in (156) below.

(156)

C40 P	<i>Tidak harus, tapi sebaiknya memahami dan bisa jika diajak berbicara atau mendengar orang sekitar berbahasa jawa. Karena sebagai orang jawa, sepatutnya memahami dan mampu berkomunikasi dengan bahasa Jawa, walaupun bahasa resmi yang wajib adalah bahasa Indonesia.</i>	Not necessarily well, but they should understand and be able to respond when people talk to them or they listen to them in Javanese. As Javanese, they are supposed to understand and be able to communicate in Javanese, although the official one which must be learned is Indonesian.
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The 'unbalanced bilingual' status she has seems to determine her language attitudes. Based on her response to the attitude statements, she valued Indonesian positively throughout the questioned aspects. Her attitudes towards Javanese, on the other hand, are very negative.

### Indonesian and Javanese questionnaires

There are only five children out of seventy who demonstrated language behaviour consistent with the language use in the role play. Two of them are described in the following.

#### 4) Child (V01)

The child's (V01) language behaviour showed that her choice of the type of questionnaires depended on the language used for the role play. That is to say that she chose Indonesian questionnaires when the role play was in Indonesian and it Javanese questionnaires when it was in Javanese.

This child lived in a village and had parents with a pragmatic attitude towards Javanese for their children as presented in (157) below (brought from (48) in Chapter 7). It seems that transmission of Javanese to their child is somehow interrupted. They consider that Javanese is not a language for communication in modern times.

(157)

V01 P	<i>Hanya sekedar bisa dan tidak harus mahir karena jaman modern sekarang ini bahasa Jawa jarang digunakan dalam komunikasi.</i>	It's sufficient for them to be able to speak it but not necessarily well because in this modern era Javanese is seldom used for communication.
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Such attitudes might result in sub-optimal development of their child's language ability in Javanese. The child's Javanese proficiency is lower than that of her parents. Her ability in Indonesian, in contrast, was reported as 'very good'. This might create a paradoxical linguistic situation, in that even though she reported her first language as Javanese and her parents reported Javanese as the home language, the child stated that she used both languages when communicating with social networks in the home domain except to the maid to whom she reported using Javanese.

The use of both languages in the home domain might show that the liberal approach of the parents is facilitating a language shift from Javanese to Indonesian. Their attitudes could be detected in (158) below. They agreed that Indonesian could be used in the home domain of Javanese families as it is the national/unifying language. Their reasoning is typical of that of the wider community perspective concerning 'national identity'. Hence, it is not surprising that they wanted their child to have Indonesian as their first language.

(158)

V01 P	<i>Setuju saja, karena bahasa Indonesia adalah bahasa nasional/ persatuan.</i>	I agree as Indonesian is the national/unifying language.
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The parents' positive attitudes towards Indonesian might affect the child's attitudes. When responding to the nine attitude statements in the questionnaires, the child judged Javanese negatively but Indonesian positively. If this is the case, she could have been expected to choose Indonesian questionnaires. This child, however, chose questionnaires in respect to the language used in the role plays. It seems that her language behaviour is simply determined by the uniformity of language use in the role plays. This is revealed from her response during interview as presented in (159) below.

(159)

V01 C	<i>I : Lah trus, sampaean kan tak kei daftar pertanyaan tadi, kenek apa milih basa Jawa? R : Drama basa Jawa? Karena waktunya drama bahasa Jawa.</i>	I : Then, when I gave you questionnaires, why did you choose the Javanese one? R : For Javanese role play? Because it was the time for Javanese role play.
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### 5) Child (T19)

Similar language behaviour shown by the village child (V01) above is also found in a town child (T19). Her choice of language might be triggered by her first languages, both Javanese and Indonesian. Other evidence that this child was bilingual was based on her report of language use within her social networks in the home domain. She reported that both languages were also used when speaking to her parents. However, when speaking to her siblings and the maid, she reported using Javanese. In addition, she reported using Indonesian to her grandparents.

These phenomena seem interesting as the use of Javanese associated with showing respect and politeness has somewhat altered. In the past, Javanese particularly *krama* was usually used to show politeness and respect to other people. However, for the present day children, Indonesian is used for the same purposes. To older people or those at a social distance to whom she had to pay respect, she used Indonesian. To older people with whom she had a closer relationship, she reported using both languages. To interlocutors to whom she did not need to pay respect such as siblings and the maid she reported using Javanese. In other words, Indonesian had taken over the erstwhile position of Javanese. Thus, the children of this type had positive attitudes towards Indonesian.

The positive attitudes towards Indonesian were also reflected in her reported habits. She reported that she preferred listening to Indonesian songs and reading Indonesian stories. She reported that she was good at only *ngoko*. This might also explain why she used Indonesian to her grandparents, to avoid the wrong application of Javanese speech levels and consequent stigma as a result of violating language etiquette. In fact, she was very good at Indonesian.

The declining use of Javanese seems to occur across generations in this family. Both parents reported having the same level of ability in Javanese. They reported 'good' in all speech styles. On the other hand, the only 'good' level of their child is reported in *ngoko* style. Therefore, the parents wanted their child to have an ability in Javanese as this was the way to maintain their ancestors' language and their ethnic customs, as they expressed in (160) below.

(160)

T19 P	<i>Putra-putri saya harus bisa berbahasa Jawa agar tidak melupakan bahasa daerahnya dan tidak meninggalkan adat kejawaannya.</i>	My children must be able to speak Javanese in order not to forget their ethnic language and not to leave their Javanese customs behind.
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Even though the child reported using Indonesian and Javanese in the home domain when speaking to certain interlocutors as described above, the parents stated they wanted Javanese to be the home language. Their desire was projected in their opinion, as in (161).

(161)

T19	<i>Sebenarnya kurang setuju karena secara perlahan bahasa Jawa sedikit-demi sedikit akan punah.</i>	Actually I do not quite agree as slowly but surely Javanese could disappear.
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This type of family is evidence that there is a case in which the parents' desire concerning home language is not always embraced by their child. The parents want Javanese to be the home language but the child uses both Javanese and Indonesian. The language habit in the home domain might influence this child's language behaviour. She chose the type of questionnaires based on the language use in the role plays. In addition, studying closely her response to the nine attitude statements of the questionnaire revealed that Indonesian was judged positively but Javanese was seen negatively.

### Javanese questionnaires

Only three children chose Javanese questionnaires regardless of the language used in the role plays. This is an interesting phenomenon as their language behaviour is different from the majority. Moreover, none of them are village children. The description of the two of them is presented below.

#### 6) Child (T17)

The child (T17) shows his consistency of his language behaviour by choosing Javanese questionnaires for both role plays. He was the only town child who did so. As a town child, he reported that both Javanese and Indonesian are his first languages. Therefore, it was not surprising that these languages were reported to be used when speaking to his parents as well as his siblings.

However, he reported using Javanese to his grandparents as well as his maid. The use of both languages in the home domain was not his parents' desire. The parents wanted him to use only Javanese. The parents might have realised that they were Javanese and wanted their children to master Javanese as in (162) below. They believed that being Javanese conferred an obligation to speak Javanese. This is another piece of evidence that parents' desire does not always match with the child's language practice.

(162)

T17 P	<i>Ya, karena kita orang Jawa dan harus tetap bisa berbahasa Jawa</i>	That's right. Because we are Javanese and we have to be able to speak Javanese.
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This child (T17) represents a unique phenomenon as he had a distinct language practice. He reported that he was able to manipulate Javanese speech levels well. His ability in Javanese might be influenced by his parents' ability in Javanese. His parents reported his ability in manipulating Javanese speech levels was at the 'good' level. The child's distinct language ability and practice might also be influenced by certain key factors. An interview with him revealed that he lived with many extended families in the same house. Other than his family members, there were two aunts, two uncles, cousins and grandparents. Besides, he said that he sometimes watched puppet show performances in the town square while accompanying one of his uncles selling food.

Note that even though he reported that his first languages were both Javanese and Indonesian and he reported using both languages to his parents and siblings, he explained in his interview that Javanese was used more to them than Indonesian. This might be affected by people in his home and neighbourhood friends who always used Javanese when speaking to each other, as in (163) below.

(163)

<i>N: Kalau di rumah dengan teman-teman dan bulik ya bahasa Jawa.</i>	N : At home with my friends and my aunts, I use Javanese.
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The child's response during interview is in line with his parents' view that they did not agree with the non-use of Javanese in Javanese families as in (164) below. His parents claimed that if Javanese was not used in the home

domain, there would be no opportunity to develop their children's language skills in Javanese. If this is the case, the next generation would have no ability in using Javanese. The parents seem able to predict what would happen when they let only Indonesian be used at home: Indonesian would "kill" Javanese.

(164)

T17 P	<i>Tidak setuju, karena itu tidak dapat mengembangkan keterampilan anak dalam bahasa Jawa.</i>	Not agree. Because it could interfere with the development of children's language skills in Javanese.
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Despite his good proficiency in Javanese and the use of Javanese in the home domain, his responses to the language attitude statement from the questionnaire show the opposite. None of his judgements, beliefs and evaluations are positive towards Javanese. The responses given by the child (T19) might be evidence that child's attitudes do not always contribute to language behaviour. Based on the description above, the plausible contributors for his language behaviour in choosing the Javanese questionnaire are, firstly, his language proficiency which was reported 'good' in all Javanese speech levels. The second is his language habit at home. These reasons are consistent with his response during interview as presented in (165) below.

(165)

I : <i>Wingi Pak Slamet maringi daftar pertanyaan iku, kan kamu milih basa Jawa. Iku alasane apa?</i>	I: Yesterday Pak Slamet gave you the questionnaires then you chose the Javanese one. What is the reason?
N: <i>Ya enak aja Pak soalnya di rumah tidak pernah pakai bahasa Indonesia. Paling kalau ada tamu.</i>	N: I feel comfortable with it, Sir, as I never use Indonesian at home. I only use it when there is a guest.

## 7) Child (C28)

Similar evidence is also found in the city child (C28). He is one of the two city children who chose Javanese questionnaires for both role plays. Even though he reported that his first language is Indonesian, he stated that both Javanese and Indonesian were used to communicate with his parents, siblings and maids. He used only Javanese when speaking to his grandparents. According to him during interview, he only sometimes used Indonesian to them in the home domain. On the other hand, Javanese was more used as it was much influenced by his communication with his neighbourhood friends as expressed in (166) below.

(166)

<i>I : Pakai bahasa apa kalau di rumah?</i>	I : What language do you use at home?
<i>F : Bahasa Jawa.</i>	F: Javanese.
<i>I : Kapan pakai bahasa Indonesia?</i>	I : When do you use Indonesian?
<i>F : Kadang-kadang.</i>	F: Sometimes.
<i>I : Mengapa?</i>	I : Why?
<i>F : Karena teman-teman pakai bahasa Jawa.</i>	F: Because my friends use Javanese.

The child's report of language used at home is also supported by his parents' report that they wanted both Javanese and Indonesian to be used in the home domain. The parents did not want to use only Indonesian because they believed that it would make their children unable to recognise the value of Javanese culture as in (167) below. The parents might be aware of the threat when a more dominant-national language enters in the home domain and takes over the position of non-dominant language such as Javanese.

(167)

C28 <i>Tidak setuju (kalau Indonesia dipakai di ranah rumah), karena akan melunturkan nilai budaya bangsa.</i>	Not agree ( <i>if Indonesian is used in the home domain</i> ). Because it makes the value of the culture fade away.
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The parents' positive attitudes towards Javanese might be affected by their proficiency in Javanese. The parents' reported proficiency in Javanese is better than in Indonesian. These language proficiency patterns might indicate that the parents are maintaining their effort to transmit their ethnic language to the child. This can be seen from their opinion in (168) below in that they encourage their children to use Javanese as it is a way to maintain their ethnic identity.

(168)

C28 <i>Putra-putri kita harus bisa menguasai bahasa Jawa karena untuk mempertahankan jati diri kita sebagai anak bangsa.</i>	Our children must be able to master Javanese so as to maintain our identity as the descendants of the nation.
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The child's ability in Javanese and language use in the home and community domains, particularly with his neighbourhood friends, might influence his language behaviour. He chose Javanese questionnaires regardless of the language use in the role plays. The interview with him revealed that he did so because he felt that Javanese was easier as in (169) below.



(169)

<p>I: <i>Ketika Pak S memberikan daftar pertanyaan, mengapa kamu memilih bahasa Jawa?</i></p> <p>N: <i>Soalnya lebih gampang.</i></p>	<p>I: When Pak S gave you the questionnaires, why did you choose the Javanese ones?</p> <p>N: Because it's easier.</p>
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When ten attitude statements in the questionnaire about Javanese were given to him, surprisingly enough, none of them was judged positively. On the other hand, he had positive attitudes towards Indonesian. This finding may suggest that the children's language behaviour indicated by choosing the type of questionnaires in association with the language use does not correlate with their language attitudes at all. At least, this is the case shown by the town child (T17) and city child (C28). There should be other factors. Both of them explained during interview that they chose Javanese questionnaires for both role plays because they felt comfortable and easy.

The discussion in this section can be summarised as follows. The finding may indicate that children's language behaviour manifested by selecting Javanese or Indonesian questionnaires is not merely affected by their attitudes towards a given language. It could be influenced by other factors such as their language at home, first language, proficiency and language use in the community. Tiessen (2003:44) identifies that "Language use, language proficiency and social networks are three of the most individual domains of sociolinguistic behaviour in which vernacular orientation can be identified." It could be a single cause or a collection of factors which lead to the "overt" language attitudes.

There is a case that children's language behaviour is the expression of their language attitudes, language etiquette and language proficiency. The three children from different locations above (V05, T06, and C40) show the evidence of this. They share something in common in that they judged Javanese negatively in all aspects. Home language is also another factor which might influence children to choose Indonesian questionnaires. At least this is shown by town and city children (T06 and C40). Another interesting finding is found in the city child (C40). It seems that language behaviour is affected by her language situation. Her first and home language were reported as Indonesian. Her reported language proficiency in Javanese speech levels was poor. Her language attitudes towards Javanese are negative. These factors

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might cause her to choose Indonesian questionnaires as the expression of her language behaviour.

Another case is that children's language behaviour is influenced by the language use in the role play: Indonesian role play – Indonesian questionnaires and Javanese role play – Javanese questionnaires. However, when this phenomenon is deeply studied, some factors which might possibly trigger the case emerged. The two children (V01) and (T19) chose Indonesian questionnaires for both role plays due to the following reasons. They reported that their proficiency in Javanese speech levels was little for both *madya* and *krama* but good for *ngoko*. Their ability in applying language etiquette was also poor. In addition to that, they had positive attitudes towards Indonesian but not for Javanese. However, there are two potentially strong factors which might predispose them to choose not only Indonesian but also Javanese questionnaires: their first language and home language. For these two factors, the village child (V01) reported that her language at home was both Javanese and Indonesian; the town child (T19) reported that the first and the home language was both. This might be the underlying reason why they express their language behaviour by choosing both Javanese and Indonesian questionnaires, so as to follow the language use in the role plays.

The last case is the paradox. It is found in only three children: one town child and two city children. For them, there is no positive label for Javanese. Their attitudes towards Javanese are negative for all given aspects but positive for Indonesian. Their favourite songs and stories are also in Indonesian. The possible reasons, other than their *ngoko* proficiency, are based on two factors. For the town child (T16), perhaps, it is because of his first and home language which is both Javanese and Indonesian. For the city child (C28), perhaps, it is because of his language use at home which is both languages. Another plausible reason is that they want to be different as they were Javanese children and they might want to demonstrate that as Javanese children they are able to use Javanese despite the fact that they lack capability in the language.

### **Summary**

This chapter has presented findings and analysis of Javanese children's language attitudes. This section summarises them into key points as follows. Firstly, no matter what instruments were employed, most children responded

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that Indonesian is easier than Javanese. This is perhaps because Indonesian is considered a more neutral language which does not have speech levels. The difficulties are not only knowing which word belongs to what speech levels but also how all aspects of language can be applied properly as expected by language etiquette. Therefore, everything related to the Javanese tasks are considered difficult by children. This includes composing, memorising and performing dialogues for the role play. They also believe that all tasks would be better when done in Indonesian.

Secondly, striking phenomena were also found when the Javanese children were asked to give their attitudes towards Javanese after the role play performance. Most of them judged Javanese negatively. Javanese is considered to be a difficult, old-fashioned and 'uncool' language. It is also believed not to bestow self-confidence and prestige to its speakers. On the other hand, Javanese conveys an impression that its speakers are poor and village-like. Furthermore, Javanese is judged not to be the language for science, technology or business. On the contrary, attitudes towards Indonesian were the opposite. If Javanese continues to be perceived negatively, Javanese might not be a preferable language in the future as there is little positive value attached to it. If this is the case, Javanese would be taken over by Indonesian which offers more advantage to its speakers. In short, shifting to Indonesian might be unavoidable.

The last point is that children's language behaviour is not always reflected in their attitudes; at least this is the case of Javanese children. However, their language behaviour is influenced by either single or collective factors, such as their first language, proficiency, language use in the home domain, language in the community, language use at school and language etiquette. Note that the degree of the contribution from each factor might vary from one child to another. Another finding is the paradox in which all children's opinions are negative towards Javanese but their language behaviour demonstrates a positive attitude. This might be influenced by their exclusiveness. They might want to emphasise their Javanese identity despite the fact that their linguistic situation does not support them in so doing.

## **Chapter 12**

### **THE DIRECTION OF THE JAVANESE LANGUAGE**

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This chapter discusses the findings drawn from the content chapters of the thesis; Chapter 5 to Chapter 11. The mosaic of these chapters is connected here and tailored with related findings of sociolinguistic studies and theories worldwide, which were partly presented in Chapters 3 and 4. The aim is to piece together a clearer picture of the direction of Javanese children's language acquisition and to predict the fate of Javanese in the future.

The discussion covers five issues: the success of language policy (§12.1), the decreasing use of Javanese (§12.2), modern versus traditional life patterns (§12.3), predictions for the future of Javanese (§12.4) and lastly, variables to maintain and revitalise Javanese (§12.5).

#### **12.1 The success of language policy**

After independence was proclaimed, Indonesian was given formal status as the national language ratified on 18 August 1945. Since then the language policy promoting Indonesian has developed further. There are three major ways through which the language policy has been socialised; education, government employees and mass media.

The first is the introduction of Indonesian at school (see Chapter 3 to follow its phases of intrusion into the school curriculum). In the early years, Indonesian was introduced in education sectors by employing translation methods as well as direct methods. Books were not yet available. Teaching focused mainly on oral communication. The following is the statement of a

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Javanese man who was born in 1934. He was 77 years old when interviewed in this study and he was very fluent in Javanese.

(170)

*Basa Jawa, gurunipun ngoko muridipun krama inggil. Diulang basa Melayu kelas telu: aku saya, omah rumah. Mboten kados lare-lare sak menika procot sampun saget basa Melayu. Kula riyen kelas telu, taksih kelingan kula, diulang "Ayo sapa sing isa cara mlayakna : Akeh wong liwat ing pinggir dalan gedhe". Lah kula ngacung: akeh banyak wong orang lewat lalu ing pinnggir di tepi dalan gedhe jalan besar 'banyak orang lalu di tepi jalan besar". Kelas tiga niku. Melayu dikenalaken kelas telu.*

In Javanese, the teachers used the low level but the students used the high level. We were taught Indonesian in the third grade: aku 'I', omah 'house'. It's not like children at the present time; who speak Indonesian from birth. I was in the third grade when the teacher asked, "Who can translate *Akeh wong liwat ing pinggir dalan gedhe* into Malay? I put my hand up: *akeh* 'a lot', *wong* 'people', *lewat* 'pass', *ing pinggir* 'beside', *dalan gedhe* 'great road' 'A lot of people pass on the side of the great road'. That was the third grade. Indonesian was only introduced in the third grade at that time.

The excerpt above indicates that the main language in the community as well as at school at that time was Javanese. Children were able to apply language etiquette properly. They used *krama* in response to their teachers' *ngoko*. Indonesian was just at the stage of a newcomer, introduced in the third grade of elementary schools by applying the Grammar Translation Method. Javanese was widely used in the community. The informant said that 95% people at that time were literate. They all used Javanese of *ngoko* and *krama ndesa* the 'middle level that was commonly used among villagers'.

Extensive Indonesian training was also given to the teachers. As key agents of change, their knowledge about Indonesian and their skill in using it were improved. They were the source and the model for the use of Indonesian. More importantly, they were trained how to teach Indonesian. In addition, research and publication were conducted in Indonesian. These efforts are still maintained.

The second avenue for Indonesian language planning was through government employees. In the same way as for teachers, extensive Indonesian training was conducted for government employees. They were expected to have good skills in using Indonesian because they were in direct contact with the community. An implicit intention was that the Indonesian language would develop emotional ties among government employees all over the country to foster the sense of belonging to one nation. Ultimately, this was an attempt to strengthen national-hood. In this respect, Indonesian functions as a unifying

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language (Sneddon 2003:207). In addition, Indonesian language contribute to the identities of those who live in the Indonesian region, it provides “the foundation for a shared sense of belonging to the same community” (Alcoff and Mandieta 2003:271-272).

Indonesian nowadays is used for all governmental matters across the nation. Communication barriers among government employees do not exist, due to their ability in Indonesian. To guarantee that employees have a good command of Indonesian, they have to pass Indonesian tests during the selection process. In addition, they have to be ready to be moved to other parts of Indonesia. This strategy also acts positively on the spread of Indonesian. Arriving in a new location forces people to use Indonesian to local employees and inhabitants. Thus, Indonesian gains prestige as it is used to deal with governmental, commercial matters and prestigious activities. On the other hand, negative labels are attached to regional languages as per Harding's and Riley's (1986:77 or 2003:85) statement (see §11.2). Sneddon (2003:210) also comments:

Indonesian is typically used for prestigious activities, and using Indonesian people acquire prestige, or at least see themselves as doing so. For example, Indonesian is associated with education and modernization. Therefore fluency in Indonesian gives one the aura of being educated and modern.

People may consider that mastery of the Indonesian language is a part of modern life and brings prosperity as having a good command of Indonesian is considered essential in the job-market. This is likely to be the reason why parents want their children to have a good command in Indonesian as they think that Indonesian can lead to a better life, as in (51) and (60) in Chapters 7.

The third way of spreading Indonesian is through mass media. As education targeted only children and young people, and the number of government employees was not large, mass media proved another effective way to spread Indonesian. It had the capacity to reach all communities over all areas. The cheapest media operated was radio: *RRI (Radio Republik Indonesia* ‘Radio of Republic Indonesia’). The *RRI* station was established in all capital provinces all over Indonesia with the central office in Jakarta. Some of the programs, mainly news and other government agendas, were broadcast from

Jakarta and were relayed by all stations. Most broadcasting was in Indonesian and a small remainder was in regional language.

The other medium was television. Until the late 1980s *Televisi Republik Indonesia* 'Republic of Indonesia Television' of was the only channel available. The operation was just the same as the radio. Although the radio and television were already effectively promoting Indonesian, a specific program related to language planning was also broadcast. That was *Pembinaan Bahasa Indonesia* 'Guidance on Indonesian Language'.

The effectiveness of media, particularly television, is reported by Sandel when he studied the linguistic situation in the capital city of Taiwan. He (2003:543-544) found that "...children who grow up in the city are more likely to learn Mandarin as their first language owing to the influences of Mandarin-language television programming, exposure to the preschool environment, and interactions with bilingual parents." As a result, he continued, even though they live "with monolingual Tai-gi-speaking grandparents or parents, they are less likely to speak Tai-gi as their first or 'mother' language". This phenomenon was similar to the findings of the present study as discussed in Chapters 5, 6, 7, that in Surabaya, even though there were Javanese children whose parents or grandparents speak Javanese, they themselves do not speak Javanese as their first and home language.

In addition, almost all outdoor advertisements are written in Indonesian. Posters, banners, billboards and the like are situated at strategic roadside spots across the nation in Indonesian. This is an effective way to promote Indonesian. The *Nikmat tiada tara* "Can't beat the feeling' of Coca Cola's slogan, *Dua anak cukup* "Two children are enough" the message of the Family Planning program from the government, *Jawa Pos, Pasti ada yang baru* "Jawa Pos, surely there must be something new" of the Jawa Pos newspaper's motto, and all other kinds of advertisements contribute to children's acquisition of the Indonesian language. Yet, regional languages do not have any space at all for the same purpose. In fact, Johnstone (2002:20) as quoted by Harris (2008:63) points out, "... but in some it is vitally important where there is very little exposure to the target language in society....". That is very true about Javanese.

Nowadays, Indonesian is the only language used in most national mass media both printed and electronic. Regional language may not have much if any space. In respect to Javanese in East Java, it is only used in two

magazines *Joyo Boyo* and *Penyobar Semangat* which are not widely available. In East Java, the only radio station which is devoted to using Javanese is *Radio Jodipati* in Nganjuk. Other radio stations do not have Javanese sessions or if they do, they have only one hour, two hours or three at the most. Indonesian dominates most sessions.

Sneddon (2003:201), referring to the 1990 census notes that the percentage speaking Indonesian was lower among rural people than in the city. However, a dramatic leap was found in rural areas.

If the trend continued, by the year 2000 virtually 100 per cent of urban dwellers under 50 years of age would have been speakers of Indonesian, whether as a first or second language, with the percentage rising to well above 90 per cent in the countryside also, apart from the elderly.

This study supports Sneddon's prediction. As presented in Chapter 7, all parents regardless of the location reported having ability in understanding and using Indonesian. Children's ability in Indonesian was reported to be even better than their parents in all skills.

Due to the constant acts of imposing and implanting Indonesian by the government, promoting Indonesian at the present time is effortless. It happens automatically. Indonesian has become deeply rooted in every Indonesian person. It is the language for both interpersonal and transactional communications as well as for intellectualisation. Jernudd (2003:60) confirmed that "Bahasa Indonesia has developed tremendously in growth of numbers of speakers, in expansion of use and in intellectualisation". As a consequence, a lot of Javanese parents promote Indonesian as a first language for their children (see §6.4), 67% of Javanese children reported using Indonesian from an early age. This finding was in line with the informant who said as in (01) above that *Mboten kados lare-lare sak menika procot sampun saget basa Melayu* "It's not like children at the modern time; who speak Indonesian from birth, they have been able to speak Malay (Indonesian) already". This implies that nowadays it is common for Indonesian to be designated as children's first language.



## 12.2 The declining use of Javanese

The declining use of Javanese was detected some decades ago. Soedjiatno et al. (1984:1) recognise that after fifty years, a dramatic change of Javanese had occurred. Standard Javanese had stopped being used particularly among young people. This concern was addressed by Javanese in *Penyobar Semangat* (7<sup>th</sup> June 1980) as in (171) below.

(171)

*Adanya perubahan-perubahan aspek kebahasaan ini disuarakan pula dalam masyarakat Jawa secara eksplisit. Suara itu menyatakan bahwa keadaan bahasa Jawa sekarang ini sungguh-sungguh sudah dalam situasi yang memprihatinkan. Bahasa Jawa telah mengarah sebagai "bahasa pasar" yaitu bahasa yang telah kehilangan kebakuanya, lebih-lebih bahasa Jawa pada generasi muda.*

The changes of Javanese language aspects are also explicitly stated in the Javanese community. It is said that nowadays Javanese language is truly critical situation. It is becoming the "market language", that is language which has lost its formal form, particularly among the younger generation.

The research for this thesis was conducted in 2010; 65 years since Indonesian language policy and language planning was started. The declining competence of Javanese among children in East Java is significantly detected. Fought (2006:87) considers that comparing language competence across generation is an interesting issue. As discussed in Chapter 5 reported children's language proficiency in Javanese is decreasing compared to their parents. Children's decreasing proficiency is further revealed when their reported language etiquette and their translation work are considered (see Chapter 6).

For most young Javanese, including children, the act of applying Javanese speech levels is a burden. They said during the interview that they did not use Javanese to their teachers and older people, for instance, because they were afraid of making mistakes in applying language etiquette. It was so complicated. They were also aware of the consequence when what they said was not appropriate. On the one hand they might unintentionally insult other people and on the other hand they could be stigmatised themselves. Thus, to avoid these risks, they were reluctant to use Javanese but used Indonesian instead. This finding was also identified by Sneddon (2003:211) who said "But there are factors specifically associated with the Javanese language, in particular its complex system of levels which can lead to shift to Indonesian".

Smith-Hefner (2009:63-64) provides evidence to justify that the complexity of Javanese speech levels leads to shifting into Indonesian. She

interviewed Javanese university students in Yogyakarta, Central Java. The students, like Sofiatun, stated as in (172) below that “they are simply too lazy (*malas*) to use the speech levels of Javanese”. *Ngoko* is most chosen among the younger generation and also children in the present study as it reflects no personal gap between addressors and addressees. Purwoko (2008) argued that *ngoko* is the real language of Javanese which is used commonly among Javanese.

(172)

I never use *krama* anymore with my parents even though they're constantly reminding me to. I tell them, “It's not communicative and I'm just too lazy.” It's more enjoyable to use plain *ngoko* or Indonesian.

(taken from Smith-Hefner (2009:69))

Uul, another student, said that she shifted from Javanese to Indonesian when speaking to her parents because she felt more comfortable, communicative, and it was less complicated, as expressed in (173) below.

(173)

But Javanese is too much trouble (*susah*). We have to really differentiate our language depending on the person we're addressing—if they're older or the same age or younger. It's just too complicated (*terlalu repot*). I plan to use only Indonesian with my kids.

(taken from Smith-Hefner (2009:64))

Apparently, the student did not only express her feeling about complicated speech levels, but she also planned to use only Indonesian to her children. The same plan of using Indonesian to own future family was also stated by Puji, “I want to use Indonesian in my own family”. This is another piece of evidence, as stated by Harris (2008:64) and Mesthrie (2010:193), that language shift is firstly designed by parents rather than by their children.

Laksono (2009:269) adds that in Surabaya and its surrounding area, Javanese speakers are reluctant to use Javanese because of *krama*. They feel that they do not have sufficient ability in it and lack knowledge about language etiquette. Goebel (2007b:515) claimed that in fact there are very few Javanese who have ability in the appropriate use of “exemplary” high Javanese. In this study, moreover, East Java children's experience of using Javanese for role plays revealed their attitudes that Javanese is more difficult than Indonesian, as addressed in Chapter 11. Therefore children, particularly those who live in the city, shift into Indonesian.

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The decreasing children's proficiency in *madya* and *krama* levels might be the result of some factors. One certainly is that there is no appropriate model of language use in their family and community because of the asymmetrical practice of the use of the language: the children or younger persons are supposed to use the high speech level to older people but the older people use the low level to the younger ones. The second factor might be the limited amount of language exposure in the community. The language at grassroots level is *ngoko* (Purwoko 2008) and might occasionally be *madya*. As Javanese people are bilinguals, they also use Indonesian. *Krama* is hardly found. A third element is decreasing Javanese publication. As presented in Chapter 5, all children reported they read Indonesian books more often than Javanese ones, mainly only from Javanese class. This is because there are only a few Javanese publications and those which exist are not targeted at children. Furthermore, stage performances which were popular in the past and which are potentially good sources for children to learn how to use Javanese speech levels have been replaced by pop culture and are no longer in demand.

The decreasing language proficiency among Javanese children goes hand in hand with diminished frequency. When language is not often used, language proficiency declines (Leinonen and Tandefelt 2007:188). On the other hand, the more frequently the language in question is used, the better the proficiency of the speaker will be. The relation between the frequency of language use and the decline of a language is reported by Derhemi's study in the Arbresh. Derhemi (2006:36) stated that "Of course the decrease in linguistic knowledge is reflected as well in the decrease in the frequency of Arbresh use."

The decline of Javanese can also be detected from the Javanese parents' introduction of a first language for their children. As presented in Chapter 7, a decline of Javanese across generations has been underway. There are some Javanese parents who do not promote Javanese to be their children's first language. They have a number of reasons for this. However, whether or not they are aware of the consequences, their decision actively weakens the likelihood of Javanese being spoken by the younger generation. If this is the case, parents effectively contribute to language shift to Indonesian. This shift takes place among Javanese families who live in both the town and the city. According to the children's report, Javanese alone is only used as a

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first language by 23% of children in each location of town and city. On the other hand, Indonesian is reported as a first language by most city children (71%).

The declining use of Javanese on one hand and the increasing use of Indonesian on the other hand occur in the city. Sneddon (2003:201-202) describes that initially "When a family moves to a city, it is likely that the regional language will be the language of the home". However, Indonesian is usually used to communicate with people from other regions. The children of this family might speak the regional language in the home domain but might use Indonesian with friends at schools. When these children grow up and set up home, they may speak Indonesian with their children. Some of them possibly speak both Indonesian and the regional language. "Their own children will probably have only a passive knowledge, if any, of the regional language". Sneddon (2003:202) continued that in 1990 the census shows that 37.1% of the urban population used Indonesian as the home language, "many of whom are monolingual in the language". The declining use of Javanese is reported by Sneddon based on the 1990 census. The findings of this study, as presented in §8.1, provide more evidence that Javanese alone is used as the home language by only 8% of 24 families. The remaining families reported using Indonesian or both languages. For Javanese generations yet to come in the city, it is very likely that Indonesian will be the only language they master.

A similar case of rapid shift similar to that from Javanese to Indonesian in the city context is also found in Zimbabwe. Makoni et al. (2007:33) explain that urbanisation triggered language shift from indigenous languages to the dominant language. They also claim that the urban environment encourages language shift and the rural environment contributes to language maintenance.

Any understanding of language shift necessarily begins in this urban context, since, like much of the rest of the world, Zimbabwe has been undergoing rapid urbanisation that has brought different language groups together in a small geographic space. Moreover, though it is sometimes assumed that urban and rural areas are cut off – the former constituting sites of language shift, and the latter sites of ethnic language maintenance.

It seems clear that where children live contributes to their language in that urban areas prompt language shift from Javanese to Indonesian, as in Figure 12.1 drawn from Chapters 8, 9 and 10. To the thirteen interlocutors, as presented in Chapter 4, §4.4.2 Table 4.7, most city children reported that they

used Indonesian when communicating with all their interlocutors regardless of the domains. Only a small number of them reported using their ethnic language. On the other hand, most village children reported using Javanese to all their interlocutors except when communicating with their teachers in the classroom.

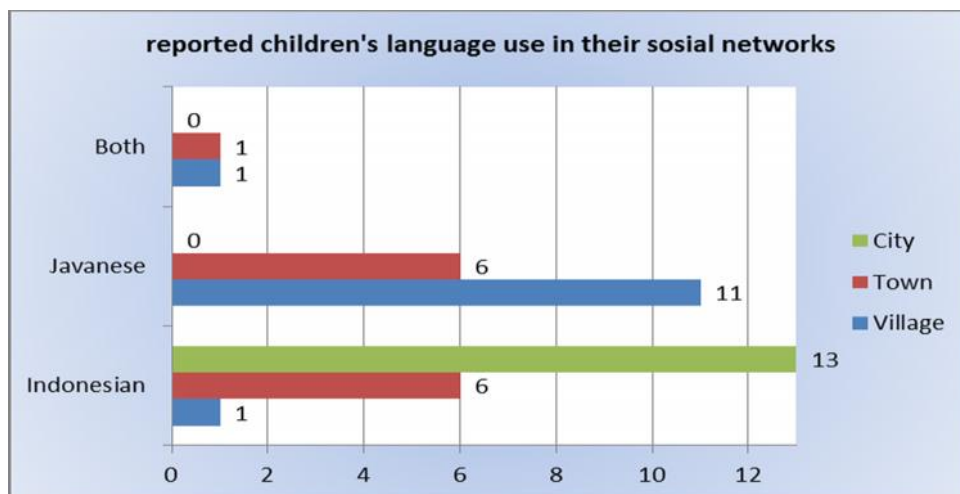


Figure 12.1: Summary of reported children's language use with their interlocutors

School is, of course, a formal place in which the national language is expected to be used. An interesting phenomenon occurs in town. The general trend of reported children's language use is equally split. Among thirteen types of interlocutors, six of them were reportedly addressed in Javanese and the other six Indonesian. Only with parents did the children report using both Javanese and Indonesian. The discussion has been presented in Chapters 8 and 10.

What can be inferred is that language shift to Indonesian is initiated in urban areas. Besides, referring to Chapter 7 section 4, most city children (71%) reported that their first language was Indonesian. This study confirms what Sneddon (2003:201) said, that "The spread of Indonesian has been partly at the expense of the regional languages, with an increasing number of city dwellers being monolingual in the national language". This section concludes with Premsirat's (2007) description of regional languages in Thailand:

With rapid changes to the ecology of language caused by global socioeconomics, modern culture, a powerful mass media, and a language policy which supports only the official language, as well as the negative attitude of the speakers towards their own language, ethnic minority languages are declining with the younger generation increasingly becoming monolingual in Standard Thai.

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### 12.3 Patterns of life: traditional vs. modern

Indonesian people have enjoyed their independence since 1945. The motto of *Bhineka tunggal ika* "Unity in diversity" is tied up with Indonesian as a single national language allowing Indonesian to communicate with anybody across the nation regardless of ethnic background. Indonesians now live in the modern era. This section discusses patterns of life in relation to the use of languages: Javanese and Indonesian.

Being the national language, the government has set up an institution for Indonesian, the so-called Language Centre or *Pusat Bahasa*. One of its tasks is to modernise Indonesian in order to cope with changing times. Two methods have been adopted to achieve this: coining words from regional languages, and adapting words from international languages, mostly English. For example, the Indonesian word *mengejawantahkan* is from the Javanese *ngejawantah* 'transform' and *memprihatinkan* is from *prihatin* 'devastating'. Many English words have been subsumed into Indonesian; some of them are: 'communication' (*komunikasi*), 'presentation' (*presentasi*), 'transportation' (*transportasi*) and 'discussion' (*diskusi*). This helps Indonesian to be flexibly used for any topic and in any domain. On the other hand, there is no such effort to modernise the Javanese language. Therefore, Javanese is not as able to cope with change.

Modernity, to some extent, is connected to the concept of *gaul* 'cool', see Chapter 11 section 2 for further explanation. Most Javanese children judged that Indonesian is the *gaul* language that is most appropriate and up-to-date. This indicates that they did not consider Javanese to be a *gaul* 'cool' language.

Modernity can be associated with pop culture which makes use of Indonesian as its medium. The presence of this genre, which permeates songs, movies, fashion, publications, lifestyle and so on, erodes other traditional aspects of culture. As reported in Chapter 6, Javanese children and maybe young people in general, like to enjoy Indonesian songs rather than Javanese. According to the children in this study, Indonesian songs are easy to understand. Similarly, Javanese traditional stage performances which require oral skill in Javanese are not popular among the Javanese younger generation. They have been replaced by movies or other pop culture which seem more

modern and relevant. Some parents claim that Javanese is disadvantaged in respect of modern-day relevance, as in (174) below.

(174)

T23	<i>Nasib bahasa Jawa sekarang agak terbelakang karena moderinasasi /adat luar negeri....</i>	The fate of Javanese at the present time is a bit left behind because of modernity/global trends...
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Another piece of evidence that Javanese, synonymous with traditional culture, is being eroded in the modern time is the tradition of *jagoan*, 'the talking cockerel', before wedding ceremony. This tradition was performed by two men who carry a fake cockerel tied with fabric on to their chests. The performance is done in the yard surrounded by visitors of various ages. The actors perform dialogues of questions and answers in Javanese to represent the owner of the cockerel. The purpose of this ceremony is to exchange information related to the bride and the bridegroom and their families. However, sadly enough, this act and many other traditions are hardly practised at the present time in East Java.

Modernity is also marked by a shifting paradigm among Javanese people towards a more egalitarian community. In the past the Javanese community was segmented by caste: *golongan priyayi* "aristocratic group" and *kawula alit = rakyat biasa* "common people". As described in Chapter 6, Javanese language played an important role in this stratification. This is intertwined with the emergence of language etiquette and Javanese speech levels. The central point of speech levels is the elevation of the importance of politeness and courtesy in Javanese culture. Common people are expected to use *krama* to any member of the aristocratic group, but they receive *ngoko* or *madya* in reply. This segmentation of the community has faded away and become considered as a matter of traditional and colonial heritage. People no longer consider attaching *R (Raden)* or *Rr (Roro)*, similar to the titles Sir and Madam in English, before one's name as a symbol of aristocratic lineage. In fact nowadays, such use even provokes some cynicism: "So what is the title for?"

Indonesian is much preferred by the younger generation in the modern time because Indonesian is a neutral code. Indonesian does not create a social status gap in the community. A piece of evidence for this is expressed by Smith-Hefner's respondents: Farah and Puji as in in (175) and (176)



respectively. They explain that the use of Indonesian can create more familiarity, equality and democracy.

(175)

When I use Indonesian I feel more close, familiar (*akrab*), with my friends because it's more equal (*lebih seimbang*) and "democratic" (*lebih demokratis*).

(taken from Smith-Hefner (2009:69))

(176)

It seems that [using Indonesian] he values me more, like it's more egalitarian.

(taken from Smith-Hefner (2009:69))

Indonesian language is one of the ways to accelerate this trend. Unlike Javanese which has speech levels, Indonesian has none. It follows that Indonesian is a neutral language as one form fits for all, see §3.4. Using Indonesian means erasing stratification in the community. This is one of the positive aspects of Indonesian. Therefore, most children (as described in Chapter 11) expressed their feeling that Indonesian is easier than Javanese. They do not need to be confused about which form they have to choose when speaking Indonesian to various groups of interlocutors. They simply use the same form of Indonesian. On top of that, based on the children's responses to the attitude statement discussed in Chapter 11, most of them believed that Indonesian is the language for modernity.

Being modern also means being economically secure and this also means having a good job. A good job more or less equates to being a white collar worker. Many Javanese parents consciously promote Indonesian to be their children's first language and home language as they believe it can bestow upon children a good future career (Coulmas 1993, Edwards 2004, Quist and Jorgensen 2007). Villagers also encourage their children to have good mastery in Indonesian. They want their children to have a better life economically. Psychologically, low to middle class people have suffered a lot from marginalisation and poverty. People in this group are farmers, farm labourers, bricklayers, small traders and many others. As there is no welfare system in the country, their earning power is far from sufficient to fulfil their needs. As a result, they tolerate a hard life that has far from normal living standards.



Mastering Indonesian is a way to *mengubah nasib* 'to change the destiny' of their children. Sneddon (2003:209) confirmed this issue:

One study has shown that there are many families in Surabaya, a large city in East Java, where couples speak Indonesian in the home because they see this as giving their children more advantages and prospects of progress in life. Similar linguistic changes are occurring in other towns in Java among young, upwardly mobile families that aspire to a better socio-economic lifestyle.

In East Java, being a Javanese art workers no longer seems to be promising career in the modern time. Many branches of Javanese traditional arts are neglected among the Javanese themselves. *Kentrung* performance is never heard anymore. *Ludruk* and *ketoprak* stage performances rarely have a chance to be performed. *Wayang* performances are occasionally held but only by rich or government organisations who can afford it. Broadcasts on the radio and television have suggested that many people who have devoted their life to the Javanese arts are now living in miserable conditions in their old age due to economic pressures. Therefore, the Javanese younger generation might not be interested in maintaining Javanese arts and traditions due to economic considerations. Not mastering Javanese but having a good life is better than mastering Javanese but not having a good life. Mufwene (2004:219) as cited by Messing (2007:557) sees language shift as part of speakers' "adaptive responses to changing socioeconomic conditions". Furthermore, 'language for economy' is the language of domination. Premsrirat (2007:75) emphasises, based on his study in Thailand, that one of the factors underlying the decline of regional language and the number of the younger generation increasingly becoming monolingual in Standard Thai is the changing ecology of language caused by global socioeconomics. In reference to the Indonesian context, Sneddon (2003:208) states below.

Preservation of languages is linked closely to preservation of the cultures of which those languages are a part. But in the era of modernisation traditional cultures are becoming increasingly marginalised. A government directive in 1983 stated that regional languages and arts are to be respected, in so far as they enrich the national language, arts, culture and identity. But as economic development was given the highest priority and fostering of the national language was seen as central to development.

Apparently, when children learn Javanese, it does not give them immediate advantages, particularly those who live in the town and city. They

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are most likely to cease using Javanese and to shift into Indonesian. Lyon (1996:35) postulated that "...the speakers of a minority language may feel there is nothing to be gained by learning the minority language themselves". The reason is simply that situations in which they can apply Javanese are rare. In addition, it is surprising that people including children tend to enjoy the modern way of life because it confers many advantages. In this respect, Sneddon (2003:209) argues that a modern way of life and lifestyle is more desired by most people than traditional ones.

To urban dwellers and even most rural people, acquisition of some of the advantages of modernisation and development are far more desirable than clinging to traditional values and ways.

#### **12.4 The future of Javanese**

Based on the discussion in the previous sections, the question arises as to the vitality of Javanese itself. The analysis turns to the document produced through collaboration between linguists and UNESCO 2003. As elaborated by Grenoble and Whaley (2006:4), there are nine factors taken into consideration to assess language vitality and below the facts about Javanese are given for each factor.

##### **Factor 1: Intergenerational language transmission**

It seems that the intergenerational language transmission of Javanese does not occur naturally in society. Some evidence can be seen from the findings of this study. Firstly, as described in Chapter 5, a decreasing ability in Javanese across generations has been detected. The data show the average of children's reported ability in Javanese is lower than their parents. On the other hand, even though slightly different, the average of children's ability in Indonesian is higher than their parents. Secondly, the decline in the use of Javanese as a first language across generations can be seen in Chapter 7. Out of seventy, 57% of fathers and 60% of mothers reported using Javanese as their sole first language. However, this is reported by only 33% of children.

The findings may indicate that the intergenerational language transmission of Javanese, which is a key survival factor, does not take place smoothly. This is supported by many linguists (Fishman 1991, among others) as cited by Barreña et al. (2007:131), who said that language transmission across generation is a key factor for the survival of a given language.

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... the transmission of a minority language from the older generations to the younger ones is crucial for its maintenance. Especially important is family transmission, which sets most strongly the emotional and identity aspects that may motivate a speaker to pass his/her language to their descendants. Languages that are not transmitted naturally are not guaranteed to survive, ....

### **Factor 2: Absolute number of speakers**

It is claimed that Javanese is spoken by about 80 million people in the world mostly on the island of Java. This might indicate that Javanese should be strongly maintained. This is in line with Giles et al. (1977:313) who argue that "the more numerous the speakers of a group are, the more vitality they will exhibit and the better will be the chances for that group to survive as a collective entity". However, this is not necessarily the case for Javanese. Even though the absolute number of speakers is great, the Javanese position is not as strong as could be expected. It is declining over time as shown in this study, and as in Factor 1.

### **Factor 3: Proportion of speakers within the total population**

As Indonesian functions as the unifying language and has status as the national language, it is spoken by almost all people across the nation regardless of their ethnicities, including Javanese people. Based on the 2010 census reported by Indonesian *Biro Pusat Statistik* "National Statistics Bureau", the total population of Indonesia is 237,641,326 or rounded up 238 million<sup>1</sup>. This means that Indonesian is spoken by almost that figure. Javanese, on the other hand, is mainly spoken in Central Java and East Java (74 million) and some parts of regions in Indonesia particularly the areas to which Javanese people were transmigrated during the New Order regime. Oglobin (2005) claims that Javanese is spoken by 40% of the Indonesian total population. If this is the case, Javanese is spoken by around 95 million people. This highlights Javanese as the largest speech communities in Indonesia, the largest Austronesian first-language speech community and the eleventh largest language community in the world. (Adelaar 2010:15).

Comparing the proportions of Javanese and Indonesian populations, two factors come into play. Within Indonesia, Javanese speakers are a subset of Indonesian speakers. Thus Indonesian is likely to be used to communicate

among the wider circle. However, in the Javanese spoken area, Javanese is more widespread than other regional languages. Even so, Indonesian is also spoken, due to its status as the national language. The general trend of this study proves that shifting into Indonesian among Javanese children occurs mainly because their proficiency in Indonesian is better and Javanese parents do not promote Javanese as their children's first language.

Even though Javanese looks superficially like a healthy language and far from endangered, the number of speakers does not guarantee the language's survival. This matter has been addressed along with previous factors of intergenerational language transmission and the absolute number of speakers (see also Factor 4). In this respect, Stabej (2007:25-26) argues that "...the number of speakers of a language is a less decisive factor with regard to the position and vitality of that language than the quality of the political, economic and "communicative life" of the language community concerned" (see also Tan 2003).

#### **Factor 4: Trends in existing language domain**

This study reveals children's reported language use within their social networks in some domains, as discussed in Chapters 8, 9 and 10. The general trend is that some domains which used to belong to Javanese have been taken over by Indonesian. This finding is found particularly among children in the town and the city (see §12.2).

In religious activities, for example, the language used was mostly Indonesian. This phenomenon can be seen in the town and the city. In villages, however, Javanese is still widely used. For example, in East Java there is an old Christian congregation called *Gereja Kristen Jawi Wetan* "Christian Church of East Java". Like its name, the service is conducted in Javanese. However, nowadays, according to the of the elders, it is hard to find young followers who can understand the Javanese service. The service is now conducted in Indonesian for youngsters. A similar shift also occurs in Islamic activities in the town and the city, which is consistent with the children's report in this study.

Further domain shift is likely to occur in the future. This is in line with Adelaar (2010:25) who states

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<sup>1</sup> The data is from *Biro Pusat Statistik*, <http://www.bps.go.id> assessed 15 October 2011.

In spite of their large speech communities, the Javanese, Sundanese, and Madurese languages are actually endangered in that some of their domains of usage are being taken over by Indonesian, and, to a lesser extent, in that they are not always passed on to the next generation.

The quotation shows that Javanese domains have been taken over by Indonesian, including the home domain among Javanese families who live in the city. Adelaar's statement also supports the Factor 1 in that Javanese parents do not always transmit Javanese to their children.

Therefore, it may well be the case, as one of the Javanese parents predicted, that Javanese will in future be used primarily only in traditional ceremonies and it will return to its narrower origins, as in (177) below.

(177)

C01 ... <i>bahasa Jawa hanya akan dipakai untuk upacara-upacara adat Jawa dan hanya bertahan di pusat asalnya, Jawa Tengah/lingkungan keraton Jawa.</i>	...Javanese is only used for Javanese traditional ceremonies and will only continue to exist in the place where it came from, Central Java/in the kingdom circle.
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### Factor 5: Response to new domains and media

Today, many new places and domains are emerging: fast food restaurants, malls and plazas, entertainment places, business centres, Internet cafes and many more. Apparently, Javanese is not able to cope with this new situation but Indonesian is. Following Sneddon (2003:207), Indonesian is an appropriate language used in 'modern places' such as department stores, restaurants, malls and other places that urban Indonesians consider 'upmarket and prestigious'. In these places, all communication is carried out in Indonesian. People might just feel more comfortable and find it more convenient to use Indonesian as the well-dressed and made-up shop assistants, look educated and professional. Using Javanese, on the other hand, seems to be 'taboo' in such trendy places. Sneddon continued "Thus elements of prestige and modernity combine with other factors to put pressure on city dwellers to use Indonesian in more and more situations..." Children in this study, particularly in the town and the city who are such exposed to such uses become accustomed to using Indonesian as they have more opportunities to practice the language.

Sneddon (2003:211) adds more evidence that Indonesian is widely used and responsive to new domains as it is a ready-to-use language.

In the increasing number of domains associated with modern life, Indonesian is the only appropriate language. It is used for discussion of technical, legal and medical matters and anything to do with the global village. It is thus the register for speaking about new activities and situations. Javanese may code-switch while discussing such matters, speaking basically Javanese but incorporating many Indonesian terms. For many modern concepts, Javanese has no precise term and the Indonesian word comes readily to mind.

Sneddon's claim above is also supported by Laksono (2009:270) who referred to regional languages in general. She quoted the Minister of National Education's speech during the opening Javanese Congress IV (held in 2006 in Semarang) who said that regional languages tend to be ignored by their speakers as a consequence of globalisation and the advancement of technology.

What Sneddon (2003) and Laksono (2009) have argued is consistent with what the children in this study describe. They stated during interview that when they talked about topics related to academic, modern life, not something simple such as daily routines and play, they used Indonesian, as in (178) below. The discussion on media is presented in §12.1.

(178)

V01	<i>I: Kenek apa lik ngetokkna pendapat kok angel nganngo basa Jawa? R: Kalau ngomongnya itu Pak. ...Susah.</i>	I: Why did you say that expressing your ideas in Javanese is difficult? R: When speaking Pak. ... It's difficult.
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### Factor 6: Materials for language education and literacy

Javanese is not the dominant language in the school domain in East Java. The policy which prescribes the use of Indonesian in education is evidence of the unequal treatment of Javanese and Indonesian, see Chapter 9. The findings show that Indonesian is used as the language for instruction for all subjects except the Javanese class. Even so, Indonesian is still used in this class by town and city children. No materials are printed in Javanese except particular Javanese textbooks. As a result children are more proficient in Indonesian than in Javanese. This can be as an indication that language shift has occurred in the school domain. Sneddon (2003:207) emphasised this fact as presented below.

In areas where there is one large language spoken, such as Javanese and Sundanese, education for the first three years can be in that

language before it switches to Indonesian. But the great majority of languages are not used in the education system at all.

The virtual disappearance of Javanese in education can be found in the city. Indonesian was reported to be used to communicate with all interlocutors in the school domain. Moreover, the use of Indonesian not only starts in the third grade, as addressed in Chapter 9, but from the first day children go to kindergarten regardless of the location. Apparently as a result, there are Javanese parents in this study nominating Indonesian as their children's first language and using it as the home language.

### **Factor 7: Government and institutional language policy, including official status and use**

It was after Indonesian Independence in 1945 at which time Indonesian was legislated as the sole national language that the implementation of language planning and policy commenced. Since then the position of Indonesian has strengthened while regional languages have weakened and have been gradually abandoned by their speakers as described by Alisyahbana (1976:42) in (179).

(179)

*Dibandingkan dengan kedudukan bahasa Indonesia yang makin lama makin penting dalam kehidupan modern bangsa kita, bahasa daerah sangat dikebelakangkan. Dilihat dari jurusan ini keluh kesah tentang keterbelakangan bahasa daerah dan terabainya bahasa daerah telah pada tempatnya, meskipun tak ada pilihan lain.*

Comparing to the status of Indonesian which gets more important in the modernity of our nation, regional languages suffer setback. It is reasonable that people complain about this issue although they do not have any other choices.

The statement above was issued in 1976. It had been detected that most spoken regional languages suffered from the language policy. It can be noted that this was well in advance of this study. In relation to this research, the impact of language policy can be seen from the language in education (Factor 6). In addition, (see Chapter 5), most Javanese children reported and proved in their tests that their proficiency in Indonesian is better than in Javanese.

It is undeniable that Indonesian is the language for government. This is due to its functions as the national language. Cenoz and Gorter (2008:6) also claimed that "When several languages are spoken in the same state there are



usually important asymmetries regarding to their demography, status and legal support". Smith-Hefner (2009:63) concludes that "By contrast, the government's policy with regard to regional varieties is best characterised as one of benign neglect".

### **Factor 8: Community members' attitudes towards their own language**

To study community members' attitudes towards Javanese, see Chapters 7 and 8. Javanese parents showed various responses when asked about the choice of home language and their children's first language. Some parents still convey positive attitudes towards Javanese in relation to ethnic identity and politeness. The remaining parents, however, show positive attitudes towards Indonesian.

In relation to children, most of them show negative attitudes towards Javanese. As described in §11. 2, when responding to the questionnaires, most of them label Javanese as a difficult, old-fashioned and not 'cool' language. Using Javanese is also believed not to contribute self-confidence and prestige to its speakers. Javanese conveys an impression that its speakers are poor and village-like. In addition, Javanese is not considered the language for science, technology nor business.

As in (180) below, many Javanese adults have neglected their ethnic identity. Wardhaugh (2010:7) argues that "Language is a profound indicator of identity, more potent by far than cultural artifacts such as dress, food choices, and table manners". However, some parents feel reluctant to use Javanese rather than Indonesian when communicating with their children. As a result, children were not able to use Javanese any longer. This is a piece of evidence that parents' attitudes towards language determined the choice of language to their children and, thus, influence the survival of the language. De Klerk (2000) as cited by Mesthrie (2010:193) emphasised that "...the seeds of language shift were in place, and shown first in the minds of parents rather than their children". Similarly, Harris (2008:64) pointed out that "the hands-off attitudes of parents to Irish" lead them not to speak Irish to their children.

(180)

C09 *Untuk saat ini banyak orang Jawa tapi tidak tahu Jawanya, apalagi anak-anak. Karena para orang tua banyak merasa gengsi bila memakai bahasa Jawa, dengan begitu mereka menggunakan*

Nowadays, many Javanese adults do not know how to be Javanese, let alone children. Parents feel uneasy when using Javanese. Therefore, they use Indonesian instead even when speaking to their children. As



*bahasa Indonesia kepada anak. Sehingga banyak anak yang tidak bisa bahasa Jawa apalagi bahasa krama inggil.*

a result, there are many children who are not able to speak Javanese, particularly *krama*.

### **Factor 9: Amount and quality of documentation**

The chance to revitalise Javanese is great as the language cannot yet be said to be dying or endangered. Javanese has a great number of speakers, as described in Factor 2 and 3. Another promising indicator for its future is that the documentation of the Javanese language is still easily available. Adelaar (2010:25-26) states that "The languages of Java are among the best described and documented,...". For example, a comprehensive overview of earlier studies of Javanese by Uhlenbeck (1964), and recent work by Ogloblin (2005). These authors published extensively on modern and old Javanese. The latest description of modern Javanese is the grammar by Wedhawati *et al.* (2006). Other works on Javanese grammar cited in this study are Podjosoedarmo (1968), Keeler (1984), Sudaryanto (1989), Robson (2002), Sasangka (2004) and Setiyanto (2007). In addition, a Javanese dictionary is also still available.

Nevertheless, a summary of this section shows a bleak future for Javanese. This phenomenon can be detected from all discussed factors above except Factor 9. The intergenerational language transmission does not work well (Factor 1). This claim is confirmed by the findings of this study such as children's Javanese proficiency and language use. Their proficiency is not as good as their parents. Children mostly used Indonesian with all interlocutors, particularly town and city children, and domain shifting is underway (Factor 4). Indonesian by contrast seems to cope well with the emerging of new domains (Factor 5). Parents' and children's negative attitudes towards Javanese also indicate a bleak future for Javanese (Factor 8). As far as the government policy and support (Factor 7), Javanese does not have any strong vitality. By contrast, Indonesian as the national language gains strong governmental support as proven by its application in the education (Factor 6). A potential factor Javanese has in its favour is its number of speakers (Factors 2 and 3). However, this plays no significant role as it is undermined by the other two factors: status and institutional support factors. The only potential positive factor to revitalise Javanese is its documentation (Factor 9). Under such circumstances, are there any possible ways to maintain and revitalise Javanese?

## 12.5 The wake-up call for Javanese

The decline of Javanese particularly among Javanese children found in this study is a reflection of the language situation across the community, particularly in East Java. In order to measure the extent of the decline, Krauss (1997), as quoted by Grenoble and Whaley (2006:6-7), proposes a ten-way distinction, as in (181) below. A given language is considered healthy and has high vitality if the language is at the (a) level, somewhat less at the (a-) level. The language is already endangered when at the (b) level where revitalisation is needed if the language is to survive. As the level goes down the scale, the language is increasingly endangered. Based on the findings of this study, Javanese is probably somewhere between the (a-) and (b) levels.

(181)

- a : the language is spoken by all generations, including all, or nearly all, of the children
- a- : the language is learned by all or most children
- b : the language is spoken by all adults, parental age and up, but learned by few or no children
- b- : the language is spoken by adults in their thirties and older but not by younger parents
- c : the language is spoken only by middle-aged adults and older, in their forties and up
- c- : all speakers in their fifties and older
- d : all speakers in their sixties and older
- d : all speakers in their seventies and older
- d- : all speakers in their seventies and older, and fewer than 10 speakers
- e : extinct, no speakers

Grenoble and Whaley (2006:18) also indicate that “ A language is at risk when it is vital (being learned and used by people of all different age groups) without any observable pattern of a shrinking speaker base, but it lacks some of the properties of a safe language. For example, it is spoken in a limited number of domains...”. Javanese, apparently, fits this category. The findings of this study suggest that Javanese, particularly in the city, is not transmitted naturally to children and is no longer used for their communication in any domain. This situation is also found in the town (but not as badly as in the city) in that Javanese is still used by children when communicating with some interlocutors.

Following the taxonomy of language endangerment situations provided by Campbell and Muntzel (1998:183–186) as presented in Grenoble and Whaley (2006:17), based on the results of this study, the decline of Javanese

can be categorised as neither sudden attrition nor radical attrition, but gradual attrition.

Gradual attrition refers to the relatively slow loss of a language due to language shift away from the local language to a language of wider communication, whether that be a regionally dominant language or a national lingua franca.... Because the attrition is gradual, it is often not a cause for alarm until the point where revitalisation becomes quite difficult.

When this situation continues and no action is taken, even though Javanese speakers are claimed to be the most numerous among other ethnic languages in Indonesia, Javanese could still become an endangered language in relatively few years to come. Why should regional languages including Javanese be maintained? Dench and Setiawan (2011) suggest:

Each language is unique. It serves as the glue that binds together the community of its speakers, reflects their world view (of both the social and natural worlds), and in its words, stories, songs, and manner of ways of speaking, serves as the repository of the cultural, intellectual and artistic life of that community.

It is clear that language is important as it is a means of showing the uniqueness of a certain community to which the language in question belongs. With respect to Javanese, how could the language be revitalised? Grenoble and Whaley have outlined a basic framework which is divided into two categories: macro-level and micro-level. See Grenoble and Whaley (2006:21-45) for more details of the framework. Note that every variable is dependently connected to the others which cause overlaps, and more importantly that "Language revitalisation involves counter-balancing the forces which have caused or are causing language shift".

### **12.5.1 Macro-variables**

Macro-variables include laws, circumstances, policies and the like which apply at a national level, such as: language policy, national attitudes, education policy, regional autonomy and financial support.

#### **1) Language policy**

Language policies create patterns of language use in various domains. For example, Indonesian is used in courts, schools, governmental offices, etc.

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which has a direct impact on the vitality of Javanese and its chances for revitalisation and maintenance. It should be noted that Javanese is legally stated to be maintained as part of the national heritage, but it is not much used in the educational system.

Language policy is expected to support the Javanese language and assure that the language is used in the community. In relation to the regional autonomy variable, and because Javanese is mostly spoken in Central Java and East Java, the language policy should allow Javanese to be used equally in domains in which Indonesian now is dominant. Grenoble and Whaley (2006:28) emphasise that "The policy must be enforced, and it must have provisions in it that allow the policy to move beyond a purely symbolic role." What happens in Indonesia about regional language preservation policy has to date been merely lip-service. Consequently, regional languages, including Javanese are moving towards their extinction.

## **2) National attitudes**

Wurm (2002) as cited by Grenoble and Whaley (2006:27) states that "A change from negative to more positive attitudes and policies at the national level can result in positive change to the vitality of local languages." The national attitudes must not merely consist of expressions showing sympathy through spoken or written forms towards local languages. They must result in legal action being taken by government and parliament to revitalise and maintain the local languages. In short, it is the national willingness to take care of local languages. An example of the expression of national attitudes occurred in Canada in 1969 in its recognition of both English and French as the official languages (Grenoble and Whaley 2006:27). Similarly, European parliaments who passed the declaration of local language revitalisation have resulted in Basque, Catalan, Welsh to be successful models for revitalising local languages.

## **3) Education policy**

As variables are connected to each other, education policies have resulted from the interplay between language policy and national attitudes, as described above. So far, Javanese has received unequal treatment in the education system in that it is taught for only two hours whereas Indonesian is taught for

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six to eight hours. When language policies and national attitudes have changed, Javanese should be allocated a larger portion of classroom time in the education system.

The Indonesian government can possibly follow the policies of other countries which have been successful in maintaining and revitalising ethnic or minority languages, see §2.1.2.

#### **4) Regional autonomy**

Almost all policies in Indonesia are centrally controlled and the uniformity principle is employed. Recently there have been moves towards more regional autonomy, but this does not seem to have worked well. Regions should be given autonomy, for example, to decide what subjects should be taught in schools and for what proportion of time; what language is chosen in the school and media; etc. Otherwise, regions will have no right and voice to govern communities in line with their local situation. The following argument supports this variable (Grenoble and Whaley 2006:34).

Within a nation, more or less autonomy can be granted to individual regions over education, language, the development of infrastructure, the formulation or interpretation of laws, the regulation of the media, as well as over allocation of resources. In those states where all such policies and resources are centrally controlled, local communities may have no say in what languages are taught in their schools, used in their media, or whether they receive funding for language revitalisation. They may have no voice in shaping the legal and political context which governs the affairs of everyday life.

Regional autonomy is a strategic variable as regional government is expected to decide how the balance among languages can be changed in order to extend the domain of the local language. In the Javanese context, for example, preventing domain shift into Indonesian and ensuring the use of Javanese in new emerging domains related to modernity are crucial.

#### **5) Central government support**

The four variables above cannot be successful in revitalizing and maintaining local language if there is a lack of funding from government. Grenoble and Whaley (2006:34) argue that "A key variable in assessing the possibilities for language revitalisation is the existence or lack of governmental funding for language revitalisation". They continue that there have been many cases in which local communities failed to revitalise their languages because of

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insufficient funds to run their programs. Besides funding from the community, government funding is required.

### **12.5.2 Micro-variables**

Micro-variables are those which involve the attitudes, demographics, cultural practices and circumstances of a local speech community.

#### **1) Language attitudes**

National attitudes have been addressed in the macro-variables section; and the Javanese community's attitudes towards Javanese have been described in §12.4 of assessing Javanese in Factor 8. This section, again, emphasises that attitudes play an important role in determining the future of a language. Grenoble and Whaley (2006:39) claim that "... it is obvious that positive attitudes toward the local language help sustain language vitality and are critical for successful revitalisation."

As described in Chapters 7 and 8, many Javanese parents expressed negative attitudes toward their ethnic language. Similarly, most children are negative towards Javanese when responding to all attitude statements, as discussed in Chapter 11. In terms of how to revitalise and maintain Javanese, the efforts on how to transform the community's attitudes should be considered from the outset. One of the ways, perhaps, consciousness could be raised regarding this issue would be to focus on the rich cultural depth of moral values associated with Javanese. Javanese people should be warned about losing salient ethnic identity.

#### **2) Human resources**

Human resources refers to the number of people and their skills, their knowledge of their language and the distribution of the speakers across generations, all of which can be brought to bear on a language revitalisation project. In the Javanese context, the speakers of Javanese are indisputably numerous, as described in section 12.4 Factor 3 and 4. Despite the decreasing numbers of the speakers from generation to generation, knowledge of Javanese may be still acquired by the older generation. Besides, many linguists can be involved in this effort. In terms of human resources, the Javanese community is ready to roll up their sleeves and take action. The only question is

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the implementation of other macro-variable factors, such as language policy, national attitudes, regional autonomy and funding support.

### **3) Literacy**

As mentioned in Chapter 6, Javanese children rarely read Javanese stories. They also experience difficulty in reading and writing in Javanese. On the other hand, the Javanese community is strongly dependent on the language of wider communication, Indonesian. Javanese just seems to be the wrong medium to read and write in the current modern context. In such a situation, Grenoble and Whaley (2006:44) propose an approach, as stated below, which could be used to stimulate Javanese people's positive attitudes.

... the program leaders must begin the revitalisation process by educating others to understand the benefits of local literacy. ... local literacy may be viewed as a positive benefit for community identity; it may be seen as a source of pride to be able to read and write the local language; or literacy in the local language may be seen as a way to better access literacy in a language of wider communication.

Perhaps, it is clear by now that the effort involved in revitalising and maintaining a language, e.g. Javanese would be a complex project affected by macro- and micro-variables from national to community levels. Finally, Grenoble and Whaley (2006:50) assert that the language revitalisation program "must be complemented by fund-raising, political lobbying, legal work, and/or community relations efforts".

### **Summary**

Language policy on promoting Indonesian as the sole official and national language threatens the survival of local minority languages, including Javanese. Indonesian obtains full support from the government so as to render it able to cope with change. On the other hand, preserving regional languages is not underpinned by any concrete action. As a result, Javanese is being eroded from generation to generation. This can be detected from Javanese children's proficiency, their first language, their language choice and their attitudes. Indonesian seems to have conquered Javanese, particularly among city children.

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The decline of Javanese is closely related to the patterns of life which are attached to it. Javanese is associated with traditional values which may be considered out-of-date and thus not relevant to modern life. Perhaps, people see no point in learning Javanese and clinging to its traditional value as Javanese is hardly required. Besides, learning Javanese seems not to give immediate advantages because Javanese is simply not "compatible" with the emergence of new domains.

The bleak future of Javanese is clearly seen when evaluated against nine language vitality factors are employed. Although Javanese has a great number of speakers, intergenerational language transmission among Javanese families seems not to work very well. This is confirmed by children's Javanese proficiency and language use, particularly among town and city children. Javanese seems unable to cope with change. As a local language, Javanese does not gain much government support compared to Indonesian in that Javanese is used in only a very small portion of available classroom time. In addition, parents' and children's relatively negative attitudes towards Javanese contribute to the insecure future of Javanese. Despite these negative vitality factors, Javanese remains a well-documented language; and this advantage can be used as a part of revitalisation program.

Javanese can be reversed from its direction of endangerment as long as basic frameworks of macro- and micro-variables can be satisfied. Javanese should gain government support in language policy and education policy proportionally. In addition, Javanese needs national and community positive attitudes which can be transformed into real actions. Support funds from government in addition to community financial resources are also key factors to run any revitalisation program. Finally, it is probably the time for government, as national unity has been achieved and Indonesian has become the language for almost Indonesians, to release more authority to regional levels. This will allow regions to manage the community in harmony with local values including the use of local language.





## **Chapter 13**

### **CONCLUSIONS, IMPLICATIONS AND RECOMMENDATIONS**

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The final chapter of this thesis covers three issues. Section 13.1 is the conclusion of the whole thesis. Section 13.2 presents the implications of the findings. Section 13.3 contains recommendations for those concerned with efforts to maintain ethnic languages.

#### **13.1 Conclusions**

This thesis is devoted to verifying concerns that have long preoccupied the Javanese older generation since the introduction of Indonesian as the sole state language. People felt anxious about the future of their ethnic language, which they witnessed fading away over time from generation to generation. Observers have noted that the Javanese younger generation does not have a good command of Javanese. Meanwhile, they have witnessed Javanese children using Indonesian as a consequence of state language policy. This thesis focuses on children's language as they are the agents who determine the destiny of the Javanese language.

To frame the conclusion, the research questions as well as the hypotheses from Chapter 1 are reproduced here in the original order.

#### **Questions:**

- 1) To what extent is Javanese children's language proficiency in Javanese and Indonesian represented in the East Java bilingual community?
  - 2) How do the Javanese children in question use Javanese and Indonesian in their social networks?
  - 3) What are the Javanese children's attitudes towards their ethnic language and Indonesian?
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**Hypotheses:**

- 1) Javanese children who live in the village have a more positive tendency towards their ethnic language in terms of language proficiency, language choice and language attitudes than other children in small town and the city.
- 2) Javanese children who live in the town have a less positive tendency towards their ethnic language than children in the village but they have a more positive tendency than children in the city in terms of language proficiency, language choice and language attitudes.
- 3) Javanese children who live in the city have a more negative tendency towards their ethnic language than other children in the town and the village in terms of language proficiency, language choice and language attitudes.

**1) Children's language proficiency**

Referring to the findings discussed in Chapter 5, the general trend of reported children's language proficiency is that their proficiency in Javanese is lower than in Indonesian. They reported having 'very good' ability in using Indonesian for all language skills but this was not the case for Javanese. They reported that their ability in Javanese is at the 'good' level, except for reading skill which was reported at the 'very good' level. When overall proficiency is examined, children's reported ability (from the four-value scales) in Javanese is 3.1 whereas Indonesian is 3.9. The results are consistent with the results of the proficiency test although the gap is not as pronounced as in the self-reported results.

Where children live is identified as a significant factor in self-reported proficiency, particularly in the case of the Javanese language. The village children reported having a higher proficiency than children in the other two locations. In addition, the village children seem not only to have high ability in all language skills but also balanced proficiency in both Javanese and Indonesian. On the other hand, the town and the city children reported having unbalanced language proficiency in that their Indonesian was 'very good' but Javanese was reported only at the 'good' level. The results of the proficiency test confirmed their report as they had better scores in Indonesian for all skills. In addition, their writing work in Javanese showed that almost all children not only struggle with spelling, but also find it hard to write in the standard form of Javanese.

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Striking results are detected when children's proficiency in Javanese speech levels is considered. Even though Javanese children reported they had good ability in Javanese, it did not mean that they had equal proficiency in the three speech levels. As presented in Chapter 6, the only 'good' and 'very good' proficiency they had is in *ngoko*. Their proficiencies in the other two speech levels *madya* and *krama* were reported at the 'little' level. These results are confirmed by their translation work. They seem to be confused in applying language etiquette. They could not choose the right word forms of speech levels when communicating to their interlocutors to whom *madya* and *krama* should be used. Another finding is that village children reported that they still had 'good' ability in *madya*. This finding was confirmed by observation.

The above conclusions drawn from the findings of Chapters 5 and 6 have confirmed the hypothesis that "Javanese children who live in the village have a more positive tendency; children in the city have a negative tendency; and children in the town have a less positive tendency towards their ethnic language than children in the village but they have a more positive tendency than children in the city in terms of language proficiency".

## **2) Children's language use in their social networks**

Children's language proficiency as presented in the previous section might be the result of language socialisation from their parents regarding their first language and language practice among family members in the home domain. As described in Chapter 7, the number of Javanese children was split equally into three groups when reporting their first language. This means that there are Javanese parents who have introduced Indonesian as a first language to their children. In fact, children who reported that their first language was Indonesian were those who mostly lived in the city. On the other hand, all village children reported having Javanese as their first language and most town children reported having both languages.

Three domains in which children might develop communication in their social network were studied. Thirteen kinds of interlocutors were identified in order to seek the children's patterns of language use. These interlocutors were distributed across the three domains, namely: home, school and community. In regard to the home domain as addressed in Chapter 8, children reported three language patterns. They reported using Javanese to their siblings and

grandparents, Indonesian to the maids, and both languages to their parents. However, when location is considered, the patterns of language are different. Most village children reported using Javanese to those in the home domain whereas most city children reported using Indonesian. The town children's report is somewhere in between in that they reported using Javanese to their siblings and grandparents, Indonesian to their maids and both languages to their parents.

In the formal school domain, as presented in Chapter 9, children reported using Indonesian to their teachers. However, they reported using Javanese to their classmates and food sellers. The patterns are slightly different seen from three different locations. It was reported by the city children that they used Indonesian to all interlocutors at school. The village children seem to use Javanese generally but they shifted to Indonesian when speaking to their teachers in the classroom. Outside of the classroom they reported using either Javanese or Indonesian depending on the teachers' responses. This means that children would accommodate to their teachers' speech. Town children have similar language use to the village children except for speaking to their teachers outside of the classroom, when they reported using Indonesian. These reports are confirmed by the observational results gathered when they were engaging in communication with interlocutors in the school domain. Another interesting finding is that village children are still able to use *madya* when speaking to food sellers but this is not the case for town and city children.

The last domain of children's language use is the wider community. The overall pattern of the sample of all children is, as described in Chapter 10, that children reported using Indonesian to older neighbours, religion teachers and strangers. However, they reported using Javanese when communicating with their neighbourhood friends and street vendors. In short, they reported using Indonesian to people who are older, respected and unknown. But, apparently, they would use Javanese to other children, to people to whom they do not need to show respect or to people who might have a lower status. In fact, this language pattern is quite specific to town children. Town children's behaviour is fully in accordance with what appears to be the trend of the total sample. However, city and village children's behaviour, which could be said to be diametrically opposed, each run contrary to the apparent overall trend, with

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village children reporting using Javanese to all interlocutors in the public domain and city children reporting using Indonesian for the same purposes.

In short, as far as reported language use is concerned, among 13 groups of interlocutors, city children reported using Indonesian to all of them. For this group, the national language is the 'dominant language'. Village children, on the other hand, are 'dominant bilingual' on ethnic language, in that they reported using Javanese with all interlocutors except to their teachers. Town children reported using Indonesian to half of the groups: maids, teachers, older people, neighbours, religion teachers and strangers. However, they reported using Javanese to their siblings, grandparents, classmates, food sellers at school, neighbourhood children and street vendors. The only interlocutors with whom they reported using both languages are their parents. This situation suggests that they be described as 'balanced bilingual'. From the general patterns of children's reported language use, in respect to language maintenance and shift, it might be stated that village children make a strong contribution to Javanese maintenance whereas city children display language shift from Javanese to Indonesian.

The fast shifting to Indonesian among city children is highlighted by a comparison with the situation a decade ago. Setiawan's study (2001) reveals that, in general, most city children reported that Javanese was still used for communication. Among 19 groups of interlocutors, only 6 of them were reported as being addressed using Indonesian. However, in this study, most of the city children reported using Indonesian when communicating with all 13 groups of interlocutors.

Referring to all chapters and the discussion of the second research question (Chapters 7, 8, 9 and 10), the findings of the study are in support of the hypothesis that "Javanese children who live in the village have a more positive tendency; children in the city have a negative tendency; and children in the town have a less positive tendency towards their ethnic language than children in the village but they have a more positive tendency than children in the city in terms of language use".

### **3) Children's language attitudes**

Javanese children's attitudes towards their ethnic language were surprising. As described in Chapter 11 when responding to the nine attitude statements, most

of them judged Javanese negatively but Indonesian positively. Their ethnic language was considered to be a difficult, old-fashioned and not 'cool' language. They also believed that Javanese did not contribute self-confidence and prestige to its speakers. It conveyed the impression that its speakers were poor and village-like. They judged that Javanese was not a language for science, technology, or business. On the contrary, they expressed positive attitudes towards Indonesian for every given statement. The negative attitudes towards Javanese might indicate that it will not be a preferred language in the future as there is no positive value attached to it.

Unlike the two previous conclusions that location contributes to language proficiency and use, this variation does not occur with language attitudes. Javanese children, no matter where they live, show relatively negative attitudes towards Javanese (with one minor exception for village children). As described in Chapter 11, most town and city children responded negatively to all nine statements. Village children gave negative attitudes towards eight out of nine statements. Village children considered that both Javanese and Indonesian were appropriate languages for science. This evidence indicates that Javanese is judged negatively by its own speakers. If this is the case, Javanese, sooner or later, will be neglected by Javanese children as they take no pride in it. This might prompt a further shift towards the national language which is positively valued. The signs of shifting have been demonstrated by studying language proficiency and use as described in Chapters 5 up to 10.

Language attitudes have changed from positive to negative within one generation can be detected by comparing Suharsono's study (1995) and this study. Suharsono's study took place in one of the regions in East Java which includes one of the three selected locations in this study. Suharsono finds that the children's language attitude towards Javanese was positive. However, this study reveals that most children's attitudes towards Javanese are negative.

Unlike the results of Javanese children's language proficiency and language use which confirmed the proposed hypotheses, children's language attitudes are not in concordance with the hypothesis. It was proposed that "Javanese children who live in the village have a more positive tendency; children in the city have a negative tendency; and children in the town have a less positive tendency towards their ethnic language than children in the village but they have a more positive tendency than children in the city in terms of

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language attitudes". The unexpected finding is that all children, regardless of where they live, show negative attitudes towards Javanese, their ethnic language.

### 13.2 Implications

Before presenting the implications of the study, it is worth answering the research problem as stated in §1.2 as the main issue of the study: "How is Javanese children's language repertoire represented in the East Java bilingual community?" In response, this thesis provides information that has been demonstrated throughout the chapters. Briefly, the Javanese language has been declining among Javanese children in terms of language proficiency, use and attitudes.

The results of this study have implications as follows. Firstly, the general trend of the language situation found in this study may well represent the language situation in other locations: towns and villages in East Java (twenty nine *kabupaten* 'regencies', nine *kota madya* 'municipalities', and hundreds of villages).

Secondly, Javanese language is not only spoken in East Java but it is also mostly used in Central Java. The general trend of this study may also be well applied in this province but it may vary in terms of degree as Central Java is considered to be the authoritative Javanese cultural centre.

Thirdly, all phenomena demonstrated in this study are the consequence of the success of Indonesian language policy. As it is implemented nationwide, this study may be reflected by other regional and ethnic language situations in Indonesia: ethnic languages are declining and a shift to the national language is underway.

### 13.3 Recommendations

Chapter 12 section 5 has presented the framework of how to maintain and revitalize Javanese. This section provides recommendations for the effort to maintain Javanese and other local or ethnic languages for national cultural-heritage reasons. The first recommendation is for government and parliament. These two bodies play important roles in determining the future of ethnic or regional languages in Indonesia. In relation to the Indonesian context, it is hard to hope that self-awareness might originate solely from individuals or from the



community to maintain ethnic languages. Therefore, the government together with the parliament should provide legislation on language clearly and operationally, as outlined in §12.5. Otherwise, the commitment to regional language preservation is merely empty rhetoric and the current paradoxical situation will simply persist. Legally and formally the government has started to become concerned about the regional languages and traditional values but to date little has been done or the approach “has been minimal” (Sneddon 2003:207) or “best characterised as one of benign neglect” by Smith-Hefner (2009:63). In fact, the government should have no fear of implementing such a regulation to revitalize regional languages because the existence of regional languages can no longer be viewed as a threat to national language stability. The mission of language policy in using Indonesian as a unifying language has been achieved. The risk now is that , in the near future, we will be witnessing the journey of hundreds of regional languages to their own graveyard following other local languages in Eastern Indonesia, such as Kayli and Hukumina (Grimes 2010), Tomini-Tolitoli languages (Himmelmann 2010), to name but a few.

Following the recommendation of linguists and UNESCO (2003) for assessing language and referring to the framework proposed by Grenoble and Whaley (2006) on revitalizing languages, the policy of the national education system in Indonesia should be revisited as it does not much accommodate the development of regional languages. In education, as well as a very restrictive time allocation, other key factors which determine the success of the teaching and learning process such as the availability of professional language teachers and material resources are far from adequate. This situation is worsened by the unequal treatment of regional languages. A regional language often appears as a part of the school curriculum as an artificial element simply to comply with legislation.

The Javanese language taught to children in East Java should not necessarily be the variant debbed for Central Java, which is a ‘frozen’ standard, but instead a dialect widely used in East Java. Otherwise, children may experience ‘linguistic confusion’ as they are forced to learn and use a ‘language’ that they never encounter and speak. Furthermore, it is worth reconsidering the functions and benefits of speech levels in modern times because from a historical perspective the speech level systems were created

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for the benefit of colonial and sultanate interests. A feasible way to safeguard Javanese from endangerment is to restructure Javanese as a language with a neutral code, by promoting the use of only *ngoko* in the community.

The findings of this study may lead to further studies as there are still aspects of the Javanese language which have great potential to for further studies; such as: "Code-switching" and "code-mixing" in the Javanese community; Language use/choice using observational methods; Longitudinal study on children's language: from childhood to adulthood; Aspects of Javanese across three generations: grandparents, parents and children; Gender difference in children's language; Impact of the standard and non-standard dialect for children; Javanese perception toward the relationship between language and identity; future Javanese community; etc.

Finally, every Javanese person should be aware of the value of their ethnic language. It is a unique entity to which their identity is attached. Without their concern towards their own ethnic language, the existence of the precious heritage is endangered. Parents, therefore, should introduce and make every effort to transmit their ethnic language to their children as the future generation as early as possible. Otherwise, the potential speakers of their ethnic language will become strangers to their own language heritage and their ethnic language will become history. It is worth bringing the Dalai Lama's<sup>1</sup> recommendation to ethnic communities in Indonesia to preserve their language and tradition. He said, "Always remember you are native people; preserve your own identity and heritage".

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<sup>1</sup> Canning Times, Tuesday 21 June 2011 page 10. When visiting Western Australia, the Dalai Lama opened his talk with an acknowledgement of the world's indigenous cultures, appealing to the local Noongar people.



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**Appendix 1: Participant Information Sheet****Appendix 1.1: Participant Information Sheet for School Principal (English version)**

THE UNIVERSITY OF  
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GRADUATE  
RESEARCH  
SCHOOL

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**INFORMATION SHEET**


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Title : The Use of Language among Children  
To : School Principal

Mr. Slamet Setiawan is a student at The University of Western Australia conducting research on Javanese language for a Philosophy Doctor (Ph.D) in Linguistics. The area of the research is his personal interest and the results of the study might be considered as inputs to maintain/revitalize Javanese.

As the focus of the research is the use of Javanese among children in grade 4 or 5, your students are invited to participate in it and Mr. Setiawan would appreciate any assistance you can offer him. However, participation in this research should not be made obligatory for the children. If they agree to take part, your students will be asked questions about their Javanese and Indonesian language in terms of proficiency, use, and attitude. The questions are very general and no personal or sensitive matters are involved. All data are kept confidentially. Those children who are not willing to participate in this research will have library learning while those who are willing will be taking part in the study within the classroom.

The test (40 minutes x 3 meetings), questionnaires (40 minutes), observation (40 minutes x 6 meetings), and interview (40 minutes) will take place at school during school time (under your direction), and some teachers will help Mr Setiawan to administer the test and questionnaires. The activities have been designed to be fun for the children, to engage their interest, and to make a contribution to classroom learning. If you agree and are happy to allow your students to participate in this survey, please fill in the provided Consent Form. You can withdraw your consent and information up to 10 July 2009.

Thank you very much for help in making this research possible. If you have any queries or wish to know more, please phone Mr. Setiawan on home phone at: 0321 863533 or mobile phone at: 081 8398911 or write to him and send to Jl. Adityawarman 81 Jombang 61419.

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For any queries regarding ethical concerns please contact:

The Secretary, Human Research Ethics Committee, Registrar's Office, University of Western Australia. 35 Stirling Highway, Crawley, WA 6009. Telephone: +61 8 6488 3703. Facsimile: +61 8 6488 8775. Email: [kkirk@admin.uwa.edu.au](mailto:kkirk@admin.uwa.edu.au)

**Approved by THE UNIVERSITY OF WESTERN AUSTRALIA HUMAN RESEARCH ETHICS COMMITTEE on 10 December 2008 for a period of 3 years, from 10 December 2008.**

**Appendix 1.2: Partipant Information Sheet for School Principal (Indonesian version)**

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WESTERN AUSTRALIA

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**LEMBARAN INFORMASI**

Judul Penelitian: Penggunaan Bahasa di Kalangan Anak-anak  
Kepada : Kepala Sekolah

Bapak Slamet Setiawan adalah mahasiswa S-3 di The University of Western Australia sedang mengadakan penelitian bahasa Jawa untuk memperoleh gelar Doctor di bidang Linguistics. Bidang penelitian ini merupakan kehendak beliau pribadi dan hasilnya dapat dipakai sebagai masukan dan rujukan dalam usaha melestarikan bahasa Jawa.

Penelitian ini diarahkan pada penggunaan bahasa Jawa di kalangan anak kelas 4 atau 5, karena itu siswa-siswi Bapak/Ibu diharapkan berperanserta sebagai informan dalam penelitian ini. Namun demikian, keikutsertaan dalam penelitian ini bukanlah keharusan. Dalam penelitian ini Bapak Slamet Setiawan menggunakan test, angket, observasi, dan wawancara. Siswa-siswi Bapak/Ibu akan diberi pertanyaan-pertanyaan tentang bahasa Jawa dan bahasa Indonesia berhubungan dengan penguasaan, penggunaan, dan sikapnya secara umum tanpa ada hal-hal bersifat pribadi yang sensitif. Semua informasi dijaga kerahasiaannya. Siswa yang tidak ikut serta dalam penelitian ini akan memperoleh kegiatan belajar di perustakaan selagi siswa lainnya ikut kegiatan penelitian di kelas.

Test (40 menit x 3 pertemuan), pengisian angket (40 menit), observasi (40 menit x 6 pertemuan), dan wawancara (40 menit) akan dilaksanakan di sekolah pada jam sekolah (mengikuti petunjuk Bapak/Ibu), dan beberapa guru akan membantu pelaksanaan test dan pengisian angket. Jika Bapak/Ibu berkenan dan menyetujui siswa-siswi Bapak/Ibu ikut menjadi informan dalam penelitian ini, mohon Bapak/Ibu mengisi Format Lembar Kesediaan. Bapak-Ibu bisa menarik kesediaan yang diberikan paling lambat 10 Juli 2009.

Terima kasih atas bantuan dan dukungan Bapak/Ibu. Jika ada hal yang perlu ditanyakan, mohon menghubungi Bapak Slamet Setiawan di telepon rumah: 0321 863533 atau hp: 081 8398911 atau menulis surat ke alamat Jl. Adityawarman 81 Jombang 61419.

Pembimbing: Prof. Alan Dench  
School of Humanities  
The University of Western Australia  
Perth, WA. Ph. +61 6488 3870

Ketua Jurusan: Dr. John Henderson  
The University of Western Australia  
Perth, WA. Ph. +61 6488 2870

Untuk keterangan lebih lanjut mengenai kode etik penelitian, mohon menghubungi:

The Secretary, Human Research Ethics Committee, Registrar's Office, University of Western Australia. 35 Stirling Highway, Crawley, WA 6009. Telephone: +61 8 6488 3703. Facsimile: +61 8 6488 8775. Email: [kkirk@admin.uwa.edu.au](mailto:kkirk@admin.uwa.edu.au)

**Telah disetujui oleh THE UNIVERSITY OF WESTERN AUSTRALIA HUMAN RESEARCH ETHICS COMMITTEE 10 Desember 2008 untuk periode 3 tahun, sejak 10 Desember 2008.**

**Appendix 1.3: Participant Information Sheet for Parents (English version)**

THE UNIVERSITY OF  
WESTERN AUSTRALIA



35 Stirling Highway, Crawley WA 6009. Phone: +61 8 6488 3939. Fax: +61 8 6488 8510

---

**PARTICIPANT INFORMATION SHEET**


---

Title : The Use of Language among Children  
To : Parents

Mr. Slamet Setiawan is a student at The University of Western Australia conducting research on Javanese language for a Philosophy Doctor (Ph.D) in Linguistics. The area of the research is his personal interest and the results of the study might be considered as inputs to maintain/revitalize Javanese.

As the focus of the research is the use of Javanese among children in grade 4 or 5, your child is invited to participate in it and Mr. Setiawan would appreciate any assistance you can offer him. However, participation in this research should not be made obligatory for the children. If they agree to take part, your child will be asked questions about his/her Javanese and Indonesian language in terms of proficiency, use, and attitude. The questions are very general and no personal or sensitive matters are involved. All data are kept confidentially. Those children who are not willing to participate in this research will have library learning while those who are willing will be taking part in the study within the classroom.

The test (40 minutes x 3 meetings), questionnaires (40 minutes), observation (40 minutes x 6 meetings), and interview (40 minutes) will take place at school during school time (under your direction), and some teachers will help Mr Setiawan to administer the test and questionnaires. The activities have been designed to be fun for the children, to engage their interest, and to make a contribution to classroom learning. If you agree and are happy to allow your child to participate in this survey, please fill in the provided Consent Form. You can withdraw your consent and information up to 10 July 2009.

Thank you very much for help in making this research possible. If you have any queries or wish to know more, please phone Mr. Setiawan on home phone at: 0321 863533 or mobile phone at: 081 8398911 or write to him and send to Jl. Adityawarman 81 Jombang 61419.

Supervisor: Prof. Alan Dench  
School of Humanities  
The University of Western Australia  
Perth, WA. Ph. +61 6488 3870

The Head of Department: Dr. John Henderson  
The University of Western Australia  
Perth, WA. Ph. +61 6488 2870

For any queries regarding ethical concerns please contact:

The Secretary, Human Research Ethics Committee, Registrar's Office, University of Western Australia. 35 Stirling Highway, Crawley, WA 6009. Telephone: +61 8 6488 3703. Facsimile: +61 8 6488 8775. Email: [kkirk@admin.uwa.edu.au](mailto:kkirk@admin.uwa.edu.au)

**Approved by THE UNIVERSITY OF WESTERN AUSTRALIA HUMAN RESEARCH ETHICS COMMITTEE on 10 December 2008 for a period of 3 years, from 10 December 2008.**

**Appendix 1.4: Partipant Information Sheet for Parents (Indonesian version)**

THE UNIVERSITY OF  
WESTERN AUSTRALIA



35 Stirling Highway, Crawley WA 6009. Phone: +61 8 6488 3939. Fax: +61 8 6488 8510

**LEMBARAN INFORMASI**

Judul Penelitian: Penggunaan Bahasa di Kalangan Anak-anak  
Kepada : Orang tua murid/wali murid

Bapak Slamet Setiawan adalah mahasiswa S-3 di The University of Western Australia sedang mengadakan penelitian bahasa Jawa untuk memperoleh gelar Doctor di bidang Linguistics. Bidang penelitian ini merupakan kehendak beliau pribadi dan hasilnya dapat dipakai sebagai masukan dan rujukan dalam usaha melestarikan bahasa Jawa.

Penelitian ini diarahkan pada penggunaan bahasa Jawa di kalangan anak kelas 4 atau 5, karena itu putra/putri Bapak/Ibu diharapkan berperanserta sebagai informan dalam penelitian ini. Namun demikian, keikutsertaan dalam penelitian ini bukanlah keharusan. Dalam penelitian ini Bapak Slamet Setiawan akan menggunakan test, angket, observasi, dan wawancara. Putra/putri Bapak/Ibu akan diberi pertanyaan-pertanyaan tentang bahasa Jawa dan bahasa Indonesia berhubungan dengan penguasaan, penggunaan, dan sikapnya secara umum tanpa ada hal-hal bersifat pribadi yang sensitif. Semua informasi dijaga kerahasiaannya. Bila Bapak/Ibu tidak mengizinkan putra/putri Bapak/Ibu ikut serta dalam penelitian ini, dia akan memperoleh kegiatan belajar di perustakaan selagi siswa lainnya ikut kegiatan penelitian di kelas.

Test (40 menit x 3 pertemuan), pengisian angket (40 menit), observasi (40 menit x 6 pertemuan), dan wawancara (40 menit) akan dilaksanakan di sekolah pada jam sekolah (mengikuti petunjuk Kepala Sekolah), dan beberapa guru akan membantu pelaksanaan test dan pengisian angket. Jika Bapak/Ibu berkenan dan menyetujui putra/putri Bapak/Ibu ikut menjadi informan dalam penelitian ini, mohon Bapak/Ibu mengisi Format Lembar Kesediaan. Bapak-Ibu dapat menarik kesediaan yang telah diberikan paling lambat 10 July 2009.

Terima kasih atas bantuan dan dukungan Bapak-Ibu. Jika ada hal yang perlu ditanyakan, mohon menghubungi Bapak Slamet Setiawan di telepon rumah: 0321 863533 atau hp: 081 8398911 atau menulis surat ke alamat Jl. Adityawarman 81 Jombang 61419.

Pembimbing: Prof. Alan Dench  
School of Humanities  
The University of Western Australia  
Perth, WA. Ph. +61 6488 3870

Ketua Jurusan: Dr. John Henderson  
The University of Western Australia  
Perth, WA. Ph. +61 6488 2870

Untuk keterangan lebih lanjut mengenai kode etik penelitian, mohon menghubungi:

The Secretary, Human Research Ethics Committee, Registrar's Office, University of Western Australia. 35 Stirling Highway, Crawley, WA 6009. Telephone: +61 8 6488 3703. Facsimile: +61 8 6488 8775. Email: [kkirk@admin.uwa.edu.au](mailto:kkirk@admin.uwa.edu.au)

**Telah disetujui oleh THE UNIVERSITY OF WESTERN AUSTRALIA HUMAN RESEARCH ETHICS COMMITTEE 10 Desember 2008 untuk periode 3 tahun, sejak 10 Desember 2008.**

**Appendix 1.5: Participant Information Sheet for Students (English version)**

THE UNIVERSITY OF  
WESTERN AUSTRALIA



GRADUATE  
RESEARCH  
SCHOOL

35 Stirling Highway, Crawley WA 6009. Phone: +61 8 6488 3939. Fax: +61 8 6488 8510

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**PARTICIPANT INFORMATION SHEET**

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Title : The Use of Language among Children  
To : Students

Mr. Slamet Setiawan is a student at The University of Western Australia conducting research on language for a Philosophy Doctor (Ph.D) in Linguistics. The area of the research is his personal interest and the results of the study might be considered as inputs to maintain/revitalize language.

As the focus of the research is the language use among children in grade 4 or 5, you are invited to participate in it and Mr. Setiawan would appreciate any assistance you can offer him. However, participation in this research should not be made obligatory for you. If you agree to take part, you will be asked questions about his/her languages. The questions are very general and no personal or sensitive matters are involved. All data are kept confidentially. If you are not willing to participate in this research, you will have library learning while your classmates are taking part in the classroom.

The test (40 minutes x 3 meetings), questionnaires (40 minutes), observation (40 minutes x 6 meetings), and interview (40 minutes) will take place at school during school time (under the school principal's direction), and some of your teachers will help Mr Setiawan to administer the test and questionnaires. The activities have been designed to be fun for you. If you are willing to participate in this survey, please fill in the provided Consent Form. You can withdraw your consent and information up to 10 July 2009.

Thank you very much for help in making this research possible. If you have any queries or wish to know more, please phone Mr. Setiawan on home phone at: 0321 863533 or mobile phone at: 081 8398911 or write to him and send to Jl. Adityawarman 81 Jombang 61419.

Supervisor: Prof. Alan Dench  
School of Humanities  
The University of Western Australia  
Perth, WA. Ph. +61 6488 3870

The Head of Department: Dr. John Henderson  
The University of Western Australia  
Perth, WA. Ph. +61 6488 2870

For any queries regarding ethical concerns please contact:

The Secretary, Human Research Ethics Committee, Registrar's Office, University of Western Australia. 35 Stirling Highway, Crawley, WA 6009. Telephone: +61 8 6488 3703. Facsimile: +61 8 6488 8775. Email: [kkirk@admin.uwa.edu.au](mailto:kkirk@admin.uwa.edu.au)

**Approved by THE UNIVERSITY OF WESTERN AUSTRALIA HUMAN RESEARCH ETHICS COMMITTEE on 10 December 2008 for a period of 3 years, from 10 December 2008.**



**Appendix 1.6: Partipant Information Sheet for Student (Indonesian version)**

THE UNIVERSITY OF  
WESTERN AUSTRALIA



GRADUATE  
RESEARCH  
SCHOOL

35 Stirling Highway, Crawley WA 6009. Phone: +61 8 6488 3939. Fax: +61 8 6488 8510

**LEMBARAN INFORMASI**

Judul Penelitian: Penggunaan Bahasa di Kalangan Anak-anak  
Kepada : Siswa-siswi

Bapak Slamet Setiawan adalah mahasiswa S-3 di The University of Western Australia yang sedang mengadakan penelitian bahasa untuk memperoleh gelar Doctor di bidang Linguistics. Bidang penelitian ini merupakan kehendak beliau pribadi dan hasilnya dapat dipakai sebagai masukan dan rujukan dalam usaha melestarikan bahasa Jawa.

Penelitian ini diarahkan pada penggunaan bahasa di kalangan anak kelas 4 atau 5, karena itu Anda diharapkan berperanserta sebagai informan dalam penelitian ini. Namun demikian, keikutsertaan dalam penelitian ini bukanlah keharusan. Dalam penelitian ini Bapak Slamet Setiawan menggunakan test, angket, observasi, dan wawancara. Anda akan diberi pertanyaan-pertanyaan tentang bahasa secara umum tanpa ada masalah bersifat sensitif. Semua informasi dijaga kerahasiaannya. Jika Anda tidak berkeinginan ikut serta dalam penelitian ini, Anda akan memperoleh kegiatan belajar di perustakaan selagi teman-teman sekelas Anda akan ikut kegiatan penelitian di kelas.

Test (40 menit x 3 pertemuan), pengisian angket (40 menit), observasi (40 menit x 6 pertemuan), dan wawancara (40 menit) akan dilaksanakan di sekolah pada jam sekolah (mengikuti petunjuk Kepala Sekolah), dan beberapa guru Anda akan membantu pelaksanaan test dan pengisian angket. Kegiatan telah dirancang untuk membuat belajarmau menyenangkan. Jika Anda berkeinginan ikut menjadi informan dalam penelitian ini, mohon Anda mengisi Format Lembar Kesiediaan. Anda dapat menarik kesiediaan yang telah diberikan paling lambat 10 July 2009.

Terima kasih atas bantuan dan dukungan Anda. Jika ada hal yang perlu ditanyakan, mohon menghubungi Bapak Slamet Setiawan di telepon rumah: 0321 863533 atau hp: 081 8398911 atau menulis surat ke alamat Jl. Adityawarman 81 Jombang 61419.

Pembimbing: Prof. Alan Dench  
School of Humanities  
The University of Western Australia  
Perth, WA. Ph. +61 6488 3870

Ketua Jurusan: Dr. John Henderson  
The University of Western Australia  
Perth, WA. Ph. +61 6488 2870

Untuk keterangan lebih lanjut mengenai kode etik penelitian, mohon menghubungi:

The Secretary, Human Research Ethics Committee, Registrar's Office, University of Western Australia. 35 Stirling Highway, Crawley, WA 6009. Telephone: +61 8 6488 3703. Facsimile: +61 8 6488 8775. Email: [kkirk@admin.uwa.edu.au](mailto:kkirk@admin.uwa.edu.au)

**Telah disetujui oleh THE UNIVERSITY OF WESTERN AUSTRALIA HUMAN RESEARCH ETHICS COMMITTEE 10 Desember 2008 untuk periode 3 tahun, sejak 10 Desember 2008.**

**Appendix 1.7: Consent form for School Principal (English version)**

THE UNIVERSITY OF  
WESTERN AUSTRALIA



35 Stirling Highway, Crawley WA 6009. Phone: +61 8 6488 3939. Fax: +61 8 6488 8510

**CONSENT FORM**

Title : The Use of Language among Children

Researcher : Slamet Setiawan

I am the School Principal of .....

I have been given an explanation and have understood this research project. I have had an opportunity to ask questions and have them answered.

I understand that participation in this research is not obligatory and I may withdraw myself or any information traceable to me at any time up to 10 July 2009 without giving a reason.

I, hereby, state that:  
(put check (✓) in the appropriate box)

1. I  *agree*  *disagree* that the school under my authority takes part in this research.
2. I  *agree*  *disagree* that the required teachers under my authority take part in this research.
3. I  *agree*  *disagree* that the proposed students under my authority participate in this research.

Signed:.....

Name : .....  
(please print clearly)

Date : .....

For any queries regarding ethical concerns please contact:

The Secretary, Human Research Ethics Committee, Registrar's Office, University of Western Australia. 35 Stirling Highway, Crawley, WA 6009. Telephone: +61 8 6488 3703. Facsimile: +61 8 6488 8775. Email: [kkirk@admin.uwa.edu.au](mailto:kkirk@admin.uwa.edu.au)

**Approved by THE UNIVERSITY OF WESTERN AUSTRALIA HUMAN RESEARCH ETHICS COMMITTEE on 10 December 2008 for a period of 3 years, from 10 December 2008.**



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**Appendix 1.8: Consent form for School Principal (Indonesian version)**


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THE UNIVERSITY OF  
WESTERN AUSTRALIA

35 Stirling Highway, Crawley WA 6009. Phone: +61 8 6488 3939. Fax: +61 8 6488 8510

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GRADUATE  
RESEARCH  
SCHOOL

---

**LEMBAR KESEDIAAN**


---

Judul Penelitian: Penggunaan Bahasa di Kalangan Anak-anak

Peneliti : Slamet Setiawan

Saya Kepala Sekolah .....

Saya telah membaca penjelasan dan telah diberi penjelasan tentang penelitian ini. Saya telah mengerti penjelasan itu. Saya telah diperbolehkan bertanya tentang sesuatu yang berkenaan dengan penelitian ini dan telah terjawab.

Saya mengerti bahwa keikutsertaan dalam penelitian ini bukanlah keharusan dan saya boleh membatalkan diri untuk menjadi informan atau menarik informasi yang telah saya berikan selama pengumpulan data ini sampai selambat-lambatnya tanggal 10 Juli 2009.

Dengan ini saya menyatakan bahwa:  
(beri tanda centang (✓) pada kotak yang tersedia)

1. Saya  *setuju*  *tidak setuju* bahwa sekolah di bawah tanggung jawa saya ikut serta dalam penelitian ini.
2. Saya  *setuju*  *tidak setuju* bahwa guru dalam pengawasan saya ikut serta dalam penelitian ini.
3. Saya  *setuju*  *tidak setuju* bahwa siswa-siswa di bawah asuhan saya ikutserta dalam penelitian ini.

Tanda tangan : .....

Nama terang : .....

Tanggal : .....

Untuk keterangan lebih lanjut mengenai kode etik penelitian, mohon menghubungi:

The Secretary, Human Research Ethics Committee, Registrar's Office, University of Western Australia. 35 Stirling Highway, Crawley, WA 6009. Telephone: +61 8 6488 3703. Facsimile: +61 8 6488 8775. Email: [kkirk@admin.uwa.edu.au](mailto:kkirk@admin.uwa.edu.au)

**Telah disetujui oleh THE UNIVERSITY OF WESTERN AUSTRALIA HUMAN RESEARCH ETHICS COMMITTEE 10 Desember 2008 untuk periode 3 tahun, sejak 10 Desember 2008.**

---

**Appendix 1.9: Consent form for Parents (English version)**

THE UNIVERSITY OF  
WESTERN AUSTRALIA



35 Stirling Highway, Crawley WA 6009. Phone: +61 8 6488 3939. Fax: +61 8 6488 8510

**CONSENT FORM**

Title : The Use of Language among Children

Researcher : Slamet Setiawan

I am the parent of student's name: .....

I have been given and have understood an explanation of this research project from the Information Sheet. I have had an opportunity to ask questions and have them answered.

I understand that participation in this research is not obligatory and I may withdraw myself or any information traceable to me at any time up to 10 July 2009 without giving a reason.

I, hereby, state that:  
(put check (✓) in the appropriate box)

1. I  *agree*  *disagree* that I take part in this research.
2. I  *agree*  *disagree* that my child takes part in this research.

Signed:.....

Name : .....  
(please print clearly)

Date : .....

For any queries regarding ethical concerns please contact:

The Secretary, Human Research Ethics Committee, Registrar's Office, University of Western Australia. 35 Stirling Highway, Crawley, WA 6009. Telephone: +61 8 6488 3703. Facsimile: +61 8 6488 8775. Email: [kkirk@admin.uwa.edu.au](mailto:kkirk@admin.uwa.edu.au)

**Approved by THE UNIVERSITY OF WESTERN AUSTRALIA HUMAN RESEARCH ETHICS COMMITTEE on 10 December 2008 for a period of 3 years, from 10 December 2008.**

**Appendix 1.10: Consent form for Parents (Indonesian version)**

THE UNIVERSITY OF  
WESTERN AUSTRALIA



35 Stirling Highway, Crawley WA 6009. Phone: +61 8 6488 3939. Fax: +61 8 6488 8510

**LEMBAR KESEDIAAN**

Judul Penelitian: Penggunaan Bahasa di Kalangan Anak-anak

Peneliti : Slamet Setiawan

Saya orang tua/wali murid bernama: .....

Saya telah membaca penjelasan tentang penelitian ini dari Lembar Informasi. Saya telah mengerti penjelasan itu. Saya telah diperbolehkan bertanya tentang sesuatu yang berkenaan dengan penelitian ini dan telah terjawab.

Saya mengerti bahwa keikutsertaan dalam penelitian ini bukanlah keharusan dan saya boleh membatalkan diri untuk menjadi informan atau menarik informasi yang telah saya berikan selama pengumpulan data ini sampai selambat-lambatnya tanggal 10 Juli 2009.

Dengan ini saya menyatakan bahwa:  
(beri tanda centang (✓) pada kotak yang tersedia)

1. Saya  *setuju*  *tidak setuju* bahwa saya ikut serta dalam penelitian ini.
2. Saya  *setuju*  *tidak setuju* bahwa anak saya ikut serta dalam penelitian ini.

Tanda tangan : .....

Nama terang : .....

Tanggal : .....

Untuk keterangan lebih lanjut mengenai kode etik penelitian, mohon menghubungi:

The Secretary, Human Research Ethics Committee, Registrar's Office, University of Western Australia. 35 Stirling Highway, Crawley, WA 6009. Telephone: +61 8 6488 3703. Facsimile: +61 8 6488 8775. Email: [kkirk@admin.uwa.edu.au](mailto:kkirk@admin.uwa.edu.au)

**Telah disetujui oleh THE UNIVERSITY OF WESTERN AUSTRALIA HUMAN RESEARCH ETHICS COMMITTEE 10 Desember 2008 untuk periode 3 tahun, sejak 10 Desember 2008.**

**Appendix 1.11: Consent form for Students (English version)**

THE UNIVERSITY OF  
WESTERN AUSTRALIA



35 Stirling Highway, Crawley WA 6009. Phone: +61 8 6488 3939. Fax: +61 8 6488 8510

**CONSENT FORM**

Title : The Use of Language among Children

Researcher : Slamet Setiawan

I am a student of grade 4 of .....Elementary School in .....

I have been given and have understood an explanation of this research project. I have had an opportunity to ask questions and have them answered.

I understand that participation in this research is not obligatory and I may withdraw myself or any information traceable to me at any time up to 10 July 2009 without giving a reason.

I, hereby, state that:  
(put check (✓) in the appropriate box)

I  *agree*  *disagree* that I take part in this research.

Signed:.....

Name : .....  
(please print clearly)

Date : .....

For any queries regarding ethical concerns please contact:

The Secretary, Human Research Ethics Committee, Registrar's Office, University of Western Australia. 35 Stirling Highway, Crawley, WA 6009. Telephone: +61 8 6488 3703. Facsimile: +61 8 6488 8775. Email: [kkirk@admin.uwa.edu.au](mailto:kkirk@admin.uwa.edu.au)

**Approved by BY THE UNIVERSITY OF WESTERN AUSTRALIA HUMAN RESEARCH ETHICS COMMITTEE on 10 December 2008 for a period of 3 years, from 10 December 2008.**

**Appendix 1.12: Consent form for School Students (Indonesian version)**

THE UNIVERSITY OF  
WESTERN AUSTRALIA



35 Stirling Highway, Crawley WA 6009. Phone: +61 8 6488 3939. Fax: +61 8 6488 8510

**LEMBAR KESEDIAAN**

Judul Penelitian: Penggunaan Bahasa di Kalangan Anak-anak

Peneliti : Slamet Setiawan

Saya adalah murid kelas 4 SD.....di .....

Saya telah membaca penjelasan dan telah diberi penjelasan tentang penelitian ini. Saya telah mengerti penjelasan itu. Saya telah diperbolehkan bertanya tentang sesuatu yang berkenaan dengan penelitian ini dan telah terjawab.

Saya mengerti bahwa keikutsertaan dalam penelitian ini bukanlah keharusan dan saya boleh membatalkan diri untuk menjadi informan atau menarik informasi yang telah saya berikan selama pengumpulan data ini sampai selambat-lambatnya tanggal 10 Juli 2009.

Dengan ini saya menyatakan bahwa:  
(beri tanda centang (√) pada kotak yang tersedia)

Saya  setuju  tidak setuju untuk ikut serta dalam penelitian ini.

Tanda tangan : .....

Nama terang : .....

Tanggal : .....

Untuk keterangan lebih lanjut mengenai kode etik penelitian, mohon menghubungi:

The Secretary, Human Research Ethics Committee, Registrar's Office, University of Western Australia. 35 Stirling Highway, Crawley, WA 6009. Telephone: +61 8 6488 3703. Facsimile: +61 8 6488 8775. Email: [kkirk@admin.uwa.edu.au](mailto:kkirk@admin.uwa.edu.au)

**Telah disetujui oleh THE UNIVERSITY OF WESTERN AUSTRALIA HUMAN RESEARCH ETHICS COMMITTEE 10 Desember 2008 untuk periode 3 tahun, sejak 10 Desember 2008.**

**Appendix 2: Questionnaires for language proficiency and use****Appendix 2.1: Questionnaires for language proficiency and choice for female students**

THE UNIVERSITY OF  
WESTERN AUSTRALIA



35 Stirling Highway, Crawley WA 6009. Phone: +61 8 6488 3939. Fax: +61 8 6488 8510

**ANGKET**

KODE : C / T /
NO :

Angket ini digunakan untuk mengumpulkan data tentang penggunaan bahasa oleh anak-anak SD kelas 4 atau 5. Saya berharap Anda ikut serta dalam pengisian angket ini dengan cara menjawab semua pertanyaan dengan jujur. Anda tidak perlu menuliskan namamu dan semua keterangan yang Anda berikan akan dijaga kerahasiaannya. Jika Anda mempunyai pertanyaan, janganlah merasa ragu atau takut untuk menanyakan kepada Bapak/Ibu guru.

**Bagian A: Data Diri**

Isikan data diri Anda di bawah ini.

(Lingkari jawaban dari pertanyaan nomor 3 dan 5)

1. Tempat lahir : .....
2. Usia : .....tahun
3. Jenis kelamin : 1. Laki-laki      2. Perempuan
4. Lama tinggal di kota ini : .....tahun
5. Bapak bersuku\*) : .....
6. Ibu bersuku\*) : .....
7. Bahasa apakah yang pertama kali Anda pakai sewaktu kecil?  
: 1. Jawa 2. Indonesia 3. Keduanya 4. ....

\*) Contoh suku: Jawa, Madura, Sunda, Batak, dll.

Bahasa

**Bagian B: Penguasaan Bahasa**

Untuk pertanyaan 1 - 4, bacalah keterangan di dalam kotak di bawah ini.

**Keterangan angka kemampuan:**

- 1 – tidak bisa sama sekali
- 2 – bisa tapi sedikit (beberapa kata)
- 3 – bisa dengan baik (mampu mendengarkan/berbicara/ membaca/menulis kalimat dengan sedikit kesulitan)
- 4 – bisa dengan sangat baik (mampu mendengarkan/berbicara, membaca/ menulis kalimat dengan tanpa kesulitan)

1. Bagaimana kemampuan Anda untuk mendengarkan percakapan dalam bahasa berikut ini? Beri tanda cek (√) pada kolom yang sesuai.

No	Bahasa	Angka Kemampuan			
		1	2	3	4
1	Indonesia				
2	Jawa				
3	Inggris				

2. Bagaimana kemampuan Anda untuk berbicara dalam bahasa berikut ini? Beri tanda cek (√) pada kolom yang sesuai.

No	Bahasa	Angka Kemampuan			
		1	2	3	4
1	Indonesia				
2	Jawa				
3	Inggris				

3. Bagaimana kemampuan Anda untuk membaca tulisan dalam bahasa berikut ini? Beri tanda cek (√) pada kolom yang sesuai.

No	Bahasa	Angka Kemampuan			
		1	2	3	4
1	Indonesia				
2	Jawa				
3	Inggris				

4. Bagaimana kemampuan Anda untuk menulis dalam bahasa berikut ini? Beri tanda cek (√) pada kolom yang sesuai.

No	Bahasa	Angka Kemampuan			
		1	2	3	4
1	Indonesia				
2	Jawa				
3	Inggris				

### Bagian C: Memilih Gambar dan Situasi

Bayangkan bahwa anak perempuan yang ada di setiap situasi ini adalah kamu. Pada setiap nomor terdapat dua gambar situasi yang sama. Ada tiga kemungkinan yang kamu lakukan dalam setiap situasi: situasi 1, situasi 2 atau situasi 3. Pilihlah salah satu kemungkinan yang menggambarkan dirimu sebenarnya dengan memberikan tanda cek (√) pada kotak yang tersedia.

1. Kamu minta tas baru kepada bapak-ibu.

Pak/Bu, belikan tas.

Kena apa tasmu?

Talnya sudah putus semua.

Pak/Bu, tukokno tas.

Kenek opo tasmu?

Taline wis pedhot kabeh. ngene.

3  Kadang situasi (1) dan kadang situsai (2)

Child : Dad...Mom, will you buy me a new bag, please!

Parent : What's wrong with yours?

Child : The straps are broken.

2. Kamu ingin meminjam penggaris kepada kakak.

Duwe.

Mas, duwe garisan?

Nyilih sedhiluk yo...

Punya.

Mas, punya penggaris?

Pinjam sebentar ya...

3  Kadang situasi (1) dan kadang situsai (2)

Child : Do you have a ruler?

Sibling : Yup.

Child : Can I borrow it for second?



3. Kamu menanyakan PR kepada temanmu.

Enek

Eh, ...mene enek matematika opo ora, yo?

Onok, ...dikumpulno jare bu guru.

Onok PR tah? (1)

Ada

Eh,... besuk ada matematika apa tidak, ya?

Ada, ...dikumpulkan kata bu guru.

Ada PR? (2)

(3)  Kadang situasi (1) dan kadang situsai (2)

Child : I am confused, is there math tomorrow?  
 Classmate: It is.  
 Child : Do we have homework?  
 Classmate: Yes, and tomorrow is due.

4. Kamu ingin ikut jalan-jalan kakek-nenek.

Jalan-jalan ke supermarket.

Mau ke mana Mbah?

Aku ikut ya? (1)

Mlaku-mlaku nang supermarket.

Ate nang ndi Mbah?

Aku melok yo? (2)

(3)  Kadang situasi (1) dan kadang situsai (2)

Child : Where are you going, Grandma?  
 Grandma: Supermarket.  
 Child : Can I come with you?

5. Kamu bertanya tentang PR kepada Pak Guru.



Child : Pak, question!

Teacher: Okay, what is it?

Child : Shall we submit the homework tomorrow?

6. Kamu akan meminjam bola dari Pak Guru.



Child : Whose ball is it, Pak?

Teacher : School.

Child : Can I borrow it, Pak?

7. Kamu mengajak teman di tetanggamu bermain.

Besuk kamu ke mana setelah pulang sekolah?

Tidak ke mana-mana?

Mene kowe nandi mari mulih sekolah?

Gak nandi-nandi.

Ke rumahku yuk,... aku punya mainan baru.

Nang omahku yuk, ...aku duwe dulinan anyar.

3

Kadang situasi 1 dan kadang situsai 2

Child : Where are gonna be tomorrow after school?

Classmate : I'm home.

Child : Why don't you come to me house. I have new toys.

8. Kamu datang ke rumah temanmu bernama Dita, bertemu ibunya.

Buk, ... Dita wonten?

Gak onok arekke.

Buk, Dita ada?

Tidak ada anaknya?

Ten pundi larene?

Ke mana dia?

3

Kadang situasi 1 dan kadang situsai 2

Child : Bu... Is Dita home?

Mothe : No, she isn't.

Child : Where is she?

9. Kamu minta tolong kepada pembantu.



Child : Yu...  
 Maid : What can I do for you, Mbak?  
 Child : Can you make noodle for me, please?

10. Kamu membeli penthol.



Child : Can I get the meat ball, please?  
 Seller : How much?  
 Child : a thousand. Give me the hot sauce, please?

## 11. Kamu bertanya kepada guru ngaji.



Child : Bu. Can I ask you something?

Teacher : Sure. What's up?

Child : Is the ngaji 'reciting qur'an' free tomorrow?



**Appendix 2.2: Questionnaires for language proficiency and choice for male students**

THE UNIVERSITY OF  
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**ANGKET**

KODE : C / T /
NO :

Angket ini digunakan untuk mengumpulkan data tentang penggunaan bahasa oleh anak-anak SD kelas 4 atau 5. Saya berharap Anda ikut serta dalam pengisian angket ini dengan cara menjawab semua pertanyaan dengan jujur. Anda tidak perlu menuliskan namamu dan semua keterangan yang Anda berikan akan dijaga kerahasiaannya. Jika Anda mempunyai pertanyaan, janganlah merasa ragu atau takut untuk menanyakan kepada Bapak/Ibu guru.

**Bagian A: Data Diri**

Isikan data diri Anda di bawah ini.

(Lingkari jawaban dari pertanyaan nomor 3 dan 5)

1. Tempat lahir : .....
2. Usia : .....tahun
3. Jenis kelamin : 1. Laki-laki      2. Perempuan
4. Lama tinggal di kota ini : .....tahun
5. Bapak bersuku\*) : .....
6. Ibu bersuku\*) : .....
7. Bahasa apakah yang pertama kali Anda pakai sewaktu kecil?  
: 1. Jawa    2. Indonesia    3. Keduanya    4. ....

\*) Contoh suku: Jawa, Madura, Sunda, Batak, dll.

**Bagian B: Penguasaan Bahasa**

Untuk pertanyaan 1 - 4, bacalah keterangan di dalam kotak di bawah ini.

**Keterangan angka kemampuan:**

- 1 – tidak bisa sama sekali
- 2 – bisa tapi sedikit (beberapa kata)
- 3 – bisa dengan baik (mampu mendengarkan/berbicara/ membaca/menulis kalimat dengan sedikit kesulitan)
- 4 – bisa dengan sangat baik (mampu mendengarkan/berbicara, membaca/ menulis kalimat dengan tanpa kesulitan)

1. Bagaimana kemampuan Anda untuk mendengarkan percakapan dalam bahasa berikut ini? Beri tanda cek (√) pada kolom yang sesuai.

No	Bahasa	Angka Kemampuan			
		1	2	3	4
1	Indonesia				
2	Jawa				
3	Inggris				

2. Bagaimana kemampuan Anda untuk berbicara dalam bahasa berikut ini? Beri tanda cek (√) pada kolom yang sesuai.

No	Bahasa	Angka Kemampuan			
		1	2	3	4
1	Indonesia				
2	Jawa				
3	Inggris				

3. Bagaimana kemampuan Anda untuk membaca tulisan dalam bahasa berikut ini? Beri tanda cek (√) pada kolom yang sesuai.

No	Bahasa	Angka Kemampuan			
		1	2	3	4
1	Indonesia				
2	Jawa				
3	Inggris				

4. Bagaimana kemampuan Anda untuk menulis dalam bahasa berikut ini? Beri tanda cek (√) pada kolom yang sesuai.

No	Bahasa	Angka Kemampuan			
		1	2	3	4
1	Indonesia				
2	Jawa				
3	Inggris				

### Bagian C: Memilih Gambar dan Situasi

Bayangkan bahwa anak perempuan yang ada di setiap situasi ini adalah kamu. Pada setiap nomor terdapat dua gambar situasi yang sama. Ada tiga kemungkinan yang kamu lakukan dalam setiap situasi: situasi 1, situasi 2 atau situasi 3. Pilihlah salah satu kemungkinan yang menggambarkan dirimu sebenarnya dengan memberikan tanda cek (√) pada kotak yang tersedia.

1. Kamu minta tas baru kepada bapak-ibu.

Pak/Bu, belikan tas. Kena apa tasmu? Talinya sudah putus semua.

Pak/Bu, tukokno tas. --- Kenek opo tasmu? Taline wis pedhot kabeh. ngene.

3 □ Kadang situasi 1 dan kadang situsai 2

Child : Dad...Mom, will you buy me a new bag, please!  
 Parent : What's wrong with yours?  
 Child : The straps are broken.

2. Kamu meminjam penggaris kepada kakak.

Duwe. Mas, duwe garisan? Nyilih sedhiluk yo...

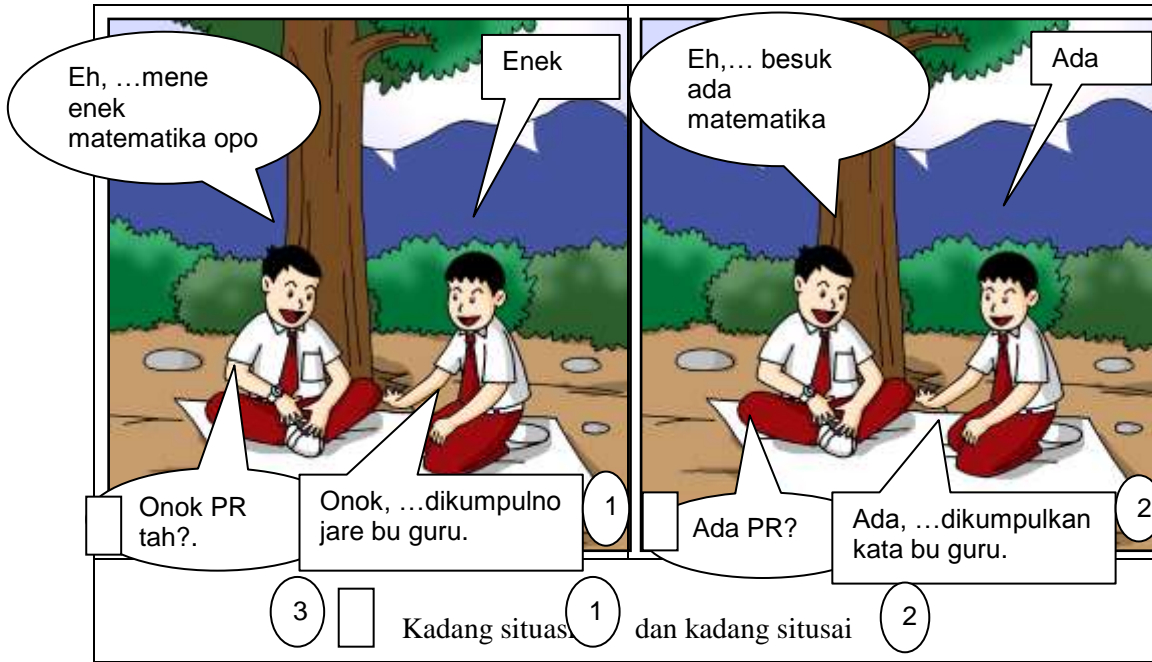
Punya. Mas, punya penggaris? Pinjam sebentar ya...

3 □ Kadang situasi 1 dan kadang situsai 2

Child : Do you have a ruler?  
 Sibling : Yup.  
 Child : Can I borrow it for second?



3. Kamu menanyakan PR kepada temanmu.



Child : I am confused, is there math tomorrow?

Classmate: It is.

Child : Do we have homework?

Classmate: Yes, and tomorrow is due.

4. Kamu ingin ikut jalan-jalan kakek-nenek.



Child : Where are you going, Grandma?

Grandma: Supermarket.

Child : Can I come with you?

5. Kamu bertanya tentang PR kepada Pak Guru.



Child : Pak, question!

Teacher: Okay, what is it?

Child : Shall we submit the homework tomorrow?

6. Kamu akan meminjam bola dari Pak Guru.



Child : Whose ball is it, Pak?

Teacher : School.

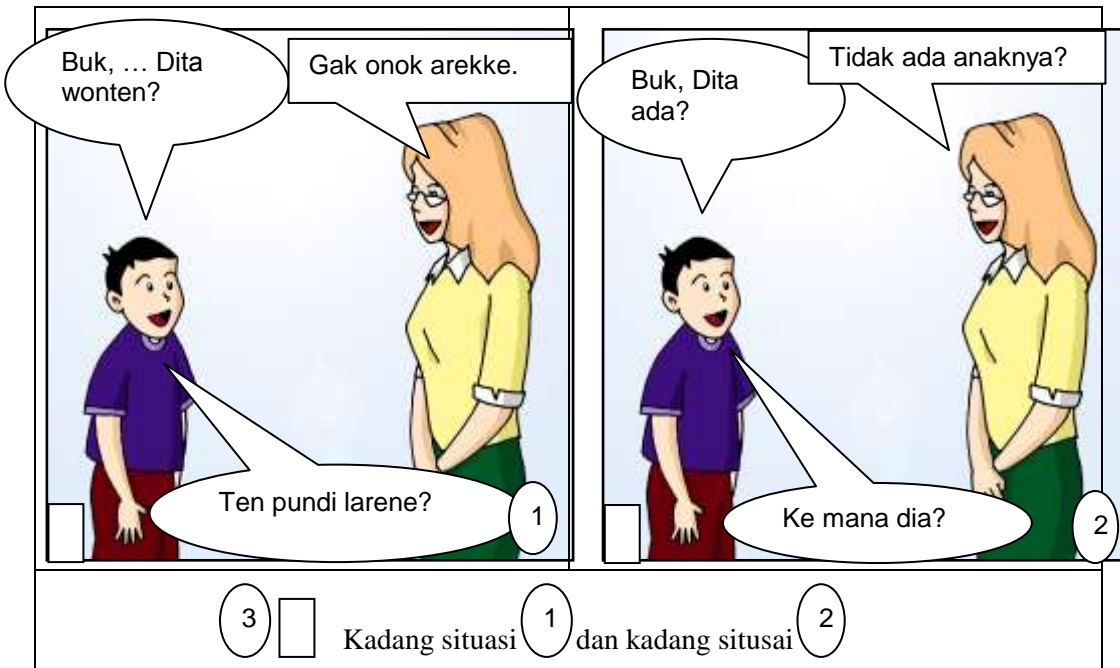
Child : Can I borrow it, Pak?

7. Kamu mengajak teman di tetanggamu bermain.



Child : Where are gonna be tomorrow after school?  
 Classmate : I'm home.  
 Child : Why don't you come to me house. I have new toys.

8. Kamu datang ke rumah tetanggamu bernama Dita, tetapi hanya bertemu ibunya.



Child : Bu... Is Dita home?  
 Mothe : No, she isn't.  
 Child : Where is she?

9. Kamu minta tolong kepada pembantu.

Panel 1: Child: Yu...!!; Maid: Anek opo Mas?; Child: Gawekno aku mie, Yu. (1)

Panel 2: Child: Yu....!!; Maid: Ada apa Mas?; Child: Buatkan aku mie, Yu. (2)

(3) [ ] Kadang situasi (1) dan kadang situsai (2)

Child : Yu...  
 Maid : What can I do for you, Mbak?  
 Child : Can you make noodle for me, please?

10. Kamu membeli penthol.

Panel 1: Child: Pak, beli penthol.; Vendor: Berapa mas?; Child: Seribu. Yang pedas ya Pak. (1)

Panel 2: Child: Pak, tuku penthol.; Vendor: Piro mas?; Child: Sewu. Sing pedhes yo Pak. (2)

(3) [ ] Kadang situasi (1) dan kadang situsai (2)

Child : Can I get the meat ball, please?  
 Seller : How much?  
 Child : a thousand. Give me the hot sauce, please?

## 11. Kamu bertanya kepada guru ngaji.



Child : Bu. Can I ask you something?

Teacher : Sure. What's up?

Child : Is the *ngaji* 'reciting qur'an' free tomorrow?



**Appendix 3: Language Proficiency Test****Appendix 3.1: Language Proficiency Test for Javanese**

THE UNIVERSITY OF  
WESTERN AUSTRALIA

35 Stirling Highway, Crawley WA 6009. Phone: +61 8 6488 3939. Fax: +61 8 6488 8510

**KUIS BAHASA JAWA**

KODE : C / T / V
------------------

NO :
------

**A. NGRUNGOKAKE****1. Clathon Cekak**

Rungokno clathon cekak ing ngisor iki lan pilih wangsulan kang bener.

- 1 Opo sing bakal dilakoni arek wedok mau?
  - a. Balik mulih njupuk duwit.
  - b. Nukokno penggaris kanggo arek lanang.
  - c. Nukokno potlot kanggo arek lanang.
  - d. Titip tuku potlot nang arek lanang.
  
- 2 Opo sing bakal dilakoni arek wedok mau?
  - a. Njaluk buku crito nang Ratih.
  - b. Moco buku crito saiki.
  - c. Njupuk buku crito nang Joko.
  - d. Ngenteni buku sampek dino Sabtu.
  
- 3 Opo sing bakal dilakoni arek wedok mau?
  - a. Melok lungo karo wong tuwane.
  - b. Ora nggarap pr amargo gak duwe pr.
  - c. Ndik omah ngerjakno pr.
  - d. Nglarang wong tuwane lungo.
  
- 4 Opo sing bakal dilakoni arek wedok mau?
  - a. Budhal renang dino Minggu jam 9.
  - b. Gak isok renang dino Minggu.
  - c. Nunggu kancane ning teras omah.
  - d. Gak methuki kancane ndik prapatan.
  
- 5 Opo sing bakal dilakoni murid lanang mau?
  - a. Budhal nang kantor njupuk teh.
  - b. Budhal nang kantor njupuk tas ireng.
  - c. Nyiapno minuman ning kantor.
  - d. Lungguh ning kelas dulinan tas.
  
- 6 Opo sing bakal dilakoni arek lanag mau?
  - a. Budhal nonton karnaval dino Minggu.
  - b. Budhal bareng karo arek wedok.
  - c. Gak sido budhal nonton karnaval.
  - d. Ndnadani sepedaha arek wedok.

- 
- 7 Opo sing bakal dilakoni arek lanang mau?
- Ndeleh kotak ndik nduwur.
  - Ngrusak prakaryane kabeh.
  - Ndeleh kotak ndik nisor.
  - Njembarno prakaryane.
- 8 Opo sing bakal dilakoni arek wedok mau?
- Nang mejo makan njupuk panganan.
  - Ngresiki cangkir sing ning mejo makan.
  - Mecahno cengkir kanggo mbahe.
  - Njupuk inuman sing ning cangkir.
- 9 Opo sing bakal dilakoni wong wedok mau?
- Ora sido nang kantor pos.
  - Nang kantor pos mlaku.
  - Nang kantor pos numpak becak.
  - Nang kantor pos diterno arek lanang.
- 10 Opo sing bakal dilakoni arek lanang mau?
- Ora sido nggowo mulih buku.
  - Nggowo mulih buku.
  - Mulih dhisik njupuk duwit
  - Mbayar kurange mene sore.

## 2. Pesen Cekak

Kanggo pitakon 11 – 14, rungokno pesen cekak ing ngisor iki.

- 11 Opo isi pawarto sing disampeake?
- Resik-resik kelas
  - Nggowo perkakas
  - Kerja bhakti
  - Ijin wali
- 12 Dino opo kerja bhakti dilaksanakno?
- Senin
  - Kamis
  - Sabtu
  - Selasa
- 13 Opo sing kudu digowo siswo putri?
- Sapu utowo sulak
  - Cikrak utowo sapu
  - Sapu utowo arit
  - Sulak utowo pacul
- 14 Piye yen salah siji murid gak iso kerja bhakti?
- Meneng wae
  - Ijin kepala sekolah
  - Ijin wali kelas
  - Ijin guru liyane

---

Kanggo pitakon 15 – 17, rungokno pesen cekak ing ngisor iki.

- 15 Pawarto opo sing disiarake?  
 a. Transportasi bus lan kol brundul  
 b. Ternak pitik potong  
 c. Kepolisian ing Mojokerto  
 d. Kecelakaan lalu lintas
- 16 Sopo korbane?  
 a. Sopir lan kernet kol brundul  
 b. Sopir bis lan supir kol brundul  
 c. Kernet bus lan kernet kol brundul  
 d. Ora ono korban
- 17 Orep digowo menyang endi pitik potonge?  
 a. Yogya  
 b. Jombang  
 c. Suroboyo  
 d. Mojokerto

Kanggo pitakon 18 – 20, rungokno pesen cekak ing ngisor iki.

- 18 Opo isi woro-woro kuwi?  
 a. Pagelaran lawak  
 b. Pagelaran Tayub  
 c. Pagelaran wayang kulit  
 d. Pagelaran sinden
- 19 Lawak sing arep teko soko kutho endi?  
 a. Surokarto  
 b. Suroboyo  
 c. Nganjuk  
 d. Sragen
- 20 Piro regane karcis mlebu?  
 a. Sewu limang atus  
 b. Telung ewu limang atus  
 c. Rong ewu  
 d. Rong ewu limang atus

## B. WACAN

Wacanen wacan-wacan ing ngisor iki lan pilihèn wangsulan kang bener.

### Wacan 1

- Andi : Ngene iki penake dolanan apa ya?  
 Budi : Aku kok kepengin kasti.  
 Candra : Aku ya wis suwe ora kasti.  
 Andi : Terus alate endi?  
 Budi : Kae, aku wingi dipundhutake Bapak.  
 Dani : Ya wis, yen ngono ayo menyang lapangan.



1. Omong-omongan ing nduwur kuwi mbahas bab opo?
  - a. Menyang lapangan kasti
  - b. Tuku alate kasti
  - c. Rencana dolanan kasti
  - d. Mbatalno main kasti
2. Sopo sing wiwitan nduweni pratikel dolanan kasti?
  - a. Andi
  - b. Budi
  - c. Candra
  - d. Dani
3. Sopo sing nduweni alat kasti?
  - a. Andi
  - b. Budi
  - c. Candra
  - d. Dani

### Wacan 2

Anak : Bapak kalawau punapa dereng ngunjuk?  
 Bapak : Uwis. Aku mau nggawa banyu putih, wis takombe kawit mau.  
 Anak : Lajeng Ibu sapunika tindak dhateng pundi?  
 Bapak : Hla kae ta, paling-paling isih mundhut oleh-oleh ing pasar.  
 Bapak : Bocah-bocah mau apa ora kok pundhutne jajan ta, Bu?  
 Ibu : Ya ora ta, Pak. Panjenengan mau rak wis ngendika jarene arep mundhutne. Apa ora sida?

4. Pranyatan ing ngisor iki salah tumrap Bapak, kajobo...
  - a. Bapak durung ngunjuk wiwit mau.
  - b. Bapak kundur orsa bareng ibu.
  - c. Bapak lali mundutake jajan.
  - d. Bapak ngutus ibu mundut jajan.
5. Ibu ora mundhut jajan kanggo putra-putrine amargo...
  - a. Duwite ibu ora cukup amargo kanggo mundhut barang liyane.
  - b. Ibu ora nemokake jajan sing ate dipundhut.
  - c. Ibu mangerteni yen wis dipundhutake Bapak.
  - d. Ibu ngiro wis dipundhutake Bapak.

### Wacan 3

Ibu : Loh, kok nganggo kaos olahraga. Iki mengko apa ana pelajaran olahraga?  
 Sari : Mboten, Bu. Kegiatanipun dinten menika namung resik-resik.  
 Ranti : Inggih, Bu. Sedaya siswa kedah mbeta pirantos kangge kerja bakti.  
 Ibu : O, ngono ta. Kok kadingaren?  
 Sari : Ing sekolahan kula mbenjing badhe kerawuhan tamu.  
 Ibu : Sapa ta tamune, ketoke kok kaya tamu agung?  
 Sari : Saking dinas pendidikan kabupaten. Sekolahan kula rak kapilih minangka sekolah unggulan.”  
 Ranti : Kejawi saking menika wulan ngajeng badhe wonten lomba kesehatan lingkungan sekolah tingkat provinsi. Hla sekolahan kula ingkang dipunpitados makili lomba ing tingkat provinsi.  
 Sari : O iya, kowe wingi karo gurumu didhawuhi nggawa apa?  
 Ranti : Aku dening Bu Siti diutus nggawa piranti kango ngepel.  
 Sari : Ya wis, yen ngono ayo enggal-enggal budhal mengko selak kawanen.

6. Kena opo Sari lan Ranti nganggo kaos olahraga?
  - a. Kanggo ganti seregame sing dicuci
  - b. Kanggo kerja bakti
  - c. Kanggo pelajaran olahraga
  - d. Kanggo ngresiki kursi
7. Ana opo sekolahan nganakake kerja bakti?
  - a. Persiapan nyambut tamu dinas pendidikan kabupaten
  - b. Persiapan nyambut tamu pak Bupati
  - c. Persiapan lomba kesehatan lingkungan tingkat kabupaten
  - d. Persiapan lomba Usaha Kesehatan Sekolah tingkat provinsi
8. Pranyatan ing ngisor iki bener tumrape sekolahane Sari lan Ranti, kajobo...
  - a. Sekolah iki kapilih dadi sekolah unggulan.
  - b. Sekolah iki nduweni lingkungan kang resik lan sehat.
  - c. Sekolah iki juara siji lomba kesehatan lingkungan sekolah tingkat kabupaten.
  - d. Sekolah iki dipercoyo makili lomba kesehatan lingkungan sekolah tingkat provinsi.

#### Wacan 4

Sari karo kanca-kancane arep budhal sekolah. Ing dalan weruh sepedhah montor tabrakan karo sepedhah montor. Karo-karone olehe numpak sepedhah montor pancen ngebut. Sing tabrakan kuwi bocah arep budhal sekolah. Mbokmenawa wae kesusu, saengga wedi yen mengko telat. Nanging kepriye kedadeyane, yen wis kaya ngene iki? Apa njur orah malah rugi? Mulane yen numpak sepedhah sing ngati-ati. Aja seneng ngebut.

9. Wacan ing nduwur kuwi mbahas bab opo?
  - a. Kacilakan lalu lintas.
  - b. Bocah sekolah numpak sepedhah motor.
  - c. Sari lan kanca-kancane.
  - d. Bocah sekolah kang telat.
10. Opo tujuane nulis wacan ing nduwur kuwi?
  - a. Paring nasehat supoyo podo mlaku yen budhal sekolah.
  - b. Paring nesehat yen numpak sepedhah montor ora ngebut.
  - c. Paring nasehat yen sekolah ojo wedi telat.
  - d. Paring nasehat yen numpak sepedhah montor bakal rugi.

#### Wacan 5

Wong podho ngerti yen saiki urip sarwo nggawe komputer. Ing kutho lan ugo ing ndeso, gedhe-cilik, nom-tuwo wis kenal komputer. Komputer digawe kanggo ngetik, nyimpen data, nggambar, muter film lan lagu, ugo kanggo ngitung itungan kang njlimet. Yen wis ono sambungan telepon, komputer keno digawe internet, sambungan komunikasi internasional. Urusan ndunyo dadi gampang lan cedhak yen ono komputer. Nanging, komputer ugo nggowo beboyo yen ora diati-ati. Cah cilik podho seneng main *game* sing akibate lali kewajibane. Siswa podho lali sinaune lan akeh dulinane. Ilingo yen negoro iki mbutuhake muda-mudi sing unggul kualitas kanggo mbangun negoro ing tembe mburi.

11. Bab opo kang dibahas ing wacan nduwur kuwi?
  - a. Siswa kang lali sinaune amargo kompuetr.
  - b. Manpaat lan kerugiane komputer.
  - c. Kapinterane wong nggunakno komputer.
  - d. Kanggone internet lan komputer
12. Opo saranane supoyo komputer iso dienggo komunikasi internasional?
  - a. Komputer kang iso digawe main *game*.
  - b. Komputer kang wis ono program itung-itungan.
  - c. Komputer kang ono sambungan telepon.
  - d. Komputer kang digawe sopo wae.

13. Pranyatan ing ngisor iki bener tumrape komputer, kajobo...
  - a. Komputer saktemene podho karo internet.
  - b. Komputer iso digawe kanggo pirang-pirang keperluan.
  - c. Komputer iso digawe sak kabehane wong.
  - d. Komputer saktemene iso digawe nggarap soal matematika.

### Wacan 6

#### Perlune Njaga Kalestarene Lingkungan

Desa Ringinanom mujudake dhaerah pegunungan sing kahanane isih alami, lingkungane katon resik lan tumata, sesawangane endah, tur lemahe subur. Saperangan gedhe masyarakat desa Ringinanom panguripane saka asile tetanen. Senajan ta ing dhaerah pegunungan nanging lemahe kalebu lemah sing loh tur tata cara pangolahe tetanen kalebu wis modern. Mulane ora mokal yen asile tetanen saben taun tansah ana undhak-undhakan.

Lingkungan Ringinanom pancene lingkungan sing isih alami, alase isih lestari lan utuh. Para wargane padha nyadhari bab perlune njaga kalestarene lingkungan. Kabeh padha sadhar menawa lingkungane ora dijaga bakal nuwuhake anane bebaya utawa bencana alam kang bakal ndadekake kapitunan tumrape para warga. Mulane ing desa Ringinanom ora tau ana bencana alam kang disebabake dening rusake lingkungan.

14. Pranyatan ing ngisor iki bener tumrap desa Wringinanom, kajobo...
  - a. Cekel gawene sak perangen gedhe warga desa wringinanom tani.
  - b. Para tani ing desa wringinanom akeh-akehe nggawe traktor kanggo nggarap sawahe.
  - c. Mung sepisanan desa Wringinanom ngalami bencana alam.
  - d. Asil tetanen taun saiki mesthi luwih akeh katimbang taun kepungkur.
15. Opo kang njalari asil tetanen tansah mundak saben tahune? Desa Ringinanom....
  - a. kalebu dhaerah pegunungan sing kahanane isih alami
  - b. nduweni lemah sing loh lan olah tetanen kang modern
  - c. kalebu alase isih lestari lan utuh
  - d. wargane sadar bab njaga kalestarene lingkungan.
16. Opo kang njalari desa Ringinanom ora tau kena bencana alam?
  - a. Asile tetanen para warga tansah mundhak saben tahun.
  - b. Para warga ora sadhar njogo kalestarene lingkungan.
  - c. Para warga nggawe piranti modern kanggo olah tetanen.
  - d. Para warga sadhar bab njaga kalestarene lingkungan.

### Wacan 7

Sari rumangsa krasan sekolah ing SDN Sumber Arum 2 jalaran sekolahane katon resik, asri, lan endah. Latare jembar ing pinggire akeh tetanduran kang njalari hawane ora panas kepara malah krasa seger menawa lelengahan ing sangisore wit-witan kang katon ngrembuyung. Tamane uga kebak ditanduri kembang kang maneka warna saengga bisa nambahi endahe sesawangan. Sapa wae mesthi krasan manggon ing sekolahane Sari. Mula ora nggumunake menawa SDN Sumber Arum 2 mujudake sekolah kang favorit.

Kejaba lingkungane katon resik, asri, lan endah, kahanan ing saben-saben ruwangan uga katon resik lan rapi. Meja, kursi, lemari, gambar-gambar, lan sakabehe piranti ing njero kelas katon tumata rapi. Jogane uga katon resik. Bocah-bocah wis padha kulina menawa mbuwang reseg ing panggonan samesthine yaiku ing kotak sampah. Kotak sampah wis sumadiya ing ngarepe saben-saben ruwang kelas.

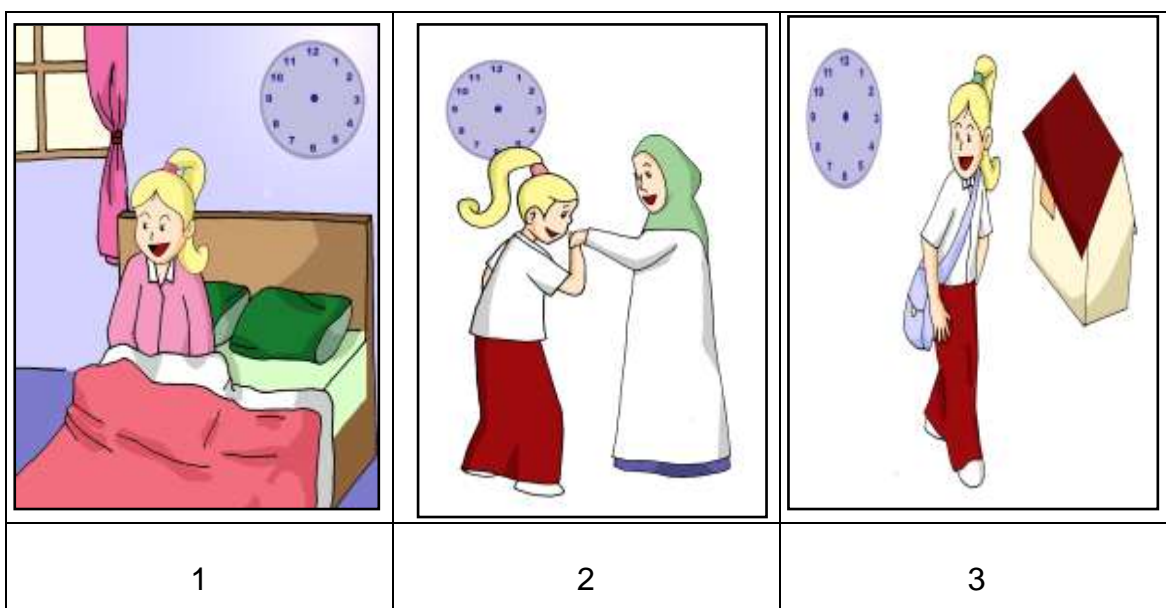
Nalika wektune ngaso bocah-bocah ora ana sig manggon ing njero ruwang kelas. Kabeh padha metu. Ana sing padha dolanan ing taman lan latar, sarta ana sing padha njajan ing kantin sekolah kang uga katon resik lan sehat. Kejaba saka iku uga ana sing padha nyilih buku ing perpustakaan. Sari, Ranti, lan Rini milih dolanan ing taman kang

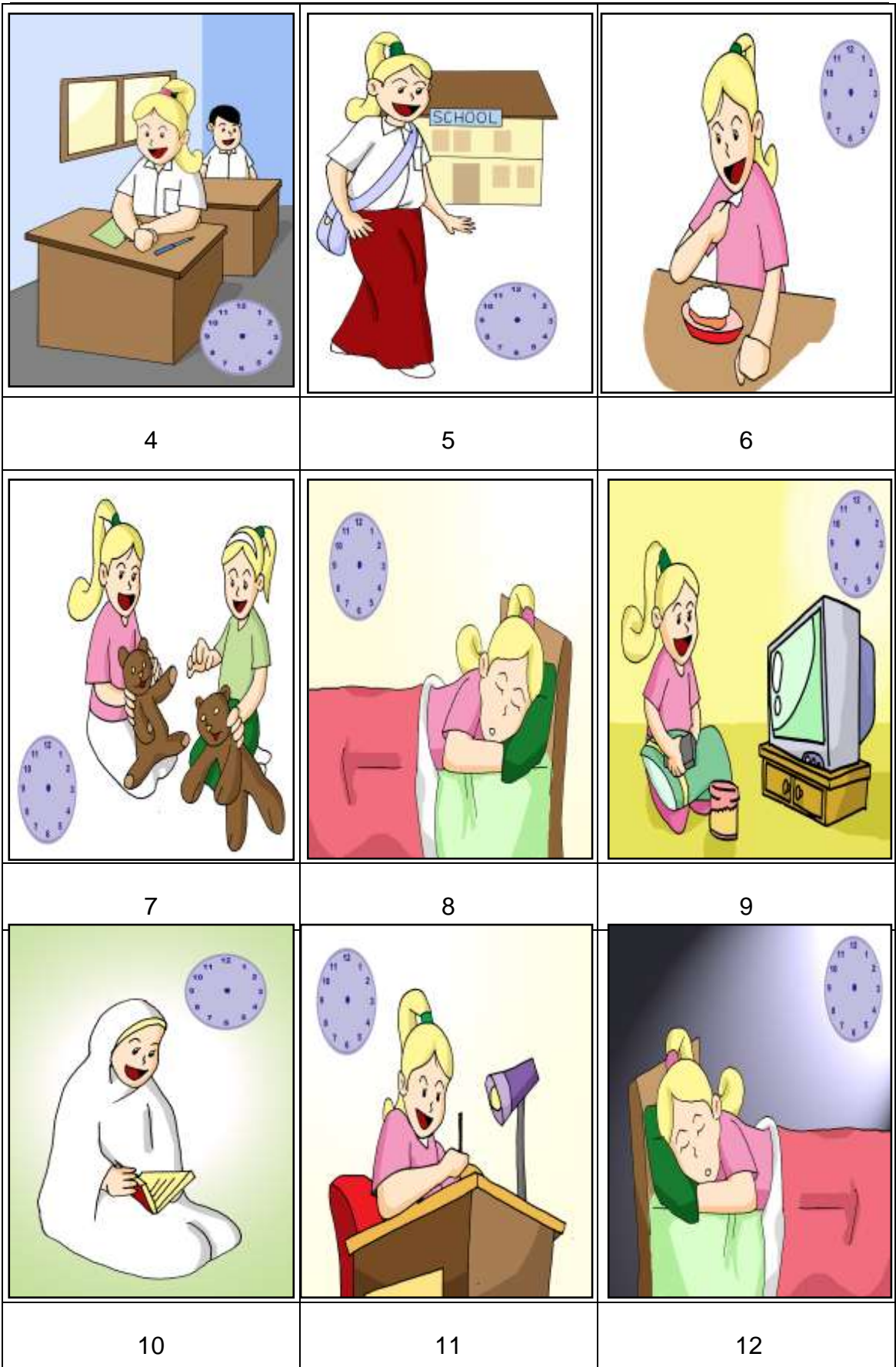
hawane seger tur katon asri lan endah. Kahanan kang kaya mangkono iku sing njalari saben wong mesthi betah lan krasan manggon ing papan kono. Malah Pak Said Minanto, kepala sekolahe Sari, kerep nglodhangake wektu lelelgahan ing taman kono. Mulane kalestaren lan kaendahane lingkungan sekolah kudu tansah dijaga murih ndadekake swasono kanggo pasinaon saya nyenengake lan nambahi grengsenge para siswa anggone sinau.

17. Bab opo kang dibahas ing wacan nduwur kuwi?
  - a. Njogo kaendahan lingkungan sekolah
  - b. Sari lan kanca-kancane
  - c. Ruang kelas ing SDN Sumber Arum 2
  - d. Kegiatan wektu ngaso
  
18. Kang njalari wong bakal krasan ing SDN Sumber Arum2 kasebut ing ngisor iki, kejaba....
  - a. tamane ditanduri kembang kang akeh warnane
  - b. sekolahane katon resik, asri, lan endah.
  - c. kepala sekolahe kerep nglodhangake wektu lelelgahan ing taman
  - d. latare jembar, akeh tanduran, lan hawane adhem
  
19. Piranti ing ngisor iki bisa ditemoni ing ruang kelas, kejaba....
  - a. kotak sampah, net
  - b. meja, gambar
  - c. kursi, lemari
  - d. papan tulis, daftar piket
  
20. Kegiatan opo wae kang dilakoni para siswa yen wayah ngaso?
  - a. dolanan ing taman lan latar
  - b. njajan ing kantin sekolah
  - c. nyilih buku ing perpustakaan
  - d. dolanan ing njero ruwang kelas

### C. WICARA JAWA/Speaking (Female)

Ceritakno opo sing sampean lakoni saben dino. Gawenen gambar ing ngisor iki kanggo bantuan.









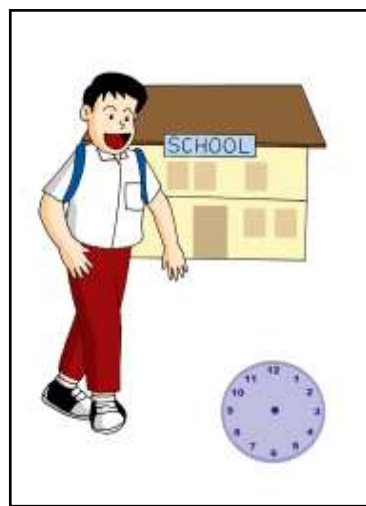





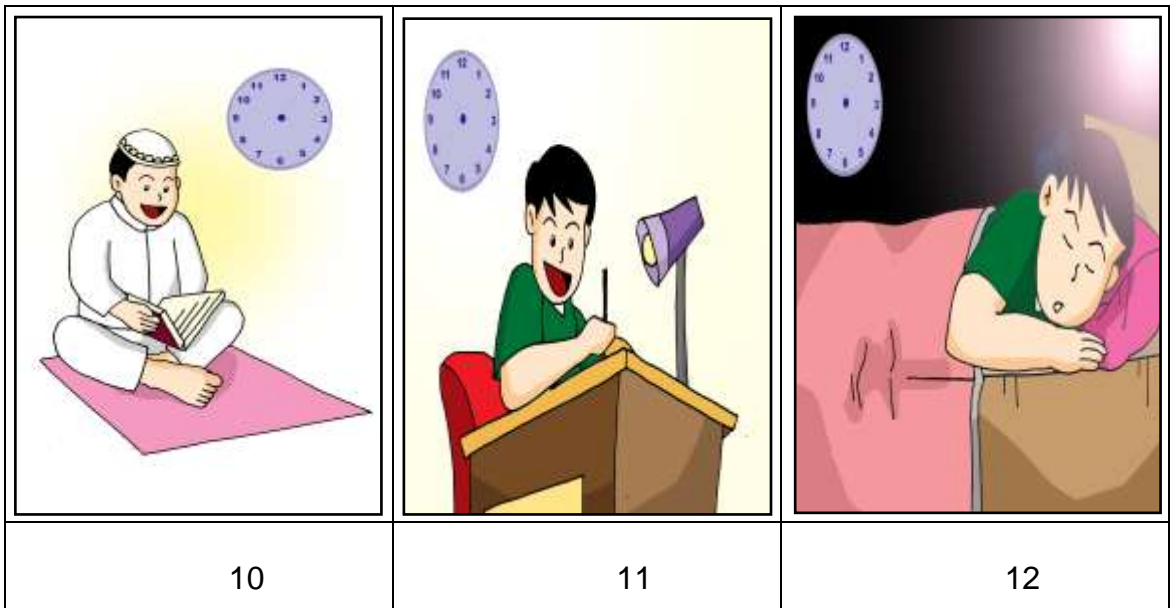
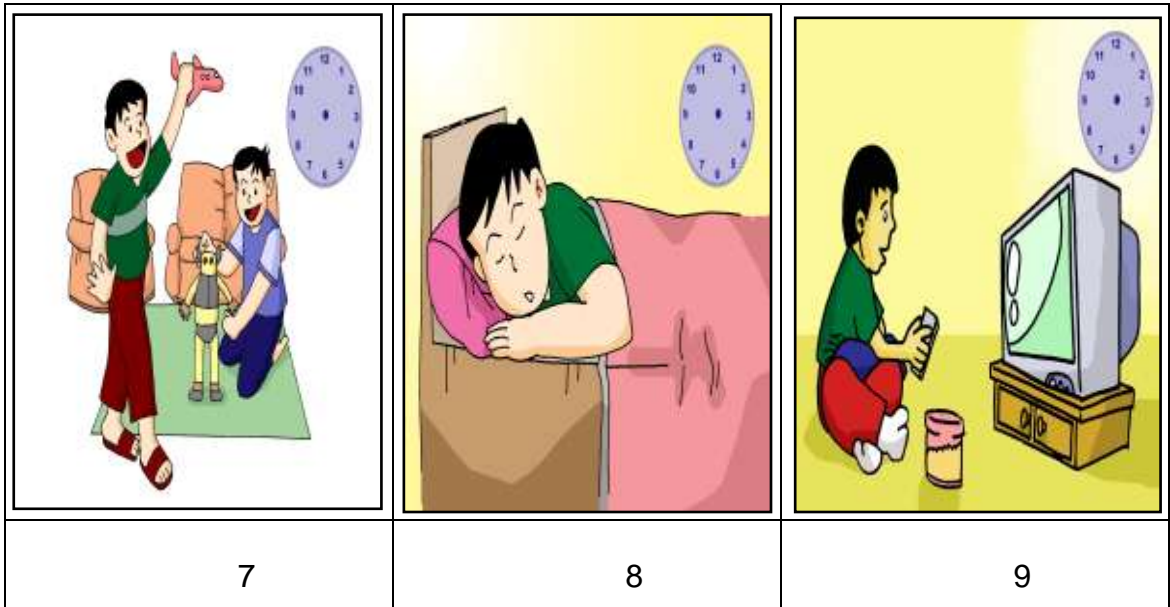


**C. WICARA JAWA/Spesaking (Male)**

Ceritakno opo sing sampean lakoni saben dino. Gawenen gambar ing ngisor iki kanggo bantuan.

		
1	2	3
		
4	5	6









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**Appendix 3.2: Language Proficiency Test for Indonesian**


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GRADUATE  
RESEARCH  
SCHOOL

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**KUIS BAHASA INDONESIA**
**MENYIMAK**
**A. Percakapan Pendek**

Dengarkan percakapan pendek berikut ini dan pilihlah jawaban yang benar.

1. Apa yang akan dilakukan anak laki-laki tadi?
  - a. Kembali pulang untuk ambil teh.
  - b. Pergi ke toko bersama anak perempuan.
  - c. Membelikan teh untuk anak perempuan.
  - d. Membeli teh untuk ibunya.
  
2. Apa yang akan dilakukan anak laki-laki tadi?
  - a. Menyuruh Ayu mengambil buku ke rumah.
  - b. Dia akan ambil buku ke rumah Ayu.
  - c. Tidak jadi pinjam buku.
  - d. Menunggu buku sampai besok.
  
3. Apa yang akan dilakukan Tio?
  - a. Menyuruh pulang teman-temannya.
  - b. Ikut pergi dengan teman-temannya.
  - c. Datang membantu ibunya.
  - d. Menemui teman-temannya.
  
4. Apa yang akan dilakukan anak perempuan tadi?
  - a. Membatalkan pergi ke Borobudur.
  - b. Tetap ikut pergi ke Borobudur.
  - c. Ikut pergi dengan membawa makanan dan minuman.
  - d. Menyuruh orang lain untuk menggantikannya.
  
5. Apa yang akan dilakukan Nita?
  - a. Meletakkan buku di meja Pak Fatchur.
  - b. Pergi menemui kepala sekolah.
  - c. Duduk-duduk di depan kantor kepala sekolah.
  - d. Menemui Pak Fatchur di depan kantor kepala sekolah.
  
6. Apa yang akan dilakukan anak laki-laki tadi?
  - a. Tidak akan pergi lihat pameran.
  - b. Lihat pameran bersama keluarga temannya.
  - c. Tidak ke pameran karena belum izin bapaknya.
  - d. Ke pameran naik mobil angkutan.

- 7 Apa yang akan dilakukan anak laki-laki tadi?
- Tetap tinggal di kelas.
  - Ke UKS tanpa ijin gurunya.
  - Ke UKS setelah ijin gurunya.
  - Pingsan di kelas setelah minum obat.
- 8 Apa yang akan dilakukan Ratih?
- Pergi ke rumah paman bersama nenek.
  - Menjaga rumah bersama Bu Narti.
  - Menyuruh Bu Narti menemani nenek.
  - Menunggu paman di rumah nenek.
- 9 Apa yang akan dilakukan anak perempuan tadi?
- Berjalan ke sekolah.
  - Menunggu becak lain.
  - Naik becak dengan ongkos tiga ribu.
  - Naik becak dengan ongkos lima ribu.
- 10 Apa yang akan dilakukan anak perempuan tadi?
- Beli alat yang didinginkan.
  - Beli alat esok harinya.
  - Tidak jadi beli alat saat itu.
  - Beli ke tempat lain.

## **B. Pesan Pendek**

Untuk peranyaan 11 – 14, dengarkan pesan pendek berikut ini.

- 11 Apa isi pengumuman tersebut?
- Rute jalan sehat
  - Acara Jalan sehat
  - Syarat jalan sehat
  - Ijin jalan sehat
- 12 Untuk siapakah pengumuman tadi?
- Ibu-ibu warga RT 01
  - Bapak-bapak warga RT 01
  - Pengurus RT 01
  - Semua warga Rt 01
- 13 Apa yang dilarang dibawa oleh peserta jalan sehat?
- Makanan kecil dan minuman
  - Kupon dan makanan kecil
  - Makanan dan anak kecil
  - Barang berharga dan anak kecil
- 14 Ke mana harus melapor bila tidak bisa ikut kegiatan tersebut?
- Ketua RT di Pos Kamling
  - Sekretaris RT di Pos Kamling
  - Ketua RT di Pos Kamling atau di rumah
  - Sekretaris RT di Pos Kamling atau di rumah

---

Untuk pertanyaan 15 – 17, dengarkan pesan berikut ini.

- 15 Apa isi berita yang disiarkan itu?
- Penganiayaan pembantu
  - Perampokan rumah
  - Cara perampok masuk rumah
  - Cara melumpuhkan pembantu
- 16 Ke mana pemilik rumah saat ada perampokan?
- Mengunjungi teman yang tabrakan
  - Mengikuti panjat tebing mahasiswa
  - Menyelamatkan harta miliaran rupiah
  - Berlebaran ke luar kota
- 17 Bagaimana kawanan perampok masuk rumah?
- Masuk pintu depan layaknya bertamu
  - Memanjat pagar tetangga terlebih dahulu
  - Memanjat pohon di samping rumah
  - Memukuli dua pembantu terlebih dahulu

Untuk pertanyaan 18 – 20, dengarkan pesan pendek berikut ini.

- 18 Apa yang dijual di stand “Sang Profesor”?
- Semua barang kebutuhan
  - Kebutuhan sekolah
  - Mainan anak-anak
  - Semua barang diskon
- 19 Berapa lama stand “Sang Profesor” buka setiap hari kecuali hari Jum’at?
- 10 jam
  - 24 jam
  - 12 jam
  - 13 jam
- 20 Belanja berapa rupiahkah untuk mendapatkan hadiah langsung?
- Seratus lima puluh ribu rupiah
  - Seratus lima ribu rupiah
  - Seratus dua puluh lima rupiah
  - Dua ratus dua puluh lima ribu

**Bacalah bacaan-bacaan berikut ini dan pilihlah jawaban yang benar.**

**Bacaan 1**

- Siti : Yah, kata teman-teman, mainan anak-anak banyak dijual di pasar malam.  
Ayah : Kata siapa?  
Siti : Kiki dan Novi, Yah.  
Yuda : Betul, Yah, mainan anak laki-laki juga banyak!  
Ayah : Wah, kamu ini! Kalau ada mainan, tahu saja! Jadi?
-

- 
- Siti : Belikan, Yah. Yuk kita ke sana! Siti mau boneka yang rambutnya pirang.  
 Yuda : Aku juga, Yah. Di sana, ada mobil-mobilan balap yang bagus!  
 Ayah : Ya, ya. Kamu sekarang belajar dulu. Malam minggu besok, kita sama-sama ke sana. Kita jalan-jalan.  
 Yuda : Hore, asyik. Jalan-jalan!  
 Siti : Hore, hore!

1. Siapakah dari pasangan berikut ini yang telah pergi ke pasar malam?
  - a. Siti dan Yuda
  - b. Siti dan Novi
  - c. Yuda dan Kiki
  - d. Novi dan Kiki
  
2. Apa syarat yang harus dilakukan oleh Siti dan Yuda sebelum pergi ke pasar malam?
  - a. Membersihkan kamar tidur
  - b. Belajar
  - c. Berjalan-jalan
  - d. Membereskan mainannya
  
3. Kapan Yuda pergi ke pasar malam?
  - a. Hari Sabtu
  - b. Hari Minggu
  - c. Hari Kamis
  - d. Hari Jumat

## Bacaan 2

### Jumat Bersih

Di kelas lima, terlihat Novi, Nita, dan Dodi sedang membersihkan kelas.

Novi : Dodi, tolong bantu aku mengangkat kursi-kursi ini ke atas meja!

Dodi : Sebentar Nov, aku akan bantu.

Nita : Kalian sedang apa? Aku bantu, ya.

Novi : Ya, boleh. Biar pekerjaannya cepat selesai. Setelah kursi-kursi ini di atas meja, kita kan lebih mudah menyapu dan mengepel lantai kelas.

Dodi : Betul juga, Nov. Nah, sekarang, semua kursi sudah ada di atas meja. Ayo, kita menyapu dan mengepel lantai.

Nita : Kita bagi tugas, ya. Aku dan Novi menyapu. Kamu mengepel.

Dodi : Baiklah.

Novi : Ayo, kita mulai sekarang!

4. Mengapa kursi-kursi diangkat ke atas meja?
  - a. Supaya tampak rapi dan bersih
  - b. Supaya lebih cepat membersihkannya
  - c. Supaya mudah menyapu dan mengepel lantai
  - d. Supaya pekerjaannya cepat selesai
  
5. Siapa yang bertugas untuk mengepel lantai?
  - a. Novi
  - b. Dodi
  - c. Nita
  - d. Novi dan Nita

**Bacaan 3**

- Feri : Kapan kamu mulai membantu orang tuamu berjualan buku, Tia?  
 Tia : Sejak kelas 3 SD.  
 Reri : Bagaimana asal mulanya?  
 Tia : Mula-mula, saya hanya mencari dan mengambilkan buku-buku yang akan dibeli oleh pembeli.  
 Ferei : Oh, begitu. Sekarang tugasmu apa?  
 Tia : Ya, membantu melayani pembeli. Lama-kelamaan, orang tua saya kerepotan melayani pembeli.  
 Feri : Oh, berarti tokomu sekarang berkembang, ya?  
 Tia : Ya, seperti itulah. Dulunya toko kami kecil saja. Kami hanya menyediakan buku tulis dan peralatan sekolah. Sekarang, kami pun menjual buku pelajaran dari SD sampai SMA. Selain itu, juga buku-buku umum, termasuk buku cerita.  
 Feri : Selain orang tuamu, siapa lagi yang bekerja di tokomu?  
 Tia : Ada dua orang karyawan.  
 Feri : Mulai pukul berapa kamu membantu di toko itu?  
 Tia : Biasanya setelah pulang sekolah 12.30 sampai pukul 15.30.  
 Feri : Apakah kamu tidak lelah?  
 Tia : Ah, tidak, biasa-biasa saja.  
 Feri : Bagaimana kamu belajar setiap hari?  
 Tia : Saya bisa belajar sambil membantu di toko.

6. Pernyataan berikut ini benar mengenai Tia, kecuali....
  - a. Tia adalah anak yang bekerja keras
  - b. Tia anak yang rajin belajar
  - c. Tia anak yang suka mambatu
  - d. Tia anak yang bekerja sendiri
7. Apa yang dijual di toko Tia pada awalnya?
  - a. Buku pelajaran SD dan SMP
  - b. Buku pelajaran SD samapi SMA
  - c. Buku dan alat tulis
  - d. Buku-buku umum dan buku cerita
8. Berapa jamkah kira-kira Tia membantu di toko bukunya?
  - a. 2 jam
  - b. 3 jam
  - c. 4 jam
  - d. 5 jam

**Bacaan 4**

Kami ucapkan terima kasih atas kunjungan Anda semua. Oleh karena itu, kami akan mengadakan undian berhadiah. Jangan buang tiket Anda. Kumpulkan sobekan tiket, lalu masukkan ke dalam kotak undian.

Anda masih mempunyai waktu sepuluh hari untuk mengumpulkan tiket sebanyak-banyaknya. Batas pengumpulan tiket pada tanggal 5 September. Undian akan diadakan 6 September di tempat ini juga.

Kami akan menyediakan sepeda motor untuk hadiah pertama. Hadiah kedua berupa dua buah televisi 21 inci. Hadiah ketiga berupa dua buah kulkas, dan hadiah keempat 3 buah VCD player. Adapun hadiah hiburan berupa lima buah jaket.

9. Berapa hari jarak antara batas pengumpulan tiket dengan pelaksanaan undian?
  - a. tidak ada
  - b. sehari
  - c. dua hari
  - d. sepuluh hari



10. Berapa jumlah hadiah yang diberikan?
  - a. 11
  - b. 12
  - c. 13
  - d. 14

### Bacaan 5

#### Komidi Putar

Untuk naik komidi putar, kamu harus waspada. Perhatikan apakah komidi putar sudah benar-benar berhenti atau masih berjalan. Tunggu sampai ia berhenti, baru kamu boleh naik. Jika masih berjalan, kamu dapat terpeleset dan terjatuh. Perhatikan aba-aba petugas jika putaran akan dimulai.

Setelah komidi putar mulai berputar, berpeganglah di pegangan kuda-kudaan yang kamu naiki. Kamu tidak usah tegang atau takut. Silahkan kamu nikmati permainan ini sepuas-puasnya. Akan tetapi, kamu jangan bercanda ketika komidi putar sedang berputar. Kamu pun dapat terpeleset dan terjatuh.

Bagi kamu yang masih ragu-ragu atau takut, sebaiknya didampingi oleh teman atau anggota keluarga. Sebuah kuda-kudaan hanya boleh dinaiki oleh satu orang. Jika kamu merasa pusing atau mual-mual, pejamkan mata dan berpeganglah erat-erat. Kamu juga boleh minta bantuan teman di dekatmu.

Jika kamu ingin turun dari arena permainan, tunggulah sampai benar-benar berhenti. Jangan melompat ketika komidi masih berputar. Kamu dapat terbentur. Oleh karena itu, hati-hatilah dan patuhi aturan main komidi putar.

11. Apa penyebab seseorang terpeleset dan terjatuh dari komidi putar?
  - a. Menaiki komidi putar saat ia masih berjalan.
  - b. Menaiki komidi putar saat merasa ragu-ragu atau takut.
  - c. Menaiki komidi putar saat merasa pusing dan mual.
  - d. Menaiki komidi putar saat temannya bercanda.
12. Siapakah yang dapat mendampingi kamu bila kamu merasa ragu atau takut?
  - a. Bapak/Ibu guru
  - b. Ayah
  - c. Ibu
  - d. Kakak
13. Aturan berikut berlaku untuk naik komidi putar, kecuali...
  - a. Menaiki komidi putar saat ia berhenti sempurna.
  - b. Selalu didampingi anggota keluarga atau teman.
  - c. Berpegang erat pada kuda-kudaan yang dinaiki.
  - d. Memejamkan mata dan berpegangan erat bila mual atau pusing.

### Bacaan 6

#### Lomba Akhir Tahun

Setiap akhir tahun, di lingkungan rumah Dimas diadakan aneka lomba. Tujuannya adalah untuk menumbuhkan rasa kebersamaan antarwarga. Orang tua hanya sebagai pemberi semangat. Anak-anak menjadi peserta lomba. Ada yang ikut lomba lari kelereng, lari karung, memasukkan pensil ke botol, dan sebagainya.

Dimas yang baru saja mengikuti lomba lari, tiba-tiba saja menghampiri Rudi. Dimas mengajak Rudi untuk melihat lomba panjat pinang yang belum selesai. Wah, seru sekali lomba

itu! Setiap peserta mencoba memanjat batang pinang yang diberi pelicin. Begitu sampai di tengah-tengah, mereka selalu meluncur kembali ke bawah.

Salah satu peserta panjat pinang adalah Anton. Ia juga telah mencoba memanjat berkali-kali. Akan tetapi, selalu gagal mencapai puncak pinang. Ia tidak putus asa. Kali ini ia bermaksud mencapai puncak.

"Terus...terus...!" seru penonton memberi semangat kepada Anton yang sudah mendekati puncak. Anton terus berjuang mengerahkan seluruh tenaganya. Akhirnya, ia berhasil mencapai puncak. Ia mengambil semua hadiah yang digantung di puncak batang pinang. Dengan tertawa-tawa kecil, ia jatuhkan barang-barang itu satu-per satu. Ada celana, baju, buku, susu kaleng, biscuit, dan masih banyak lagi. Semua diambilnya tanpa sisa.

14. Permainan yang dilombakan di akhir tahun sebagai berikut, kecuali?
  - a. Bermain kelereng
  - b. Lari karung
  - c. Memasukkan pensil ke dalam botol
  - d. Panjat pinang
  
15. Mengapa peserta meluncur ke bawah dan susah mencapai puncak batang pinang?
  - a. Tidak tertarik pada hadiah yang ada di puncak batang pinang.
  - b. Ditarik peserta lainnya karena berebut kesempatan memanjat.
  - c. Batang pinang yang sangat licin sehingga susah dipanjat.
  - d. Peserta tidak mendapatkan semangat dari penonton.
  
16. Hal-hal berikut ini dilakukan Anton, kecuali?
  - a. Ia tidak pernah putus asa untuk mencapai puncak
  - b. Ia mencapai puncak dengan mudah.
  - c. Ia mendapat dukungan semangat dari penonton.
  - d. Ia menjatuhkan semua hadiah yang tersedia.

## Bacaan 7

### Pramuka melatih hidup mandiri

Tahukah kamu bahwa mengikuti kegiatan pramuka banyak manfaatnya? Pramuka dapat melatihmu menjadi anak yang mandiri, disiplin, dan bertanggung jawab. Mandiri, artinya mengerjakan segala sesuatu sendiri, tidak bergantung kepada orang lain. Misalnya, jika seragammu kotor, kamu harus mencucinya sendiri. Begitu pula jika sepatu atau perlengkapan lainnya kotor.

Pramuka juga melatih disiplin. Jadwal kegiatan yang telah disusun dan disepakati harus dilaksanakan dengan tertib. Jika saatnya bekerja maka harus bekerja. Jika saatnya apel di lapangan, maka tidak ada satu pun anggota Pramuka yang berada di tenda kecuali yang piket. Jika saatnya istirahat, maka harus istirahat. Waktu istirahat harus dimanfaatkan dengan baik. Jadi, dengan menjadi anggota pramuka, kita harus dapat mengatur waktu dan menepati waktu; kapan waktu bekerja, istirahat, maupun melakukan kegiatan lainnya. Kesemuanya harus dilakukan tepat waktu dan tertib. Tertib artinya teratur.

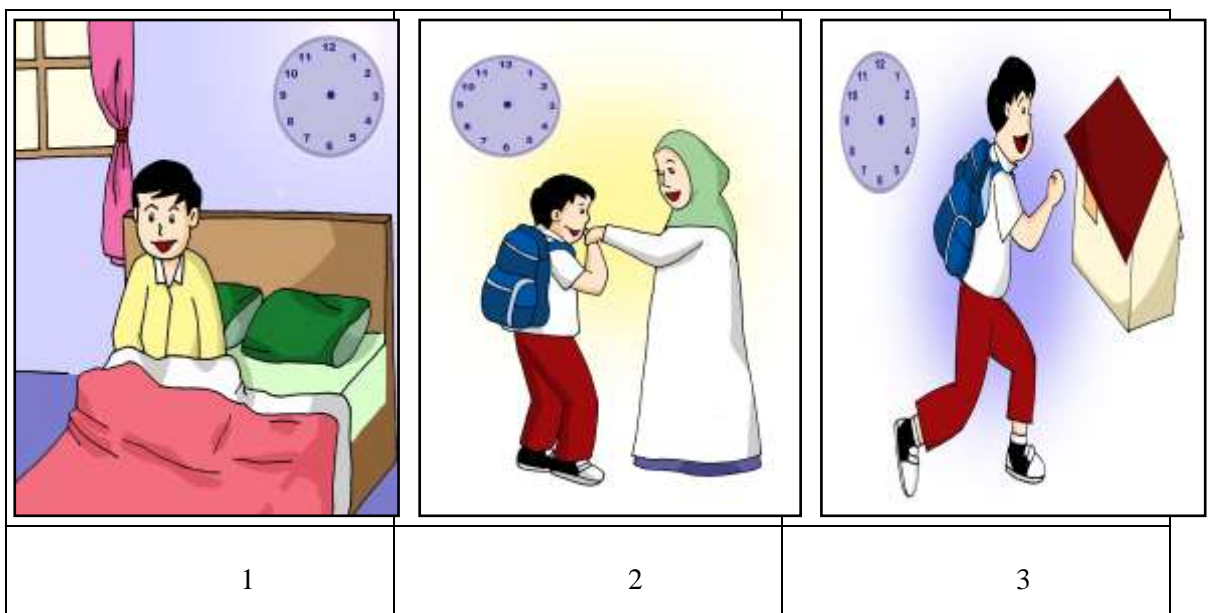
Pramuka juga melatih tanggung jawab. Segala kegiatan harus kita lakukan dengan penuh tanggung jawab. Jika ada anggota yang mendapatkan tugas memasak, maka harus dikerjakan dengan baik. Kita tidak boleh meninggalkan tenda pada saat peralatan memasak sedang bekerja. Hal ini membahayakan karena dapat menyebabkan kebakaran. Begitu juga bagi anggota yang mendapat tugas menjaga tenda, harus tetap berada di tenda.


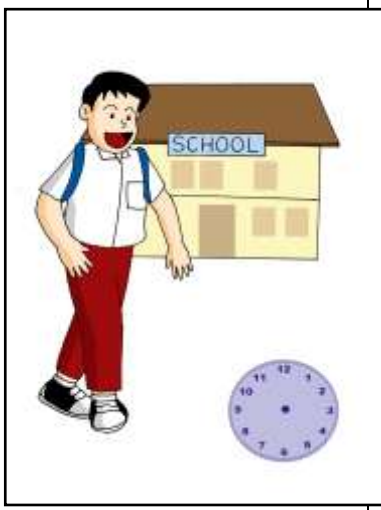







Pramuka juga melatih kerukunan dan kebersamaan. Semua kegiatan harus selalu dikerjakan bersama dengan teman lainnya. Misalnya, ketika memasak, maka ada anggota yang mengambil air, mencuci peralatan dapur, mencuci beras, dan sebagainya. Semua pekerjaan harus dikerjakan bersama rukun dan kompak. Begitu pula dengan jadwal piket. Semua anggota mendapatkan tugas piket. Jadi, dalam pramuka, susah dan senang dirasakan bersama.

17. Mengapa anggota yang mendapatkan tugas memasak tidak diperbolehkan meninggalkan tempat?
- Menjaga supaya masakan tidak dicuri orang lain.
  - Menghindari bahaya kebakaran hutan atau arena.
  - Menjaga supaya makanan tidak dicuri binatang.
  - Meyakinkan makanannya dapat dimakan.
18. Mematuhi setiap jadwal kegiatan yang tersusun adalah bentuk kegiatan untuk melatih anggota pramuka memiliki sifat....
- Mandiri
  - Tanggung jawab
  - Disiplin
  - Kebersamaan
19. Mencuci baju, sepatu atau barang miliknya yang kotor adalah bentuk kegiatan untuk melatih anggota pramuka memiliki sifat....
- Mandiri
  - Tanggung jawab
  - Disiplin
  - Kebersamaan
20. Manfaat mengikuti kegiatan pramuka adalah sebagai berikut, kecuali...
- Memupuk sifat-sifat positif.
  - Tidak mementingkan diri sendiri.
  - Tidak memerlukan bantuan orang lain.
  - Menyalurkan rasa kebersamaan.

### BERBICARA INDONESIA/ Speaking (Female)

Ceritakan kegiatan sehari-hari kakakmu atau adikmu. Gunakan gambar berikut ini sebagai bantuan



		
4	5	6
		
7	8	9
		
10	11	12









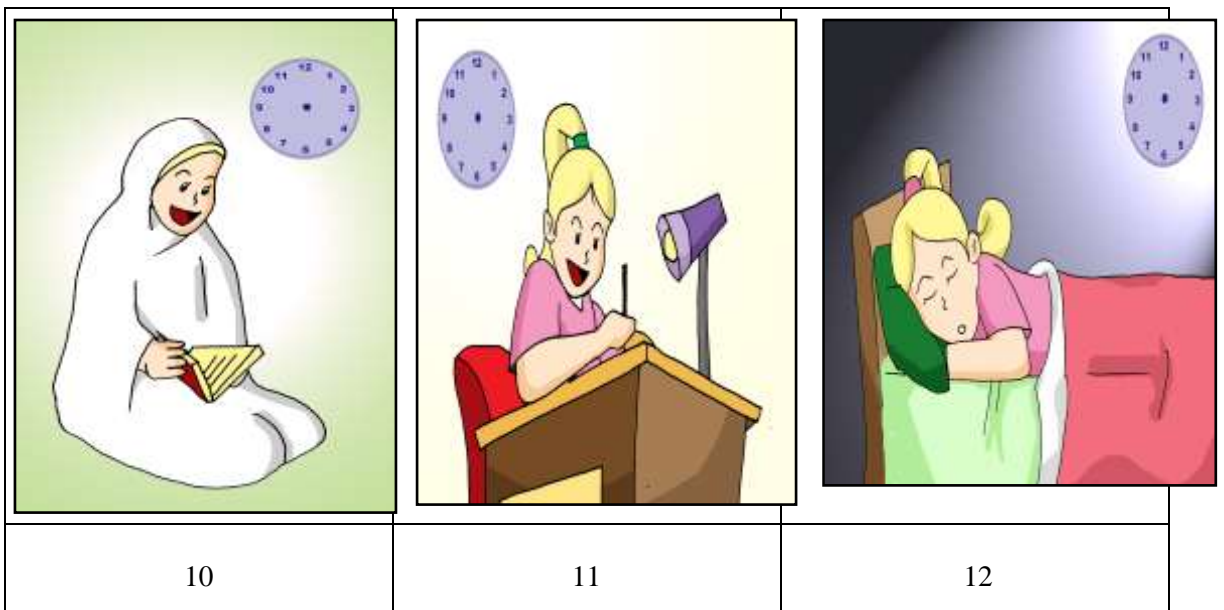
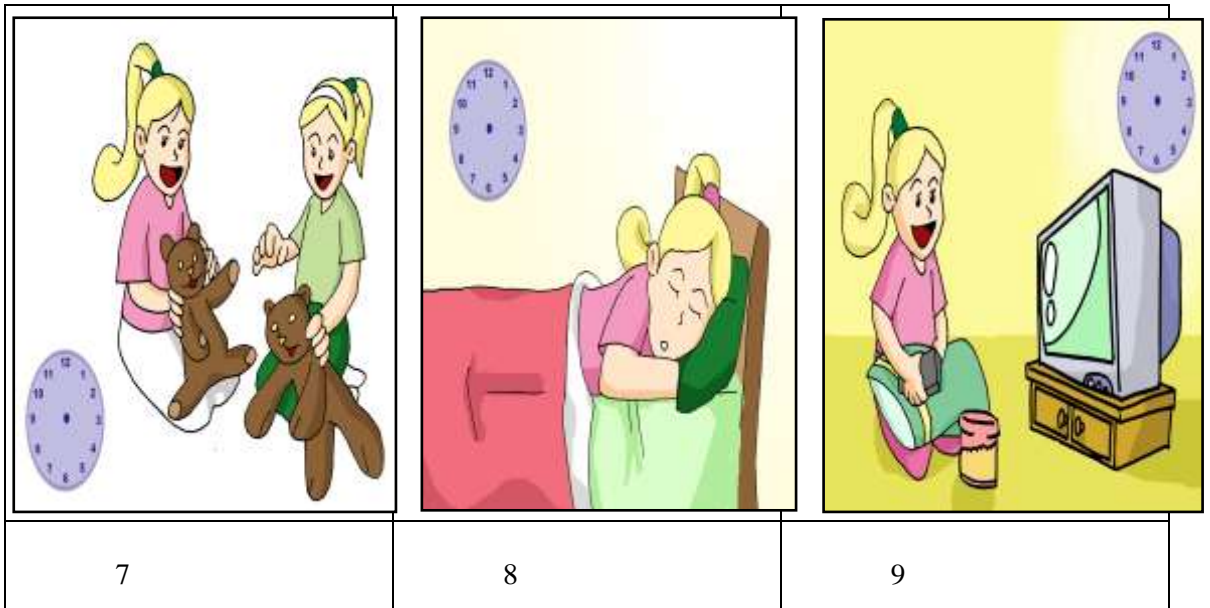




**BERBICARA INDONESIA/Speaking (Male)**


Ceritakan kegiatan sehari-hari kakakmu atau adikmu. Gunakan gambar berikut ini sebagai bantuan.

		
1	2	3
		
4	5	6











4

Blank writing lines for the illustration.



5

Blank writing lines for the illustration.



6

Blank writing lines for the illustration.

---

**Appendix 4: Translation Quiz**

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**TRANSLATION QUIZ**

KODE : C / T / V
NO :

Terjemahkan kalimat berikut ini ke dalam bahasa Jawa (1-3) dan bahasa Indonesia (4-5)!

1. Setelah mandi, saya akan makan.
2. Ketika bapak tidur, saya mandi.
3. Saya disuruh ibu memanggil bapak supaya pulang.
4. Bapak ngrawuhi undangan dateng bale dusun.
5. Kula badhe ngempalaken para mudha ngrembag menika.

**TERIMA KASIH**

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## Appendix 5: Questionnaires for children's Javanese speech level



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## ANGKET

KODE : C / T / V

NO :

## A: Penguasaan Bahasa Jawa

Untuk pertanyaan 1 - 4, bacalah keterangan di dalam kotak di bawah ini.

**Keterangan angka kemampuan:**

- 1 – tidak bisa sama sekali
- 2 – bisa tapi sedikit (beberapa kata saja)
- 3 – bisa dengan baik (mampu mendengarkan/berbicara/ membaca/menulis kalimat dengan sedikit kesulitan)
- 4 – bisa dengan sangat baik (mampu mendengarkan/berbicara, membaca/ menulis kalimat dengan tanpa kesulitan)

1. Bagaimana kemampuan Anda untuk mendengarkan percakapan dalam bahasa Jawa dengan tingkatan berikut ini? Beri tanda centang (√) pada kolom yang sesuai.

No	Bahasa	Angka Kemampuan			
		1	2	3	4
1	Krama Inggil				
2	Basa				
3	Ngoko				

2. Bagaimana kemampuan Anda untuk berbicara dalam bahasa Jawa dengan tingkatan berikut ini? Beri tanda centang (√) pada kolom yang sesuai.

No	Bahasa	Angka Kemampuan			
		1	2	3	4
1	Krama Inggil				
2	Basa				
3	Ngoko				

3. Bagaimana kemampuan Anda untuk membaca tulisan dalam bahasa Jawa dengan tingkatan berikut ini? Beri tanda centang (√) pada kolom yang sesuai.

No	Bahasa	Angka Kemampuan			
		1	2	3	4
1	Krama Inggil				
2	Basa				
3	Ngoko				

4. Bagaimana kemampuan Anda untuk menulis dalam bahasa Jawa dengan tingkatan berikut ini? Beri tanda centang (√) pada kolom yang sesuai.

No	Bahasa	Angka Kemampuan			
		1	2	3	4
1	Krama Inggil				
2	Basa				
3	Ngoko				

**B: Pilihan Bahasa**

1. Bahasa apakah yang Anda pakai untuk berbicara kepada penjual makanan/minuman di lingkungan sekolah?
- Bahasa Indonesia
  - Bahasa Jawa
  - Kadang bahasa Indonesia, kadang bahasa Jawa

Mengapa?:

.....

2. Bahasa apakah yang Anda pakai untuk berbicara kepada penjual makanan/minuman yang ada di luar sekolah? (misal: di sekitar rumah, di jalanan)
- Bahasa Indonesia
  - Bahasa Jawa
  - Kadang bahasa Indonesia, kadang bahasa Jawa

Mengapa?:

.....

3. Bahasa apakah yang Anda pakai untuk berbicara kepada orang yang belum kamu kenal?
- Bahasa Indonesia
  - Bahasa Jawa
  - Kadang bahasa Indonesia, kadang bahasa Jawa

Mengapa?:

.....

4. Sebutkan judul lagu-lagu berbahasa Indonesia yang pernah Anda nyanyikan?
- .....
  - .....
  - .....
  - .....
  - .....

- 
5. Sebutkan judul lagu-lagu berbahasa Jawa yang pernah Anda nyanyikan?
- .....
  - .....
  - .....
  - .....
  - .....
  - .....
6. Lagu berbahasa apakah yang lebih Anda sukai, berbahasa Indonesia ataukah berbahasa Jawa? Mengapa?
- .....
- .....
- .....
- .....
7. Sebutkan judul cerita berbahasa Indonesia yang pernah Anda baca?
- .....
  - .....
  - .....
  - .....
  - .....
  - .....
8. Sebutkan judul cerita berbahasa Jawa yang pernah Anda baca?
- .....
  - .....
  - .....
  - .....
  - .....
  - .....
9. Cerita berbahasa apakah yang lebih Anda sukai, berbahasa Indonesia ataukah berbahasa Jawa? Mengapa?
- .....
- .....
- .....
- .....
10. Berapa kali Anda melihat pertunjukan wayang kulit selama ini?  
Sebutkan dua pertunjukan terakhir yang Anda lihat dan sebutkan di manakah itu!
- .....di.....
  - .....di.....
11. Mengertikah Anda cerita wayang atau ucapan-ucapan dalang? Berapa persenkah?
- .....
12. Mengertikah Anda ucapan pembawa acara dalam upacara pernikahan yang memakai bahasa Jawa? Berapa persenkah?
- .....
-

13. Bahasa apa yang Anda pilih untuk menulis hal-hal berikut ini?  
Beri tanda centang (√) pada kolom yang sesuai.

NO	KEGIATAN	PILIHAN BAHASA		
		INDONESIA	JAWA	INDO & JAWA
1	sms			
2	email			
3	facebook			
4	memo/pesan singkat			
5	surat undangan			
6	surat pribadi			
7	buku harian			

14. Bahasa apakah yang Anda gunakan ketika melakukan kegiatan berikut ini?  
Beri tanda centang (√) pada kolom yang sesuai.

NO	KEGIATAN	PILIHAN BAHASA	
		INDONESIA	JAWA
1	menghitung		
2	marah		
3	bermimpi		
4	berfikir		
5	berdoa		
6	berangan-angan/menghayal		
7	Berbicara pada diri		

**TERIMA KASIH**

**Appendix 6: Questionnaires for children's language attitudes****Appendix 6.1: Questionnaires for children's language attitudes (Indonesian version)**

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**DAFTAR PERTANYAAN SIKAP**

KODE : C / T / V

NO : .....

- A. Berilah tanda centeng (√) untuk mewakili sikap Anda terhadap setiap pernyataan di bawah ini. Skala sikap (perasaan dan pendapat) Anda dikelompokkan menjadi empat kategori: sangat setuju, setuju, tidak setuju, dan sangat tidak setuju.

**Skala sikap:**

1 – sangat tidak setuju

2 – tidak setuju

3 – setuju

NO	PERNYATAAN	SKALA SIKAP			
		1	2	3	4
1	Bagi saya, membuat naskah drama berbahasa ... itu mudah.				
2	Pengalaman saya, menemukan kata yang tepat dalam menyusun percakapan berbahasa ... itu mudah.				
3	Pengalaman saya, mengerti bacaan bahan drama berbahasa ... itu mudah.				
4	Saya merasa senang bermain drama berbahasa ....				
5	Saya dengan senang hati bersedia untuk bermain drama berbahasa ... lagi.				
6	Bagi saya, memerankan drama berbahasa ... itu mudah.				
7	Menurut saya, drama berbahasa ... sangat menarik.				
8	Saya mengerti hampir keseluruhan percakapan dalam drama-drama ... yang ditampilkan.				
9	Saya dapat berbicara bahasa ... sebaik para tokoh dalam drama.				
10	Setelah menyaksikan pertunjukan dan memerankan drama berbahasa ..., saya kira saya harus belajar bahasa ... lebih giat lagi.				
11	Menurut saya, pertunjukan drama dalam bahasa ... ini akan				



	lebih berhasil bila dilakukan dalam bahasa ....				
12	Menurut saya, bermain drama dalam bahasa ... lebih mudah dibandingkan dengan bermain drama berbahasa ....				
13	Saya kira, siswa yang mampu bermain drama dalam bahasa ... dengan baik saya anggap siswa yang pandai.				
14	Menurut saya, siswa yang mampu bermain drama dalam bahasa ... dengan baik saya anggap siswa yang modern & gaul.				
15	Saya senang bila bahasa ... diucapkan oleh teman-teman di sekolah.				
16	Saya senang kalau teman saya berbicara berbahasa ... dengan saya.				
17	Menurut saya, drama berbahasa ... tidak memiliki arti di jaman sekarang ini.				
18	Perkiraan saya, drama berbahasa ... akan hilang di masa mendatang.				

**B. Pilih ungkapan berikut ini yang mewakili pendapat Anda tentang Bahasa ...!**

**Beri tanda centang (✓) pada kolom yang sesuai.**

Bahasa ... itu....

	gaul		tidak gaul
	terkesan 'ndeso' = ndesit		terkesan 'kota' =kuthit
	bergengsi		tidak bergengsi
	ilmiah		tidak ilmiah
	terkesan pemakainya kaya		terkesan pemakainya miskin
	cocok untuk teknologi		tidak cocok untuk teknologi
	terkesan ketinggalan jaman		terkesan mas kini
	bahasa bisnis		bukan bahasa bisnis
	menambah percaya diri		tidak menambah percaya diri

**C. Jawablah 'YA' atau 'TIDAK' untuk setiap pernyataan berikut ini dengan memberi tanda centang (✓) di kotak yang disediakan.**

NO	PERNYATAAN	YA	TIDAK
1	Saya pernah menyaksikan drama berbahasa ....		
2	Saya pernah menyaksikan wayang kulit berbahasa ....		
3	Saya pernah menyaksikan wayang orang berbahasa ....		
4	Saya pernah menyaksikan ketoprak berbahasa ....		
6	Saya pernah mendengarkan acara radio berbahasa ....		
7	Saya pernah melihat acara t.v. berbahasa ....		
8	Saya pernah membaca majalah berbahasa ....		
9	Saya pernah membaca buku cerita berbahasa ....		

---

**D. Jawablah pertanyaan-pertanyaan berikut ini.**

Masalah apakah yang Anda hadapi ketika menyusun drama bahasa ...?

-----  
-----  
-----

Menurut Anda, mudah atau sulitkah menyusun percakapan dan membuat kalimat bahasa ... untuk drama? Mengapa demikian?

-----  
-----  
-----

Kalau Anda disuruh memilih, manakah yang Anda sukai: menyusun drama berbahasa ... ataukah berbahasa ...? Mengapa demikian?

-----  
-----  
-----

**TERIMA KASIH**

## Appendix 6.2: Questionnaires for children's language attitudes (Javanese version)



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## DAFTAR PITAKON SIKAP

KODE : C / T / V

NO : .....

- A. Wenehana tanda contreng (✓) kanggo makili sikapmu tumrap saben-saben pranyatan ing ngisor iki. Skala sikapmu (perasaan lan pendapat) dikelompokake dadi papat tingkatan: setuju banget, setuju, ora setuju, lan ora setuju banget.

## Skala sikap:

1 – ora setuju banget

2 – ora setuju

3 – setuju

NO	PRANYATAN	SKALA SIKAP			
		1	2	3	4
1	Kanggoku, nggawe naskah drama basa ... iku gampang.				
2	Pengalamanku, nemokna tembung sing trep nalika nyusun pancelathon basa ... iku gampang.				
3	Pengalamanku, ngerteni wacan bahan drama basa ... iku gampang.				
4	Aku rumangsa seneng dapuk main drama basa ....				
5	Aku rumangsa seneng ing ati lamun aku didapuk main drama basa ... maneh ing wektu liya.				
6	Kanggoku, dapuk drama basa ... iku gampang.				
7	Nurutku, drama basa ... iku nyenengake.				
8	Aku ngerti meh kabeh pancelathon sak jroning drama-drama ... kang wis digelar.				
9	Aku bisa ngomong basa ... sing apike pada karo tokoh-tokoh ing sajroning drama.				
10	Sawise nyakseake lan dapuk drama basa ..., aku nduweni panemu yen aku kudu luwih sregep sinau basa ....				
11	Nurutku, pagelaran drama nganggo basa ... iki bakal luwih kasil yen digelar nganggo basa ....				

12	Nurutku, dapuk main drama nganngo basa ... luwih gampang tinimbang nganngo basa Indonesia.				
13	Tak kira, siswa kang mumpuni dapuk main drama basa ... kanthi apik, tak anggep deweke siswa kang pinter.				
14	Tak kira, siswa kang mumpuni dapuk main drama basa ... kanthi apik, tak anggep deweke siswa kang modern & gaul.				
15	Aku seneng yen basa ... digawe ngomong kana-kancaku ing sekolah.				
16	Aku seneng yen kanca-kancaku ngomong nganngo basa ... marang aku.				
17	Nurutku, drama basa ... ora nduweni makna ing jaman modern saiki.				
18	Prakiraanku, drama basa ... bakal ilang ing mangsa-mangsa kang bakal teka.				

**B. Pilih ungkapan berikut ini yang mewakili pendapat Anda tentang Bahasa ...!  
Beri tanda centang (✓) pada kolom yang sesuai.**

Bahasa ... itu....

	gaul		ora gaul
	kesane 'ndeso'		kesane 'kota'
	bergengsi		ora bergengsi
	ilmiah		ora ilmiah
	kesane sing nggawe sugih		kesane sing nggawe mlarat
	cocok kanggo teknologi		ora cocok kanggo teknologi
	kesane ketinggalan jaman		kesane modern
	basa bisnis		dudu basa bisnis
	nambah percaya diri		ora nambah percaya diri

**C. Jawaben 'YA' utawa 'ORA' kanggo saben-saben pranyatan ing ngisor iki kanthi menahi tanda contreng (✓) ing kotak kang cumawis.**

NO	PRANYATAN	YA	ORA
1	Aku nate nonton drama basa ....		
2	Aku nate nonton wayang kulit basa ....		
3	Aku nate nonton wayang wong basa ....		
4	Aku nate nonton ketoprak basa ....		
6	Aku nate ngrungokake acara radio basa ....		
7	Aku nate nonton acara t.v. basa ....		
8	Aku nate maca majalah basa ....		
9	Aku nate maca buku crita basa ....		

---

**D. Jawablah pertanyaan-pertanyaan berikut ini.**

Masalah-masalah apa sing Sliramu temui nalika nyusun drama basa ...?

-----  
-----  
-----

Minturutmu, gampang utawa angel nalika nyusun pachelathon lan gawe ukara basa ... kanggo drama? Apa alasane?

-----  
-----  
-----

Yen Sliramu diwenehi pilihan, endi kang sliramu senengi: nyusun drama nganngo basa ... utawa drama ngangga basa ...? Apa alasane?

-----  
-----  
-----

**MATUR NUWUN**

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**Appendix 6.3: Questionnaires for children's Language Attitude (English)**


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### QUESTIONNAIRES

KODE : C / T / V

NO : .....

- A. For the statement below, please give a check (✓) the number after each statement which expresses best how you feel: strongly agree, agree, disagree, or strongly disagree as represented in the box below.

**Feeling scale:**

1 – strongly disagree

2 – disagree

3 – agree

NO	STATEMENT	FEELING SCALE			
		1	2	3	4
1	For me, making drama dialogue in Indonesian is easy.				
2	My experience, finding proper words when making dialogue in Indonesian is easy.				
3	My experience, understanding Indonesian text for drama is easy.				
4	I am happy to play drama in Indonesian.				
5	I am willing to do when I am asked to play drama in Indonesian.				
6	For me, playing role play in Indonesian is easy.				
7	I think, Indonesian drama is very interesting.				
8	I understand most Indonesian conversation in drama.				
9	I can speak Indonesian like in drama.				
10	After watching the Indonesian drama, I think it is necessary to learn Indonesian more.				
11	Performing drama in Indonesian language will have a better result than that of in Javanese language.				
12	Performing drama in Indonesian language is easier than that of in Javanese language?				

---

13	Students who can perform Indonesian drama are regarded as smart students.				
14	Students who can perform Indonesian drama are regarded as modern students.				
15	I like to hear Indonesian spoken by my friends at school.				
16	I like a friend who is able to speak Indonesian well.				
17	Indonesian drama has no value in the modern world.				
18	Indonesian drama will become less important in the future.				

**B. Choose the expressions which represent your opinion about the ... language!**

Give the check (√) in the suitable column.

Bahasa ... itu....

	cool		uncool
	village like		urbane
	prestigious		unprestigious
	sound scientific		sound unscientific
	rich		poor
	fit for technology		unfit for techonolgy
	out of date, old fashioned		up to date, modern
	fit for business		unfit for busioness
	gain confidence		not gain confidence

**C. Answer 'YES' or 'NO' for each statemen below by giving the check (√) in provided boxes.**

NO	PRANYATAN	YA	ORA
1	I have watched drama in ....		
2	I have watched wayang in ....		
3	I have watched wayang orang in ....		
4	I have watched kethoprak in ....		
6	I have listened radio program in ....		
7	I have watched television program in ....		
8	I have read magazine in ....		
9	I have read story books in ....		

**D. Answer the following questions.**

What problems did you have when composing drama dialogues in .....-----  
-----

Was writing drama dialogue in ..... difficult or easy? Why?-----  
-----

Which do you like: writing darama dialogue in Indonesian or in Javanese? Why? -----  
-----

**THANK YOU**

**Appendix 7: Questionnaires for parents' language proficiency****Appendix 7.1: Questionnaires for parents' language proficiency (Indonesian)**

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**LEMBAR ISIAN KETERANGAN KELUARGA**

KODE : C / T / V

NO :

Lembar ini berisi pertanyaan tentang informasi umum keluarga dan penggunaan bahasa di keluarga. Kami berharap Bapak/Ibu menjawabnya dengan jujur. Bila Bapak/Ibu ingin bertanya tentang penelitian ini, jangan ragu menghubungi kami sebagaimana tertera di Lembar Informasi. Keterangan yang Bapak/Ibu berikan akan kami jaga kerahasiaannya.

**BAGIAN A: Keterangan Orang tua/Wali Murid****BAPAK**

1. Tempat lahir : .....
2. Usia : ..... tahun.
3. Pekerjaan : .....
4. Suku : 1. Jawa            2. Bukan Jawa
5. Pendidikan terakhir : 1. SD            2. SMP            3. SMA            4. PT

**IBU**

1. Tempat lahir : .....
2. Usia : ..... tahun.
3. Pekerjaan : .....
4. Suku : 1. Jawa            2. Bukan Jawa
5. Pendidikan terakhir : 1. SD            2. SMP            3. SMA            4. PT

**BAGIAN B: Kemampuan Bahasa Orang Tua/Wali Murid****BAPAK**

1. Jawablah pertanyaan-pertanyaan di bawah ini dengan memberi tanda centang (√) di kolom yang sesuai.

No.	Petanyaan	Jawa	Indonesia	Kedua- anya	Lainnya: tuliskan
a	Bahasa apa yang Bapak kuasai pertama kali untuk berbicara?				
b	Bahasa kedua apa yang Bapak kuasai untuk berbicara?				



c	Bahasa ketiga apa yang Bapak kuasai untuk berbicara? (jika ada)				
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Pertanyaan nomor 2 sampai dengan 4, bacalah terlebih dahulu keterangan di dalam kotak di bawah ini.

**Keterangan untuk TINGKAT KEMAMPUAN bahasa:**

- 1 – tidak memiliki kemampuan sama sekali
- 2 – sedikit (hanya beberapa kata dan ungkapan)
- 3 – baik (mampu mendengar/ berbicara/membaca/menulis kalimat dengan sedikit kesulitan)
- 4 – sangat baik (mampu mendengar/berbicara/membaca/menulis kalimat tanpa kesulitan)

2. Bagaimanakah Bapak mengukur kemampuan **mendengar** Bapak terhadap bahasa-bahasa berikut ini? Berikan tanda centang (√) di kolom yang sesuai.

No	Bahasa	Tingkat Kemampuan			
		1	2	3	4
1	Indonesia				
2	Jawa				
3	Inggris				

3. Bagaimanakah Bapak mengukur kemampuan **berbicara** Bapak terhadap bahasa-bahasa berikut ini? Berikan tanda centang (√) di kolom yang sesuai.

No	Bahasa	Tingkat Kemampuan			
		1	2	3	4
1	Indonesia				
2	Jawa				
3	Inggris				

4. Bagaimanakah Bapak mengukur kemampuan **membaca** Bapak terhadap bahasa-bahasa berikut ini? Berikan tanda centang (√) di kolom yang sesuai.

No	Bahasa	Tingkat Kemampuan			
		1	2	3	4
1	Indonesia				
2	Jawa				
3	Inggris				

5. Bagaimanakah Bapak mengukur kemampuan **menulis** Bapak terhadap bahasa-bahasa berikut ini? Berikan tanda centang (√) di kolom yang sesuai.

No	Bahasa	Tingkat Kemampuan			
		1	2	3	4
1	Indonesia				
2	Jawa				
3	Inggris				

### IBU

1. Jawablah pertanyaan-pertanyaan di bawah ini dengan memberi tanda centang (√) di kolom yang sesuai.

No.	Petanyaan	Jawa	Indo-nesia	Kedu-anya	Lainnya: tuliskan
a	Bahasa apa yang Ibu kuasai pertama kali untuk berbicara?				
b	Bahasa kedua apa yang Ibu kuasai untuk berbicara?				
c	Bahasa ketiga apa yang Ibu kuasai untuk berbicara? (jika ada)				

Pertanyaan nomor 2 sampai dengan 4, bacalah terlebih dahulu keterangan di dalam kotak di bawah ini.

#### Keterangan untuk TINGKAT KEMAMPUAN bahasa:

- 1 – tidak memiliki kemampuan sama sekali
- 2 – sedikit (hanya beberapa kata dan ungkapan)
- 3 – baik (mampu mendengar/ berbicara/membaca/menulis kalimat dengan sedikit kesulitan)
- 4 – sangat baik (mampu mendengar/berbicara/membaca/menulis kalimat tanpa kesulitan)

2. Bagaimanakah Ibu mengukur kemampuan **mendengar** Ibu terhadap bahasa-bahasa berikut ini? Berikan tanda centang (√) di kolom yang sesuai.

No	Bahasa	Tingkat Kemampuan			
		1	2	3	4
1	Indonesia				
2	Jawa				
3	Inggris				

3. Bagaimanakah Ibu mengukur kemampuan **berbicara** Ibu terhadap bahasa-bahasa berikut ini? Berikan tanda centang (√) di kolom yang sesuai.

No	Bahasa	Tingkat Kemampuan			
		1	2	3	4
1	Indonesia				
2	Jawa				
3	Inggris				

4. Bagaimanakah Ibu mengukur kemampuan **membaca** Ibu terhadap bahasa-bahasa berikut ini? Berikan tanda centang (√) di kolom yang sesuai.

No	Bahasa	Tingkat Kemampuan			
		1	2	3	4
1	Indonesia				
2	Jawa				
3	Inggris				

5. Bagaimanakah Ibu mengukur kemampuan **menulis** Ibu terhadap bahasa-bahasa berikut ini? Berikan tanda centang (√) di kolom yang sesuai.

No	Bahasa	Tingkat Kemampuan			
		1	2	3	4
1	Indonesia				
2	Jawa				
3	Inggris				

### BAGIAN C: Pendapat Orang tua

Pertanyaan-pertanyaan berikut ini dijawab bersama oleh Bapak dan Ibu wali murid.

1. Jawablah pertanyaan berikut dengan memberitanda centang (√) di kolom yang sesuai.

No.	Pertanyaan	Jawa	Indonesia	Keduanya
a	Bahasa apa yang Bapak-Ibu putuskan untuk dipakai semua anggota keluarga untuk berkomunikasi di rumah?			
b	Bahasa apa yang dipakai oleh putra-putri Bapak/Ibu kepada Bapak-Ibu?			

2. Jawablah pertanyaan berikut dengan memberitanda centang (√) di kolom yang sesuai.

No.	Question	Jawa	Indonesia	Inggris
a	Bahasa pertama apakah yang paling penting dan harus dikuasai oleh putra-putri Bapak-Ibu?			
b	Bahasa kedua apakah yang harus dikuasai oleh putra-putri Bapak-Ibu?			
c	Bahasa ketiga apakah yang harus dikuasai oleh putra-putri Bapak-Ibu?			

3. Sebagai orang Jawa, haruskah putra-putri Bapak-Ibu belajar bahasa Jawa dan mahir berbicara bahasa Jawa dalam kehidupan modern saat ini? Mohon untuk memberi alasan.

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4. Adakah nilai tambah bagi putra-putri Bapak-Ibu bila mereka menguasai Bahasa Jawa? Mohon untuk memberi alasan.

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5. Perlukah bahasa Jawa diajarkan di semua tingkat sekolah dari tingkat TK, SD, SMP, dan SMA atau di tingkat tertentu saja? Mohon untuk memberi alasan.

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6. Setujukah Bapak-Ibu bila ada sebuah keluarga Jawa yang orang tuanya tidak menggunakan bahasa Jawa kepada putra-putrinya tetapi menggunakan bahasa Indonesia? Mohon untuk memberi alasan.

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**TERIMA KASIH**

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**Appendix 7.2: Questionnaires for parents' language proficiency (English)**


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### FAMILY INFORMATION FORM

CODE : C / T / V

This form contains questions about general family information and parents' language use. I hope you answer all questions honestly. If you have questions, do not feel hesitate to ask me. Your identity and information are kept confidentially.

#### PART A: Parents' Information

##### HUSBAND

6. Place of birth : .....
7. Age : ..... years.
8. Occupatuion : .....
9. Ethnicity : 1. Javanese 2. Non-Javanese
10. Last Education : 1. SD 2. SMP 3. SMA 4. PT
11. Length of residence : 1. Less than 9 years 2. More than 9 years

##### WIFE

1. Place of birth : .....
2. Age : ..... years.
3. Occupatuion : .....
4. Ethnicity : 1. Javanese 2. Non-Javanese
5. Last Education : 1. SD 2. SMP 3. SMA 4. PT
6. Length of residence : 1. Less than 9 years 2. More than 9 years

#### PART B: First Language and Language Proficiency

##### HUSBAND

1. Answer the following questions by giving a check (√) in the appropriate column.

No.	Question	Javanese	Indone-sian	Both	Other
a	What first language did you learn to speak?				
b	What second language did/do you learn to speak?				
c	What third language did/do you learn to speak? (if any)				

Question number 2 to 4, read the note in the box below.

Note for ability scales:  
 1 - no ability at all  
 2 - a little (a few words)  
 3 - good (able to listen/speak/read/write sentences with little difficulties)  
 4 - very good (able to listen/speak/read/write sentences with no difficulties)

2. How will you rate your listening ability in the following languages?  
 (Give a check (√) in the appropriate column)

No	Language	Ability			
		1	2	3	4
1	Indonesian				
2	Javanese				
3	English				

3. How will you rate your speaking ability in the following languages?  
 (Give a check (√) in the appropriate column)

No	Language	Ability			
		1	2	3	4
1	Indonesian				
2	Javanese				
3	English				

4. How will your rate your reading ability in the following languages?  
 (Give a check (√) in the appropriate column)

No	Language	Ability			
		1	2	3	4
1	Indonesian				
2	Javanese				
3	English				

5. How will your rate your writing ability in the following languages?  
 (Give a check (√) in the appropriate column)

No	Language	Ability			
		1	2	3	4
1	Indonesian				
2	Javanese				
3	English				

**WIFE**

1. Answer the following questions by giving a check (√) in the appropriate column.

No.	Question	Javanese	Indone- sian	Both	Other (please write)
a	What first language did you learn to speak?				
b	What second language did/do you learn to speak?				
c	What third language did/do you learn to speak? (if any)				

Question number 2 to 4, read the note in the box below.

Note for ability scales:

1 - no ability at all

2 - a little (a few words)

3 - good (able to listen/speak/read/write sentences with little difficulties)

4 - very good (able to listen/speak/read/write sentences with no difficulties)

2. How will you rate your listening ability in the following languages?  
(Give a check (√) in the appropriate column)

No	Language	Ability			
		1	2	3	4
1	Indonesian				
2	Javanese				
3	English				

3. How will you rate your speaking ability in the following languages?  
(Give a check (√) in the appropriate column)

No	Language	Ability			
		1	2	3	4
1	Indonesian				
2	Javanese				
3	English				

4. How will your rate your reading ability in the following languages?  
(Give a check (√) in the appropriate column)

No	Language	Ability			
		1	2	3	4
1	Indonesian				
2	Javanese				
3	English				

5. How will you rate your writing ability in the following languages?

(Give a check (√) in the appropriate column)

No	Language	Ability			
		1	2	3	4
1	Indonesian				
2	Javanese				
3	English				

### PART C: Open ended questions

#### HUSBAND AND WIFE

The following questions should be answered by husband and wife.

7. Answer the following questions by giving a check (√) in the appropriate column.

No.	Question	Javanese	Indonesian	Both
a	What language do you decide to be used by family members to communicate at home?			
b	What language does your child use when speaking to you (mother & father)?			

8. Answer the following questions by giving a check (√) in the appropriate column.

No.	Question	Javanese	Indonesian	English
a	What is the first most important language for your children to master?			
b	What is the second most important language for your children to master?			
c	What is the third most important language for your children to master?			

9. Sebagai orang Jawa, haruskah anak-anak Anda belajar bahasa Jawa dan mahir berbicara bahasa Jawa? Mohon untuk memberi alasan.

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10. Perlukah bahasa Jawa diajarkan di semua tingkat sekolah dari tingkat TK, SD, SMP, dan SMA atau di tingkat tertentu saja? Mohon untuk memberi alasan.

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THANK YOU



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**Appendix 8: Questionnaires for parents' Javanese speech level**


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**ANGKET**

KODE : C / T / V

NO :

Lembar ini berisi pertanyaan tentang penguasaan dan masa depan bahasa Jawa. Mohon Bapak/Ibu memberikan jawaban dan komentar atas pertanyaan tersebut. Keterangan yang Bapak/Ibu berikan akan kami jaga kerahasiaannya.

**BAGIAN A: Penguasaan Bahasa Jawa**

**PERTANYAAN UNTUK BAPAK**

Untuk pertanyaan 1 - 4, bacalah keterangan di dalam kotak di bawah ini.

**Keterangan angka kemampuan:**

- 1 – tidak bisa sama sekali
- 2 – bisa tapi sedikit (beberapa kata saja)
- 3 – bisa dengan baik (mampu mendengarkan/berbicara/ membaca/menulis kalimat dengan sedikit kesulitan)
- 4 – bisa dengan sangat baik (mampu mendengarkan/berbicara/ membaca/ menulis kalimat dengan tanpa kesulitan)

1. Bagaimana kemampuan Anda untuk mendengarkan percakapan dalam bahasa Jawa dengan tingkatan berikut ini? Beri tanda centang (√) pada kolom yang sesuai.

No	Bahasa	Angka Kemampuan			
		1	2	3	4
1	Krama Inggil				
2	Basa				
3	Ngoko				

2. Bagaimana kemampuan Anda untuk berbicara dalam bahasa Jawa dengan tingkatan berikut ini? Beri tanda centang (√) pada kolom yang sesuai.

No	Bahasa	Angka Kemampuan			
		1	2	3	4
1	Krama Inggil				
2	Basa				
3	Ngoko				

---

3. Bagaimana kemampuan Anda untuk membaca tulisan dalam bahasa Jawa dengan tingkatan berikut ini? Beri tanda centang (√) pada kolom yang sesuai.

No	Bahasa	Angka Kemampuan			
		1	2	3	4
1	Krama Inggil				
2	Basa				
3	Ngoko				

4. Bagaimana kemampuan Anda untuk menulis dalam bahasa Jawa dengan tingkatan berikut ini? Beri tanda centang (√) pada kolom yang sesuai.

No	Bahasa	Angka Kemampuan			
		1	2	3	4
1	Krama Inggil				
2	Basa				
3	Ngoko				

#### PERTANYAAN UNTUK IBU

Untuk pertanyaan 1 - 4, bacalah keterangan di dalam kotak di bawah ini.

##### **Keterangan angka kemampuan:**

- 1 – tidak bisa sama sekali
- 2 – bisa tapi sedikit (beberapa kata saja)
- 3 – bisa dengan baik (mampu mendengarkan/berbicara/ membaca/menulis kalimat dengan sedikit kesulitan)
- 4 – bisa dengan sangat baik (mampu mendengarkan/berbicara/ membaca/ menulis kalimat dengan tanpa kesulitan)

1. Bagaimana kemampuan Anda untuk mendengarkan percakapan dalam bahasa Jawa dengan tingkatan berikut ini? Beri tanda centang (√) pada kolom yang sesuai.

No	Bahasa	Angka Kemampuan			
		1	2	3	4
1	Krama Inggil				
2	Basa				
3	Ngoko				

2. Bagaimana kemampuan Anda untuk berbicara dalam bahasa Jawa dengan tingkatan berikut ini? Beri tanda centang (√) pada kolom yang sesuai.

No	Bahasa	Angka Kemampuan			
		1	2	3	4
1	Krama Inggil				
2	Basa				
3	Ngoko				

3. Bagaimana kemampuan Anda untuk membaca tulisan dalam bahasa Jawa dengan tingkatan berikut ini? Beri tanda centang (√) pada kolom yang sesuai.

No	Bahasa	Angka Kemampuan			
		1	2	3	4
1	Krama Inggil				
2	Basa				
3	Ngoko				

4. Bagaimana kemampuan Anda untuk menulis dalam bahasa Jawa dengan tingkatan berikut ini? Beri tanda centang (√) pada kolom yang sesuai.

No	Bahasa	Angka Kemampuan			
		1	2	3	4
1	Krama Inggil				
2	Basa				
3	Ngoko				

**BAGIAN B: Masa Depan bahasa Jawa**

**PERTANYAAN UNTUK BAPAK/IBU**

1. Menurut Bapak/Ibu, dengan menyaksikan perkembangan dan tuntutan jaman saat ini, memperhatikan kemampuan bahasa Jawa anak-anak Jawa, ketersediaan buku dan media dalam bahasa Jawa, bagaimanakah nasib bahasa Jawa di masa mendatang, akankah bahasa Jawa punah dan semua orang Jawa dan keturunannya berbahasa Indonesia, atautkah bahasa Jawa masih akan tetap lestari?

.....  
 .....  
 .....

2. Menurut Bapak/Ibu, bisakah bahasa Jawa dijaga kelestariannya? Bagaimanakah cara melestarikan bahasa Jawa yang efektif pada saat ini?

.....  
 .....  
 .....

**TERIMA KASIH**

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**Appendix 9: Interview Questions for children**


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### INTERVIEW QUESTIONS

1. Apa pendapatmu tentang drama berbahasa Jawa tadi? Menarik atau tidak menarik?
2. Mudahkan memainkan drama berbahasa Jawa? Mengapa?
3. Senang atau tidak kamu disuruh main drama bahasa Jawa? Mengapa?
4. Maukah kamu bermain drama lagi dalam bahasa Jawa? Mengapa?
5. Adakah dari percakapan drama tadi yang tidak kamu mengerti? Yang mana itu?
6. Dapatkah kamu berbicara bahasa Jawa seperti dalam drama tadi? Mengapa?
7. Bagian mana dari drama tadi yang paling kamu sukai? Mengapa?
8. Bagian mana dari drama tadi yang paling tidak kamu sukai? Mengapa?
9. Setelah menyaksikan drama berbahasa Jawa tadi, perlukah lebih belajar bahasa Jawa? Mengapa?
10. Setujukah kamu kalau bermain drama berbahasa Jawa lebih mudah dari pada berbahasa Indonesia? Mengapa?
11. Mana yang hasilnya lebih baik, bila drama dimainkan dalam bahasa Jawa atau dalam bahasa Indonesia? Mengapa?
12. Setujukah kamu bahwa siswa yang bermain drama berbahasa Jawa dianggap siswa yang cerdas? Mengapa?
13. Setujukah kamu bahwa siswa yang bermain drama berbahasa Jawa dianggap siswa modern? Mengapa?
14. Senagkah kamu mendengarkan bahasa Jawa diucapkan teman sekelasmu di sekolah? Mengapa?
15. Senagkah kamu pada temanmu yang dapat bicara bahasa Jawa dengan baik? Mengapa?
16. Setujukah kamu bahwa drama berbahasa Jawa tidak ada gunanya di kehidupan modern? Mengapa?
17. Setujukah kamu bahwa drama berbahasa Jawa akan hilang di masa mendatang? Mengapa?

### LANGUAGE ATTITUDES

(English Version)

1. What is your opinion about the Javanese Drama that has just been played?
  2. Is it easy to play drama in Javanese? Why?
  3. Are you happy to play drama in Javanese? Why?
  4. Are you willing to do when you are asked to play drama in Javanese again next time? Why?
  5. Is there any conversation that you do not understand in drama? Why?
  6. Can you speak Javanese like in drama? Do you practice it every day? Why-why not?
  7. Is there any part of the drama that you most like? Why?
  8. Is there any part of the drama that you do not like at all? Why?
  9. Do you think it is necessary to learn Javanese after watching Javanese drama? Why?
  10. Do you agree that performing drama in Javanese language is easier than that of in Indonesian language? Why?
-

11. Do you agree that performing drama in Javanese language will have a better result than that of in Indonesian language? Why?
12. Do you agree that students who can perform Javanese drama are considered as smart students? Why?
13. Do agree that students who can perform Javanese drama are regarded as modern students. Why?
14. Do you like to hear Javanese spoken by my friends at school? Why –why not?
15. Do you like a friend who is able to speak Javanese well? Why – why not?
16. Do you think that Javanese drama has no value in the modern world? Why – why not?
17. Do you think that Javanese drama will become less important in the future? Why – why not?

**Note: These questions apply to Indonesian drama as well.**

**Appendix 10: Interview Questions for teachers/older generation**

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**INTERVIEW QUESTIONS**

1. Berapa usia Bapak/Ibu?
2. Apa pekerjaan (terakhir) Bapak/Ibu?
3. Bahasa pertama Bapak/Ibu apa?
4. Seberapa baikkah bahasa Jawa Bapak/Ibu?
5. Bhs. Apakah yang Bapak/Ibu pergunakan di lingkungan keluarga?
6. Bhs. Apakah yang Bapak/Ibu pergunakan di lingkungan sekolah?
7. Bhs. Apakah yang Bapak/Ibu pergunakan di lingkungan di luar rumah?
8. Bhs. Apakah yang Bapak/Ibu pergunakan di lingkungan masyarakat luas?
9. Bagaimanakah keadaan bahasa Jawa pada saat Bapak/Ibu masih kecil; remaja; dewasa, lingkungan pekerjaan, saat ini? Banyakkah peggunganya?
10. Bagaimanakah tanggapan Bapak/Ibu tentang penggunaan bahasa Jawa saat ini?
11. Bagaimanakah penggunaan bahasa Jawa oleh anak-anak, remaja, dewasa saat ini?
12. Bagaimanakah bhs Jawa dalam pengajaran/sekolah?
13. Apakah peran guru dalam pengajaran bahasa Jawa?
14. Mungkinkah bhs Jawa akan pudar dan hilang di masa-masa mendatang? Apakah tanda-tandanya?
15. Adakah tanda-tanda itu dijumpai saat ini?
16. Bagaimanakah usaha melestarikan bahasa Jawa?
17. Bagaimanakah unggah-ungguh dan sopan santun anak sekarang? Mengapa demikian?
18. Adakah pengaruh bahasa Jawa terhadap unggah-ungguh dan sopan santun?
19. Seberapa pentingkah bahasa Jawa saat ini?
20. Bagaimanakah dengan bahasa Indonesia?
21. Mengapa ada keluarga Jawa memakai bhs Indonesia kepada anaknya?
22. Media bahasa Jawa apakah yang masih dapat ditemui saat ini?
23. Apa pesan-pesan Bapak/Ibu kepada generasi muda tentang bahasa Jawa?

**INTERVIEW QUESTIONS**

(English Version)

1. How old are you?
2. What is your last profession?
3. What is your first language?
4. How good is your Javanese?
5. What language do you use with your family members?
6. What language do you use in the school?
7. What language do you use out side of home?
8. What language do you use in public places?
9. What was Javanese situation when you were a child, teenager and adult? Were there many speakers?
10. How's your opinion about the use of Javanese in the present time?
11. How's the use of of Javanese among children in the present time?

12. What is the Javanese language teaching in the school?
13. What is the teacher's role in the teaching of Javanese?
14. Is it possible that Javanese will disappear in the future? What are the symptoms?
15. Are these symptoms found at the present time?
16. What can we do to maintain Javanese?
17. What is children's *unggah-ungguh dan sopan santun* this time? Why?
18. Is there any influence of Javanese towards the *unggah-ungguh dan sopan santun*?
19. How important is Javanese nowadays?
20. What about Indonesian?
21. Why do some Javanese family use Indonesian with their children?
22. What mass media that can be found in the present time?
23. What do you want to say to young Javanese generation?

**Appendix 11: Tables of children's language proficiency****Appendix 11.1: Tables of children's reported proficiency**

## children's reported listening

Value (V)	javanese				SUM	indonesian				SUM
	1	2	3	4		1	2	3	4	
Number of Subjects (N)	1	18	33	18	70	0	1	11	58	70
V.N	1	36	99	72	208	0	2	33	232	267
Average ability (V.N)/N					<b>3.0</b>					<b>3.8</b>

## children's reported speaking

Value (V)	javanese				SUM	indonesian				SUM
	1	2	3	4		1	2	3	4	
Number of Subjects (N)	0	21	34	15	70	0	1	15	54	70
V.N	0	42	102	60	204	0	2	45	216	263
Average ability (V.N)/N					<b>2.9</b>					<b>3.8</b>

## children's reported reading

Value (V)	javanese				SUM	indonesian				SUM
	1	2	3	4		1	2	3	4	
Number of Subjects (N)	0	13	27	30	70	0	0	5	65	70
V.N	0	26	81	120	227	0	0	15	260	275
Average ability (V.N)/N					<b>3.2</b>					<b>3.9</b>

## children's reported writing

Value (V)	javanese				SUM	indonesian				SUM
	1	2	3	4		1	2	3	4	
Number of Subjects (N)	0	15	33	22	70	0	0	9	61	70
V.N	0	30	99	88	217	0	0	27	244	271
Average ability (V.N)/N					<b>3.1</b>					<b>3.9</b>

**Appendix 11.2: Table of children's tested proficiency**

## children's listening test

Value (V)	javanese				SUM	indonesian				SUM
	1	2	3	4		1	2	3	4	
Number of Subjects (N)	1	24	36	9	70	4	17	37	12	70
V.N	1	48	108	36	193	4	34	111	48	197
Average ability (V.N)/N					<b>2.8</b>					<b>2.8</b>

## children's speaking test

Value (V)	javanese				SUM	indonesian				SUM
	1	2	3	4		1	2	3	4	
Number of Subjects (N)	0	25	42	3	70	7	60	3	54	124
V.N	0	50	126	12	188	7	120	9	216	352
Average ability (V.N)/N					<b>2.7</b>					<b>2.8</b>

## children's reading test

Value (V)	javanese				SUM	indonesian				SUM
	1	2	3	4		1	2	3	4	
Number of Subjects (N)	5	27	29	9	70	6	13	43	8	70
V.N	5	54	87	36	182	6	26	129	32	193
Average ability (V.N)/N					<b>2.6</b>					<b>2.8</b>

## children's writing test

Value (V)	javanese				SUM	indonesian				SUM
	1	2	3	4		1	2	3	4	
Number of Subjects (N)	0	38	26	6	70	0	22	34	14	70
V.N	0	76	78	24	178	0	44	102	56	202
Average ability (V.N)/N					<b>2.5</b>					<b>2.9</b>



### Appendix 11.3: Tables of children's reported language proficiency by location

children's reported javanese listening

Value (V)	village				SUM	town				SUM	city				SUM
	1	2	3	4		1	2	3	4		1	2	3	4	
Number of Subjects (N)	0	0	4	12	16	0	11	15	4	30	1	7	14	2	24
V.N	0	0	12	48	60	0	22	45	16	83	1	14	42	8	65
Average ability (V.N)/N					<b>3.8</b>					<b>2.8</b>					<b>2.7</b>

children's reported indonesian listening

Value (V)	village				SUM	town				SUM	city				SUM
	1	2	3	4		1	2	3	4		1	2	3	4	
Number of Subjects (N)	0	0	0	16	16	0	1	6	23	30	0	0	5	19	24
V.N	0	0	0	64	64	0	2	18	92	112	0	0	15	76	91
Average ability (V.N)/N					<b>4.0</b>					<b>3.7</b>					<b>3.8</b>

children's reported javanese speaking

Value (V)	village				SUM	town				SUM	city				SUM
	1	2	3	4		1	2	3	4		1	2	3	4	
Number of Subjects (N)	0	0	3	13	16	0	15	15	0	30	0	6	16	2	24
V.N	0	0	9	52	61	0	30	45	0	75	0	12	48	8	68
Average ability (V.N)/N					<b>3.8</b>					<b>2.5</b>					<b>2.8</b>

children's reported indonesian speaking

Value (V)	village				SUM	town				SUM	city				SUM
	1	2	3	4		1	2	3	4		1	2	3	4	
Number of Subjects (N)	0	0	0	16	16	0	1	12	17	30	0	0	3	21	24
V.N	0	0	0	64	64	0	2	36	68	106	0	0	9	84	93
Average ability (V.N)/N					<b>4.0</b>					<b>3.5</b>					<b>3.9</b>

children's reported javanese reading

Value (V)	village				SUM	town				SUM	city				SUM
	1	2	3	4		1	2	3	4		1	2	3	4	
Number of Subjects (N)	0	0	0	16	16	0	9	13	8	30	0	4	14	6	24
V.N	0	0	0	64	64	0	18	39	32	89	0	8	42	24	74
Average ability (V.N)/N					<b>4.0</b>					<b>3.0</b>					<b>3.1</b>

children's reported indonesian reading

Value (V)	village				SUM	town				SUM	city				SUM
	1	2	3	4		1	2	3	4		1	2	3	4	
Number of Subjects (N)	0	0	0	16	16	0	0	3	27	30	0	0	2	22	24
V.N	0	0	0	64	64	0	0	9	108	117	0	0	6	88	94
Average ability (V.N)/N					<b>4.0</b>					<b>3.9</b>					<b>3.9</b>

children's reported javanese writing

Value (V)	village				SUM	town				SUM	city				SUM
	1	2	3	4		1	2	3	4		1	2	3	4	
Number of Subjects (N)	0	2	0	14	16	0	7	19	4	30	0	6	14	4	24
V.N	0	4	0	56	60	0	14	57	16	87	0	12	42	16	70
Average ability (V.N)/N					<b>3.8</b>					<b>2.9</b>					<b>2.9</b>

children's reported indonesian writing

Value (V)	village				SUM	town				SUM	city				SUM
	1	2	3	4		1	2	3	4		1	2	3	4	
Number of Subjects (N)	0	0	0	16	16	0	0	3	27	30	0	0	6	18	24
V.N	0	0	0	64	64	0	0	9	108	117	0	0	18	72	90
Average ability (V.N)/N					<b>4.0</b>					<b>3.9</b>					<b>3.8</b>

**Appendix 11.4: Tables of children's tested language proficiency by location**

children's tested javanese listening

	village				SUM	town				SUM	city				SUM
	1	2	3	4		1	2	3	4		1	2	3	4	
Value (V)	1	2	3	4		1	2	3	4		1	2	3	4	
Number of Subjects (N)	0	6	7	3	16	0	6	20	4	30	1	12	9	2	24
(V.N)	0	12	21	12	45	0	12	60	16	88	1	24	27	8	60
Average ability ((V.N)/N)					<b>2.8</b>					<b>2.9</b>					<b>2.5</b>

children' tested indonesian listening

	village				SUM	town				SUM	city				SUM
	1	2	3	4		1	2	3	4		1	2	3	4	
Value (V)	1	2	3	4		1	2	3	4		1	2	3	4	
Number of Subjects (N)	4	8	4	0	16	0	4	21	5	30	0	5	12	7	24
(V.N)	4	16	12	0	32	0	8	63	20	91	0	10	36	28	74
Average ability ((V.N)/N)					<b>2.0</b>					<b>3.0</b>					<b>3.1</b>

children's tested javanese speaking

	village				SUM	town				SUM	city				SUM
	1	2	3	4		1	2	3	4		1	2	3	4	
Value (V)	1	2	3	4		1	2	3	4		1	2	3	4	
Number of Subjects (N)	0	6	8	2	16	0	5	24	1	30	0	14	10	0	24
(V.N)	0	12	24	8	44	0	10	72	4	86	0	28	30	0	58
Average ability ((V.N)/N)					<b>2.8</b>					<b>2.9</b>					<b>2.4</b>

children's tested indonesian speaking

	village				SUM	town				SUM	city				SUM
	1	2	3	4		1	2	3	4		1	2	3	4	
Value (V)	1	2	3	4		1	2	3	4		1	2	3	4	
Number of Subjects (N)	0	5	11	0	16	0	0	27	3	30	0	2	22	0	24
(V.N)	0	10	33	0	43	0	0	81	12	93	0	4	66	0	70
Average ability ((V.N)/N)					<b>2.7</b>					<b>3.1</b>					<b>2.9</b>

children's tested javanese reading

	village				SUM	town				SUM	city				SUM
	1	2	3	4		1	2	3	4		1	2	3	4	
Value (V)	1	2	3	4		1	2	3	4		1	2	3	4	
Number of Subjects (N)	3	11	1	1	16	0	9	13	8	30	0	4	14	6	24
(V.N)	3	22	3	4	32	0	18	39	32	89	0	8	42	24	74
Average ability ((V.N)/N)					<b>2.0</b>					<b>3.0</b>					<b>3.1</b>

children's tested indonesian reading

	village				SUM	town				SUM	city				SUM
	1	2	3	4		1	2	3	4		1	2	3	4	
Value (V)	1	2	3	4		1	2	3	4		1	2	3	4	
Number of Subjects (N)	4	4	7	1	16	2	5	19	4	30	0	4	17	3	24
(V.N)	4	8	21	4	37	2	10	57	16	85	0	8	51	12	71
Average ability ((V.N)/N)					<b>2.3</b>					<b>2.8</b>					<b>3.0</b>

children's tested javanese writing

	village				SUM	town				SUM	city				SUM
	1	2	3	4		1	2	3	4		1	2	3	4	
Value (V)	1	2	3	4		1	2	3	4		1	2	3	4	
Number of Subjects (N)	0	13	3	0	16	0	15	14	1	30	0	10	9	5	24
(V.N)	0	26	9	0	35	0	30	42	4	76	0	20	27	20	67
Average ability ((V.N)/N)					<b>2.2</b>					<b>2.5</b>					<b>2.8</b>

children's tested indonesian writing

	village				SUM	town				SUM	city				SUM
	1	2	3	4		1	2	3	4		1	2	3	4	
Value (V)	1	2	3	4		1	2	3	4		1	2	3	4	
Number of Subjects (N)	0	12	4	0	16	0	8	14	8	30	0	2	16	6	24
(V.N)	0	24	12	0	36	0	16	42	32	90	0	4	48	24	76
Average ability ((V.N)/N)					<b>2.3</b>					<b>3.0</b>					<b>3.2</b>

## Appendix 12: Tables of parents' language proficiency

## Appendix 12.1: Tables of parents' reported language proficiency

fathers' reported listening

Value (V)	javanese				SUM	indonesian				SUM
	1	2	3	4		1	2	3	4	
Number of Subjects (N)	0	3	27	40	70	0	4	25	41	70
V.N	0	6	81	160	247	0	8	75	164	247
Average ability (V.N)/N					<b>3.5</b>					<b>3.5</b>

mothers' reported listening

Value (V)	javanese				SUM	indonesian				SUM
	1	2	3	4		1	2	3	4	
Number of Subjects (N)	0	5	28	37	70	0	5	20	45	70
V.N	0	10	84	148	242	0	10	60	180	250
Average ability (V.N)/N					<b>3.5</b>					<b>3.6</b>

fathers' reported speaking

Value (V)	javanese				SUM	indonesian				SUM
	1	2	3	4		1	2	3	4	
Number of Subjects (N)	0	5	29	36	70	0	6	21	43	70
V.N	0	10	87	144	241	0	12	63	172	247
Average ability (V.N)/N					<b>3.4</b>					<b>3.5</b>

mothers' reported speaking

Value (V)	javanese				SUM	indonesian				SUM
	1	2	3	4		1	2	3	4	
Number of Subjects (N)	0	7	27	36	70	0	8	19	43	70
V.N	0	14	81	144	239	0	16	57	172	245
Average ability (V.N)/N					<b>3.4</b>					<b>3.5</b>

fathers' reported reading

Value (V)	javanese				SUM	indonesian				SUM
	1	2	3	4		1	2	3	4	
Number of Subjects (N)	4	3	27	36	70	2	4	16	48	70
V.N	4	6	81	144	235	2	8	48	192	250
Average ability (V.N)/N					<b>3.4</b>					<b>3.6</b>

mothers' reported reading

Value (V)	javanese				SUM	indonesian				SUM
	1	2	3	4		1	2	3	4	
Number of Subjects (N)	1	18	33	18	70	0	1	11	58	70
V.N	1	36	99	72	208	0	2	33	232	267
Average ability (V.N)/N					<b>3.0</b>					<b>3.8</b>

fathers' reported writing

Value (V)	javanese				SUM	indonesian				SUM
	1	2	3	4		1	2	3	4	
Number of Subjects (N)	4	7	24	35	70	3	2	20	45	70
V.N	4	14	72	140	230	3	4	60	180	247
Average ability (V.N)/N					<b>3.3</b>					<b>3.5</b>

mothers' reported writing

Value (V)	javanese				SUM	indonesian				SUM
	1	2	3	4		1	2	3	4	
Number of Subjects (N)	3	9	26	32	70	1	5	18	46	70
V.N	3	18	78	128	227	1	10	54	184	249
Average ability (V.N)/N					<b>3.2</b>					<b>3.6</b>

**Appendix 12.2: Tables of parents' reported language proficiency by location**

mothers' reported indonesian listening

Value (V)	village				SUM	town				SUM	city				SUM
	1	2	3	4		1	2	3	4		1	2	3	4	
Number of Subjects (N)	0	4	5	7	16	0	1	14	15	30	0	0	1	23	24
V.N	0	8	15	28	51	0	2	42	60	104	0	0	3	92	95
Average ability (V.N)/N					<b>3.2</b>					<b>3.5</b>					<b>4.0</b>

mothers' reported javanese listening

Value (V)	village				SUM	town				SUM	city				SUM
	1	2	3	4		1	2	3	4		1	2	3	4	
Number of Subjects (N)	0	3	4	9	16	0	2	14	14	30	0	0	10	14	24
V.N	0	6	12	36	54	0	4	42	56	102	0	0	30	56	86
Average ability (V.N)/N					<b>3.4</b>					<b>3.4</b>					<b>3.6</b>

mothers' reported indonesian speaking

Value (V)	village				SUM	town				SUM	city				SUM
	1	2	3	4		1	2	3	4		1	2	3	4	
Number of Subjects (N)	0	5	6	5	16	0	3	12	15	30	0	0	1	23	24
V.N	0	10	18	20	48	0	6	36	60	102	0	0	3	92	95
Average ability (V.N)/N					<b>3.0</b>					<b>3.4</b>					<b>4.0</b>

mothers' reported javanese speaking

Value (V)	village				SUM	town				SUM	city				SUM
	1	2	3	4		1	2	3	4		1	2	3	4	
Number of Subjects (N)	0	5	3	8	16	0	2	14	14	30	0	0	10	14	24
V.N	0	10	9	32	51	0	4	42	56	102	0	0	30	56	86
Average ability (V.N)/N					<b>3.2</b>					<b>3.4</b>					<b>3.6</b>

mothers' reported indonesian reading

Value (V)	village				SUM	town				SUM	city				SUM
	1	2	3	4		1	2	3	4		1	2	3	4	
Number of Subjects (N)	1	3	6	6	16	0	0	11	19	30	0	0	1	23	24
V.N	1	6	18	24	49	0	0	33	76	109	0	0	3	92	95
Average ability (V.N)/N					<b>3.1</b>					<b>3.6</b>					<b>4.0</b>

mothers' reported javanese reading

Value (V)	village				SUM	town				SUM	city				SUM
	1	2	3	4		1	2	3	4		1	2	3	4	
Number of Subjects (N)	3	2	5	6	16	0	3	16	11	30	0	0	8	16	24
V.N	3	4	15	24	46	0	6	48	44	98	0	0	24	64	88
Average ability (V.N)/N					<b>2.9</b>					<b>3.3</b>					<b>3.7</b>

mothers' reported indonesian writing

Value (V)	village				SUM	town				SUM	city				SUM
	1	2	3	4		1	2	3	4		1	2	3	4	
Number of Subjects (N)	1	4	5	6	16	0	1	11	18	30	0	0	2	22	24
V.N	1	8	15	24	48	0	2	33	72	107	0	0	6	88	94
Average ability (V.N)/N					<b>3.0</b>					<b>3.6</b>					<b>3.9</b>

mothers' reported javanese writing

Value (V)	village				SUM	town				SUM	city				SUM
	1	2	3	4		1	2	3	4		1	2	3	4	
Number of Subjects (N)	3	2	5	6	16	0	6	12	12	30	0	1	9	14	24
V.N	3	4	15	24	46	0	12	36	48	96	0	2	27	56	85
Average ability (V.N)/N					<b>2.9</b>					<b>3.2</b>					<b>3.5</b>

## fathers' reported indonesian listening

	village				SUM	town				SUM	city				SUM
	1	2	3	4		1	2	3	4		1	2	3	4	
Value (V)															
Number of Subjects (N)	0	4	8	4	16	0	4	15	15	34	0	0	2	22	24
V.N	0	8	24	16	48	0	8	45	60	113	0	0	6	88	94
Average ability (V.N)/N					<b>3.0</b>					<b>3.3</b>					<b>3.9</b>

## fathers' reported javanese listening

	village				SUM	town				SUM	city				SUM
	1	2	3	4		1	2	3	4		1	2	3	4	
Value (V)															
Number of Subjects (N)	0	1	6	9	16	0	2	14	14	30	0	0	7	17	24
V.N	0	2	18	36	56	0	4	42	56	102	0	0	21	68	89
Average ability (V.N)/N					<b>3.5</b>					<b>3.4</b>					<b>3.7</b>

## fathers' reported indonesian speaking

	village				SUM	town				SUM	city				SUM
	1	2	3	4		1	2	3	4		1	2	3	4	
Value (V)															
Number of Subjects (N)	0	5	7	4	16	0	1	13	16	30	0	0	1	23	24
V.N	0	10	21	16	47	0	2	39	64	105	0	0	3	92	95
Average ability (V.N)/N					<b>2.9</b>					<b>3.5</b>					<b>4.0</b>

## fathers' reported javanese speaking

	village				SUM	town				SUM	city				SUM
	1	2	3	4		1	2	3	4		1	2	3	4	
Value (V)															
Number of Subjects (N)	0	2	7	7	16	0	3	14	13	30	0	0	8	16	24
V.N	0	4	21	28	53	0	6	42	52	100	0	0	24	64	88
Average ability (V.N)/N					<b>3.3</b>					<b>3.3</b>					<b>3.7</b>

## fathers' reported indonesian reading

	village				SUM	town				SUM	city				SUM
	1	2	3	4		1	2	3	4		1	2	3	4	
Value (V)															
Number of Subjects (N)	2	3	6	5	16	0	1	10	19	30	0	0	0	24	24
V.N	2	6	18	20	46	0	2	30	76	108	0	0	0	96	96
Average ability (V.N)/N					<b>2.9</b>					<b>3.6</b>					<b>4.0</b>

## fathers' reported javanese reading

	village				SUM	town				SUM	city				SUM
	1	2	3	4		1	2	3	4		1	2	3	4	
Value (V)															
Number of Subjects (N)	4	0	5	7	16	0	3	15	12	30	0	0	7	17	24
V.N	4	0	15	28	47	0	6	45	48	99	0	0	21	68	89
Average ability (V.N)/N					<b>2.9</b>					<b>3.3</b>					<b>3.7</b>

## fathers' reported indonesian writing

	village				SUM	town				SUM	city				SUM
	1	2	3	4		1	2	3	4		1	2	3	4	
Value (V)															
Number of Subjects (N)	3	2	7	4	16	0	0	13	17	30	0	0	0	24	24
V.N	3	4	21	16	44	0	0	39	68	107	0	0	0	96	96
Average ability (V.N)/N					<b>2.8</b>					<b>3.6</b>					<b>4.0</b>

## fathers' reported javanese writing

	village				SUM	town				SUM	city				SUM
	1	2	3	4		1	2	3	4		1	2	3	4	
Value (V)															
Number of Subjects (N)	3	2	5	6	16	1	4	12	13	30	0	1	7	16	24
V.N	3	4	15	24	46	1	8	36	52	97	0	2	21	64	87
Average ability (V.N)/N					<b>2.9</b>					<b>3.2</b>					<b>3.6</b>

**Appendix 13: Tables of children's language proficiency in speech levels****Appendix 13.1: Table of children's reported proficiency in speech levels**

listening

	krama				SUM	madya				SUM	ngoko				SUM
	1	2	3	4		1	2	3	4		1	2	3	4	
Value (V)	1	2	3	4		1	2	3	4		1	2	3	4	
Number of Subjects (N)	2	58	9	1	70	0	35	31	4	70	0	10	22	38	70
(V.N)	2	116	27	4	149	0	70	93	16	179	0	20	66	152	238
Average ability ((V.N)/N)					<b>2.1</b>					<b>2.6</b>					<b>3.4</b>

speaking

	krama				SUM	madya				SUM	ngoko				SUM
	1	2	3	4		1	2	3	4		1	2	3	4	
Value (V)	1	2	3	4		1	2	3	4		1	2	3	4	
Number of Subjects (N)	11	54	4	1	70	4	36	25	5	70	0	13	23	34	70
(V.N)	11	108	12	4	135	4	72	75	20	171	0	26	69	136	231
Average ability ((V.N)/N)					<b>1.9</b>					<b>2.4</b>					<b>3.3</b>

reading

	krama				SUM	madya				SUM	ngoko				SUM
	1	2	3	4		1	2	3	4		1	2	3	4	
Value (V)	1	2	3	4		1	2	3	4		1	2	3	4	
Number of Subjects (N)	7	48	12	3	70	1	27	37	5	70	0	13	23	34	70
(V.N)	7	96	36	12	151	1	54	111	20	186	0	26	69	136	231
Average ability ((V.N)/N)					<b>2.2</b>					<b>2.7</b>					<b>3.3</b>

writing

	krama				SUM	madya				SUM	ngoko				SUM
	1	2	3	4		1	2	3	4		1	2	3	4	
Value (V)	1	2	3	4		1	2	3	4		1	2	3	4	
Number of Subjects (N)	7	49	10	4	70	2	33	28	7	70	0	13	27	30	70
(V.N)	7	98	30	16	151	2	66	84	28	180	0	26	81	120	227
Average ability ((V.N)/N)					<b>2.2</b>					<b>2.6</b>					<b>3.2</b>

**Appendix 13.2: Table of children's reported proficiency in speech levels by location**

listening krama

	village				SUM	town				SUM	city				SUM
	1	2	3	4		1	2	3	4		1	2	3	4	
Value (V)															
Number of Subjects (N)	0	13	2	1	16	2	25	3	0	30	0	20	4	0	24
(V.N)	0	26	6	4	36	2	50	9	0	61	0	40	12	0	52
Average ability ((V.N)/N)					<b>2.3</b>					<b>2.0</b>					<b>2.2</b>

listening madya

	village				SUM	town				SUM	city				SUM
	1	2	3	4		1	2	3	4		1	2	3	4	
Value (V)															
Number of Subjects (N)	0	6	6	4	16	0	15	15	0	30	0	14	10	0	24
(V.N)	0	12	18	16	46	0	30	45	0	75	0	28	30	0	58
Average ability ((V.N)/N)					<b>2.9</b>					<b>2.5</b>					<b>2.4</b>

listening ngoko

	village				SUM	town				SUM	city				SUM
	1	2	3	4		1	2	3	4		1	2	3	4	
Value (V)															
Number of Subjects (N)	0	0	2	14	16	0	5	16	9	30	0	5	4	15	24
(V.N)	0	0	6	56	62	0	10	48	36	94	0	10	12	60	82
Average ability ((V.N)/N)					<b>3.9</b>					<b>3.1</b>					<b>3.4</b>

speaking krama

	village				SUM	town				SUM	city				SUM
	1	2	3	4		1	2	3	4		1	2	3	4	
Value (V)															
Number of Subjects (N)	0	15	1	0	16	6	24	0	0	30	5	15	3	1	24
(V.N)	0	30	3	0	33	6	48	0	0	54	5	30	9	4	48
Average ability ((V.N)/N)					<b>2.1</b>					<b>1.8</b>					<b>2.0</b>

speaking madya

	village				SUM	town				SUM	city				SUM
	1	2	3	4		1	2	3	4		1	2	3	4	
Value (V)															
Number of Subjects (N)	0	7	7	2	16	0	17	13	0	30	4	12	5	3	24
(V.N)	0	14	21	8	43	0	34	39	0	73	4	24	15	12	55
Average ability ((V.N)/N)					<b>2.7</b>					<b>2.4</b>					<b>2.3</b>

speaking ngoko

	village				SUM	town				SUM	city				SUM
	1	2	3	4		1	2	3	4		1	2	3	4	
Value (V)															
Number of Subjects (N)	0	0	3	13	16	0	6	17	7	30	0	7	3	14	24
(V.N)	0	0	9	52	61	0	12	51	28	91	0	14	9	56	79
Average ability ((V.N)/N)					<b>3.8</b>					<b>3.0</b>					<b>3.3</b>

## reading krama

	village				SUM	town				SUM	city				SUM
	1	2	3	4		1	2	3	4		1	2	3	4	
Value (V)	1	2	3	4		1	2	3	4		1	2	3	4	
Number of Subjects (N)	1	8	5	2	16	5	22	3	0	30	1	18	4	1	24
(V.N)	1	16	15	8	40	5	44	9	0	58	1	36	12	4	53
Average ability ((V.N)/N)					<b>2.5</b>					<b>1.9</b>					<b>2.2</b>

## reading madya

	village				SUM	town				SUM	city				SUM
	1	2	3	4		1	2	3	4		1	2	3	4	
Value (V)	1	2	3	4		1	2	3	4		1	2	3	4	
Number of Subjects (N)	0	5	7	4	16	0	14	16	0	30	1	8	14	1	24
(V.N)	0	10	21	16	47	0	28	48	0	76	1	16	42	4	63
Average ability ((V.N)/N)					<b>2.9</b>					<b>2.5</b>					<b>2.6</b>

## reading ngoko

	village				SUM	town				SUM	city				SUM
	1	2	3	4		1	2	3	4		1	2	3	4	
Value (V)	1	2	3	4		1	2	3	4		1	2	3	4	
Number of Subjects (N)	0	1	2	13	16	0	6	17	7	30	0	6	4	14	24
(V.N)	0	2	6	52	60	0	12	51	28	91	0	12	12	56	80
Average ability ((V.N)/N)					<b>3.8</b>					<b>3.0</b>					<b>3.3</b>

## writing krama

	village				SUM	town				SUM	city				SUM
	1	2	3	4		1	2	3	4		1	2	3	4	
Value (V)	1	2	3	4		1	2	3	4		1	2	3	4	
Number of Subjects (N)	1	9	4	2	16	3	24	3	0	30	3	16	3	2	24
(V.N)	1	18	12	8	39	3	48	9	0	60	3	32	9	8	52
Average ability ((V.N)/N)					<b>2.4</b>					<b>2.0</b>					<b>2.2</b>

## writing madya

	village				SUM	town				SUM	city				SUM
	1	2	3	4		1	2	3	4		1	2	3	4	
Value (V)	1	2	3	4		1	2	3	4		1	2	3	4	
Number of Subjects (N)	0	5	6	5	16	1	15	14	0	30	1	13	8	2	24
(V.N)	0	10	18	20	48	1	30	42	0	73	1	26	24	8	59
Average ability ((V.N)/N)					<b>3.0</b>					<b>2.4</b>					<b>2.5</b>

## writing ngoko

	village				SUM	town				SUM	city				SUM
	1	2	3	4		1	2	3	4		1	2	3	4	
Value (V)	1	2	3	4		1	2	3	4		1	2	3	4	
Number of Subjects (N)	0	1	3	12	16	0	8	17	5	30	0	4	7	13	24
(V.N)	0	2	9	48	59	0	16	51	20	87	0	8	21	52	81
Average ability ((V.N)/N)					<b>3.7</b>					<b>2.9</b>					<b>3.4</b>



**Appendix 14: Tables of parents' reported proficiency in speech levels**

## fathers' listening

Value (V)	krama				SUM	madya				SUM	ngoko				SUM
	1	2	3	4		1	2	3	4		1	2	3	4	
Number of Subjects (N)	1	27	24	14	66	0	10	33	24	67	0	1	15	50	66
(V.N)	1	54	72	56	183	0	20	99	96	215	0	2	45	200	247
Average ability ((V.N)/N)					<b>2.8</b>					<b>3.2</b>					<b>3.7</b>

## mothers' listening

Value (V)	krama				SUM	madya				SUM	ngoko				SUM
	1	2	3	4		1	2	3	4		1	2	3	4	
Number of Subjects (N)	5	25	26	12	68	0	19	32	18	69	0	4	22	42	68
(V.N)	5	50	78	48	181	0	38	96	72	206	0	8	66	168	242
Average ability ((V.N)/N)					<b>2.7</b>					<b>3.0</b>					<b>3.6</b>

## fathers' speaking

Value (V)	krama				SUM	madya				SUM	ngoko				SUM
	1	2	3	4		1	2	3	4		1	2	3	4	
Number of Subjects (N)	4	30	19	13	66	0	11	36	20	67	0	2	19	45	66
(V.N)	4	60	57	52	173	0	22	108	80	210	0	4	57	180	241
Average ability ((V.N)/N)					<b>2.6</b>					<b>3.1</b>					<b>3.7</b>

## mothers' speaking

Value (V)	krama				SUM	madya				SUM	ngoko				SUM
	1	2	3	4		1	2	3	4		1	2	3	4	
Number of Subjects (N)	7	25	25	11	68	2	16	31	20	69	0	5	20	43	68
(V.N)	7	50	75	44	176	2	32	93	80	207	0	10	60	172	242
Average ability ((V.N)/N)					<b>2.6</b>					<b>3.0</b>					<b>3.6</b>

## fathers' reading

Value (V)	krama				SUM	madya				SUM	ngoko				SUM
	1	2	3	4		1	2	3	4		1	2	3	4	
Number of Subjects (N)	7	27	20	12	66	3	14	33	16	66	2	8	22	34	66
(V.N)	7	54	60	48	169	3	28	99	64	194	2	16	66	136	220
Average ability ((V.N)/N)					<b>2.6</b>					<b>2.9</b>					<b>3.3</b>

## mothers' reading

Value (V)	krama				SUM	madya				SUM	ngoko				SUM
	1	2	3	4		1	2	3	4		1	2	3	4	
Number of Subjects (N)	4	29	24	11	68	1	18	33	17	69	1	11	22	34	68
(V.N)	4	58	72	44	178	1	36	99	68	204	1	22	66	136	225
Average ability ((V.N)/N)					<b>2.6</b>					<b>3.0</b>					<b>3.3</b>

## fathers' writing

Value (V)	krama				SUM	madya				SUM	ngoko				SUM
	1	2	3	4		1	2	3	4		1	2	3	4	
Number of Subjects (N)	6	35	16	9	66	4	21	31	11	67	2	11	24	29	66
(V.N)	6	70	48	36	160	4	42	93	44	183	2	22	72	116	212
Average ability ((V.N)/N)					<b>2.4</b>					<b>2.7</b>					<b>3.2</b>

## mothers' writing

Value (V)	krama				SUM	madya				SUM	ngoko				SUM
	1	2	3	4		1	2	3	4		1	2	3	4	
Number of Subjects (N)	5	33	21	9	68	3	22	31	13	69	2	12	23	31	68
(V.N)	5	66	63	36	170	3	44	93	52	192	2	24	69	124	219
Average ability ((V.N)/N)					<b>2.5</b>					<b>2.8</b>					<b>3.2</b>

**Appendix 15: Tables of children's language attitudes**

## composing dialogues

Value (V)	javanese				SUM	indonesian				SUM
	1	2	3	4		1	2	3	4	
Number of Subjects (N)	8	29	25	8	70	0	5	34	31	70
V.N	8	58	75	32	173	0	10	102	124	236
Average ability (V.N)/N					<b>2.5</b>					<b>3.4</b>

## finding proper words

Value (V)	javanese				SUM	indonesian				SUM
	1	2	3	4		1	2	3	4	
Number of Subjects (N)	5	36	27	2	70	0	3	55	12	70
V.N	5	72	81	8	166	0	6	165	48	219
Average ability (V.N)/N					<b>2.4</b>					<b>3.1</b>

## performing roleplay

Value (V)	javanese				SUM	indonesian				SUM
	1	2	3	4		1	2	3	4	
Number of Subjects (N)	2	17	37	14	70	1	1	22	46	70
V.N	2	34	111	56	203	1	2	66	184	253
Average ability (V.N)/N					<b>2.9</b>					<b>3.6</b>

## performing again

Value (V)	javanese				SUM	indonesian				SUM
	1	2	3	4		1	2	3	4	
Number of Subjects (N)	7	18	29	16	70	0	7	30	33	70
V.N	7	36	87	64	194	0	14	90	132	236
Average ability (V.N)/N					<b>2.8</b>					<b>3.4</b>

## opposing possibility

Value (V)	javanese				SUM	indonesian				SUM
	1	2	3	4		1	2	3	4	
Number of Subjects (N)	25	28	10	7	70	8	11	23	28	70
V.N	25	56	30	28	139	8	22	69	112	211
Average ability (V.N)/N					<b>2.0</b>					<b>3.0</b>

## performing easier

Value (V)	javanese				SUM	indonesian				SUM
	1	2	3	4		1	2	3	4	
Number of Subjects (N)	12	33	15	10	70	2	4	25	39	70
V.N	12	66	45	40	163	2	8	75	156	241
Average ability (V.N)/N					<b>2.3</b>					<b>3.4</b>

## considering smart

Value (V)	javanese				SUM	indonesian				SUM
	1	2	3	4		1	2	3	4	
Number of Subjects (N)	4	13	33	20	70	0	10	29	31	70
V.N	4	26	99	80	209	0	20	87	124	231
Average ability (V.N)/N					<b>3.0</b>					<b>3.3</b>

## feelling happy to hear

Value (V)	javanese				SUM	indonesian				SUM
	1	2	3	4		1	2	3	4	
Number of Subjects (N)	9	9	34	18	70	1	8	26	35	70
V.N	9	18	102	72	201	1	16	78	140	235
Average ability (V.N)/N					<b>2.9</b>					<b>3.4</b>

**Appendix 16: Observation note****Appendix 16.1: Observation note from the village primary school****10 Februari 2009****Bahasa Indonesia: membuat pantun (Indonesian class)**

Guru membuka pelajaran dengan bahasa Indonesia.

Siswa belajar dalam kelompok kecil terdiri dari 3 anggota per kelompok. Kelompok bersifat homogen: kelompok laki-laki dan kelompok perempuan.

- |  |  |
|--|--|
| S1: <u>Yo tah?... sodok rono.... Terus aku ngene.</u>                                | S1: Is it?... move your ass a bit... So, this is what I have done.               |
| S2: <u>Opo awakmu gak kleru tah?</u>   | S2: Don't you think that you are wrong?  |
| S1: <u>Embuh.</u>  | S1: I don't know.  |
| S2: <u>Gak kleru tah?</u>  | S2: It's wrong, isn't it?  |
| S1: <u>Piye sih?</u>   | S1: How, then?   |
| S <u>Pak, ini membuat percakapan?</u>  | S Sir, are we making a conversation?   |
| G <u>Membuat pantun dulu.</u>  | G Make a poem first!   |
| S1 <u>Kenek opo gak nulis?</u>   | S1 Why don't you write it?   |
| S2 <u>Tulisen maneh!</u>   | S2 Write it again!   |
| F <u>Wis mari?</u>   | F Have you finished?   |
| <u>Sik tah, pancen iku bahasa Indonesia-e opo?</u>                                   | Wait a second, what is "pancen" in Indonesian?                                   |
| S2 (Maju mendekati ke guru dan bertanya) <u>pancen itu bahasa Indonesianya apa?"</u> | S2 (She walks approaching the teacher and asks). What is "pancen" in Indonesian? |
| G <u>Pancen itu memang</u>   | G " pancen" is 'memang'  |
| S1 <u>Diungkal iku bahasa Indonesia-e opo?</u>                                       | S1 What is 'diungkal' in Indonesian?   |
| S1 <u>Lah iyo, .... Aku gurung nggawe.</u>   | S1 That's true,... I haven't made it yet.  |
| S2 <u>Eh....eh</u> (sambil menyenggol teman di sebelahnya) <u>aku ngene.</u>         | S2 Hi...hi, (bumping his shoulder to his friend) see what I have done.           |
| F <u>Eh, guyon ae. Ndang ditulis. Kowe wis nomer 3?</u>                              | F Hi, you keep playing. Write it down. Have you done number 3?                   |
| F (lari ke kelompok belakang menunjukkan pantun karyanya)                            | F Run to the back row showing her group's work.                                  |
| S1 <u>Loh Feb, podo karo Lia.</u>  | S1 Hi Feb, how come that your work is the same as Lia's.                         |
| F <u>Yo tah?</u>   | F Really?  |
| S2 <u>Yo, kowe ngembari Feb.</u>   | S2 That's true, yours is like a copy   |
| S1 <u>Nomer enem iki ae.</u>   | S1 Lest's do number six first.   |
| S2 <u>Ayo sing endi?</u>   | S2 Okay, which one?  |
| S1: <u>Aku nyilih gosok.</u>   | S1: Can I borrow your eraser?  |
| S2: <u>Iku.</u>  | S2: Take it.   |
| S1: <u>Iki sikile sopo?</u>  | S1: Whose foot is it?  |
| S2: <u>Piye iki?</u>   | S2: How do we do this?   |
| S3: <u>Nyontoh-o sing nik bukumu iku loh.</u>  | S3: Copy what is written in your book, that's it.                                |

S1	<u>Saiki wis jam setengah songo</u>	S1	Now it's a half past eight.
S2	<u>Sik suwi</u>	S2	It's still quite while.
S1	<u>Kurang sak menit</u>	S1	One more minute.
S1	<u>Ndi tutupe?</u>	S1	Where's the cap?
S2	<u>Mboh.</u>	S2	I don't know.
S1	<u>Endi sih?</u>	S1	Where is it?
S2	<u>Gak eruh</u>	S2	I don't know.
S1	<u>Endi sih?</u>	S1	Where is it?
S2	(menggenggam tutup pupen dan menyembunyikan di balik punggungnya)	S2	(hold the cap of pen firmly and hide it on his back)
S1	(merebut dari tangan S2) <u>tak tonyo loh kowe engko.</u>	S1	(grab his hand trying to open his fist to get the cap) I'll punch you if you don't give it to me.
S1	<u>Gak oleh podho</u>	S1	You can't make it the same.
S2	<u>Gak oleh podho loh</u>	S2	You can't make it the same, hey.
S3	<u>Ora loh</u>	S3	No, it isn't.
S2	<u>Gak oleh podho sampirane</u>	S2	The introduction can't be the same.
S1	<u>Ndiloc.....ndiloc</u>	S1	Can I see...can I see.
S2	<u>Gak oleh lebih dari delapan kata</u>	S2	It can be more than 8 words.
S3	<u>Kurang lima menit</u>	S3	5 minutes left.

## Mixed marriage

B	<u>Ini loh</u>	B	Here it is.
S2	<u>Mana?</u>	S2	Where?
B	<u>Ini ada</u>	B	Here it is?
S2	<u>Nomor dua mana Bil?</u>	S2	Where is number, Bil?

Pisang emas dibawa berlayar  
 Masak sebiji di atas peti  
 Jadilah anak pintar belajar  
 Rajin belajar membuat berprestasi

Pisang emas dibawa berlayar  
 Masak sebiji di atas peti  
 Hutang emas dapat dibayar  
 Hutang budi dibawa mati

Warna putih bunga kamboja  
 Bola ditendang kena pipi  
 Aku memang sedang berduka  
 Tetapi hanya di dalam mimpi

Warna putih bunga kamboja  
 Bola ditendang kena pipi  
 Aku sholat sambil berdoa  
 Aku berdoa dengan tabah hati  
 Mesi ada guru ada disampingnya, mereka tetap menggunakan bahasa Jawa

S1	<u>Endi gosokmu?</u>	S1	Where is your eraser?
S2	<u>iku</u>	S2	There it is.

---

**03 Maret 2009**
**Bahasa Indonesia (Indonesian class)**

S	<u>Lare tigo mboten nopo-nopo Pak?</u>	S	Is it okay we work with three students, Pak?
T	<u>Siapa yang belum dapat giliran?</u>	T	Who hasn't got the turn?
E	<u>Tio, niki mboten usah</u>	E	Tio, we leave out this.
R	Pukul apa jam?	R	"pukul" or "jam"
Y	Jam	Y	jam
E	Jam	E	jam
R	<u>Pukul piro?</u>	R	What time?
Y	<u>Wolu</u>	Y	eight
K	<u>Pak, bahasa Indonesiane 'nggonceng' niku nopo?</u>	K	Pak, what is the Indonesian word for 'nggonceng'?
T	<u>Lah nggih, lare-lare niku</u>	T	I don't understand those guys.
K	<u>Ora opo-opo, tambah akeh tambah apik Pak yo.</u>	K	That's not a problem, the more the better, isn't it Pak?
Y	"Yo" iku tulisannya 'ya'	Y	Is "yo" spelled 'ya'?

**10 Februari 2009**
**Pelajaran IPS: kegiatan ekonomi masyarakat (Social science class)**

Guru membuka kelas dengan bahasa Indonesia. Sambil menunggu guru meneruskan pelajaran, anak-anak berceloteh bahasa Jawa antar teman.

S1	<u>Sopo jenenge ketua DPR/MPR?</u>	S1	What's the chair of house of representative's name?
S2	<u>Sopo yo?</u>	S2	What's his name?
S1:	<u>Sopo jenenge ketua DPR/MPR?</u>	S1:	Who is the head of the Indonesian house of representatives?
S2:	<u>Sopo yo?</u>	S2:	Who is it?
S1	<u>Gak ndang nulis kon iku?</u>	S1	Why don't you start writing?
S2	(diam dan mulai menulis catatan dari papan tulis)	S2	(silent and start writing note from the blackboard)

Ketika guru dan murid berdiskusi tentang tanaman yang dapat digunakan sebagai obat, beberapa anak menyebutkan:

S1	<u>Kunir Pak. (meskipun murid sebelumnya telah menyebutkan kunyit)</u>	S1	Tumeric (another student has mentioned 'kunyit')
G	<u>Kunir itu sama dengan kunyit</u>	G	Kunir (jav word) is the same as kunyit (indo word)
S2	<u>Godong kates (daun pepaya)</u>	S2	Papaya leave

 Ejekan
 

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S1/p	<i>(memukul-mukul tangan teman laki-lakinya dengan penggaris karena digoda)</i>	S1	(the girl is beating her male's hand with ruler after beaing teased)
S2/1	<i>Tak gowo nang Dungsari lho.</i>	S2	I'll take you to Dungsari.
S1/p	<i>(mencubit)</i>	S1	(she is pinching him)
S2/1	<i>Tak gowo nang Dungsari</i>	S2	Look, I'll take you to Dungsari.

### 11 Februari 2009

#### Bahasa Jawa: kurikulum kompetensi (Javanese class)

Siswa tidak mempunyai buku pelajaran. Materi dialog ditulis di papan. Guru selalu menggunakan bahasa Jawa ketika berinteraksi dengan siswa.

Siswa selalu menggunakan bahasa jawa berinteraksi dengan teman-temannya. Siswa mencatat dialog yang ditulis guru sekitar 30 menit.

F	<i>Wis entek mangsine</i>	F	It runs out of ink.
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Ketika membaca dialog bahasa Jawa, anak-anak mengalami kesalahan ketika mengeja beberapa kata seperti: kala wingi

Ada 6 kelompok: 3 kelompok duduk di lantai dan 3 kelompok yang lain di bangku.

F :	<i>Aku bu guru ya?</i>	F :	I can act as the teacher, can't I?
S1:	<i>Aku iki lho.</i>	S1:	I will be this person.
S2:	<i>Aku ae sing iku.</i>	S2:	No, I will be that.
S3:	<i>Wis... sut ae sopo sing dadi Yusman.</i>	S3:	Alright.... Let's toss a coin to determine who will be Yusman.

### 25 Februari 2009

#### Bahasa Jawa (Javanese class)

Guru ada tugas rapat di kecamatan. Saya mengajarkan bhs. Jawa Seorang minta ijin keluar

S1	<i>Pak minta ijin ambil pepak di kelas lima.</i>	S1	Sir, I ask for your permission to get my book 'Pepak' from the fifth grade.
I	<i>Coba basa jawane iku mau piye?</i>	G	Please, can you say it in Javanese?
S1	<i>(tersenyum dan berpikit-pikir, bersungut-sungut dan mencoba) Pak ijin ke kelas limo ambil buku pepak.</i>	S1	(smiles, thinks and tries to speak) Sir, I ask for your permission to go to the fifth grade room to get my book 'Pepak'.
S2	<i>Ambil iku mendet, limo iku gangsal</i>	S2	'Ambil' is 'mendet', 'limo' is 'gangsal'.
S1	<i>Bapak tindak dateng pasar.</i>	S1	Dad went to the market.
S1	<i>Pak sedikit tidak apa-apa?</i>	S1	Sir, I can make it a little. Is it okay?
S	<i>Pak diwaca di depan? Pak dibaca di depan?</i>	S	Will I read it in front of the class? Will I read it in front of the class?
I	<i>Wis?</i>	I	Finished?
S1	<i>Belum</i>	S1	Not yet.
S2	<i>puuuun</i>	S2	Done.

S1	<u>Mbah kulo badhe tindak pasar</u>	S1	Grandpa, I will go to the market.
S2	<u>Lapo nang pasar?</u>	S2	Why?
S1	<u>Kulo badhe mundut klambi</u>	S1	I 'll by clothes.
S2	<u>Yo wis ati-ati</u>	S2	Okay. Take care.
S1	<u>Nggih mbah</u>	S1	I will.
S1	<u>Mbah sampean badhe menyang pundi?</u>	S1	Grandpa, where will you go?
S2	<u>Mbah badhe menyang peken</u>	S2	I 'll go to the market.
S1	<u>Badhe tumbas nopo mbah?</u>	S1	What will you buy?
S2	<u>Tumbas lombok</u>	S2	Chilli.
S1	<u>Damel nopo mbah?</u>	S1	What for?
S2	<u>Demel nyambel</u>	S2	To make chili sauce.
S1	<u>Sambel nopo mbah?</u>	S1	What will you put?
S2	<u>Sambel trasi</u>	S2	Prawn paste.
S1	<u>Mbah mbenjing dados ten peken tah mboten?</u>	S1	Grandpa, will we go to the market?
S2	<u>Sido kowe melok tah?</u>	S2	Yes, will you come?
S1	<u>Kulo badhe sinau kangge ujian</u>	S1	I will study for exams.
S2	<u>Yo wis lek gak melok jogoen omahe yo!</u>	S2	Alright, if you do not come, keep eye on the house.
S1	<u>Inggih mbenjing kulo jaga omahe.</u>	S1	Yes, I will take care of it tomorrow.
S	<u>Pak buat satu apa dua?</u>	S	Pak, How many should we make one or two?
I	<u>Siji, sampean karo iki.</u>	I	One, you and him.
S1	<u>Opo enake?</u>	S1	What activity should we choose?
S2	<u>Layangan tah?</u>	S2	Flying kites?
S1	<u>Bal-balan ae</u>	S1	What about soccer?
S2	<u>Ngene...ngene....awake nyusul Aan dhisik,...</u>	S2	Wait...wait...we come to meet A...first,...
Proses diskusi menggunakan jawa			
I	<u>Feb, mulih jam piro?</u>	I	Feb, what time does the the class end?
F	<u>Biasane niku jam... dua belas</u>	F	Usually...twelve.
I	<u>Jam piro?</u>	I	What time?
F	<u>Jam setengah dua belas atau dua belas.</u>	F	A half past eleven or twelve.
F	<u>Oh yo, kowe pas iko opo masuk? Jare Pak Har kongkon nggawe pacelathon</u>	F	Right...were you in? Pak Har told us to make conversation.
S1	<u>Mene kowe enten omah?</u>	S1	Will you be at home tomorrow?
S2	<u>Yo enten</u>	S2	Sure I will
S1	<u>Aku arep nang omahmu</u>	S1	I'll go to see you.
S2	<u>Ono opo kok dungaren</u>	S2	Why, it's unususal?
S1	<u>Nggarap PR matematika</u>	S1	Doing math homework
S2	<u>Yo tak enteni</u>	S2	Okay, I'll be waiting.

**3 Maret 2009****Bahasa Jawa (Javanese class)**

T	<i><u>lare tigo mboten nopo-nopo Pak?</u></i>	T	Is it okay if we work three of us, Pak?
I	<i>siapa yang belum dapat giliran?</i>	I	Who hasn't got a turn yet?
E	<i><u>Tigo, niki mboten usah.</u></i>	E	Three, he is not included
R	<i>pukul <u>opo jam?</u></i>	R	Pukul or jam?
Y	<i>jam</i>	Y	Jam
E	<i>Jam</i>	E	Jam
R	<i><u>pukul piro?</u></i>	R	What time?
Y	<i><u>wolu</u></i>	Y	Eight
K	<i>Pak bahasa indonesianya 'ngonceng' <u>niku nopo?</u></i>	K	Pak, what the Indonesian word for 'nggonceng'?
F	<i><u>ora opo-opo, tambah akeh tambah apik Pak yo?</u></i>	F	That's alright, the more you write is the better. Is it Pak?
Y	<i>"yo" iku tulisannya 'ya'</i>	Y	Is "yo" spelled 'ya'?

**28 April 2009****IPS (social science class)**

S1	<i><u>Mbak Feb...mbak Feb.</u></i>	S1	Mbak Feb... mbak Feb.
S2	<i><u>Opo?</u></i>	S2	What's up?
S1	<i><u>Nomer loro opo?</u></i>	S1	What's the answer to number two?
S2	<i><u>Opo yo?</u></i>	S2	I don't know.
S3	<i><u>Opo? Fungsi kenthongan tah?</u></i>	S3	What's the question? The function of 'kenthongan'?
S1	<i><u>Duduk, iku lho sing ditempel ndik amplop</u></i>	S1	Not that one, but the thing attached on the envelope.
S2	<i><u>Prangko</u></i>	S2	stamp
S3	<i><u>Oh prangko tah?</u></i>	S3	Oh,... stamp?
S2	<i><u>Ya</u></i>	S2	yes
S1	<i>Siapa yang menemukan telepon. <u>Sopo yo?</u></i>	S1	Who invented the telephone? Who?
S2	<i><u>Gak enek.</u></i>	S2	No one
G	<i>Ada</i>	G	There should be.
S1	<i>Ya ada</i>	S1	That's right.
S3	<i><u>Aku ruh, Alexander Bell.</u></i>	S3	I know it. Alexander Bell.
S1:	<i><u>Sopo penemu sepeda motor?</u></i>	S1:	Who is the inventor of the motorcycle?
S2:	<i><u>Gak onok.</u></i>	S2:	Not written here.
S1:	<i><u>Onok</u></i>	S1:	It is.
S3:	<i><u>Endi?</u></i>	S3:	Where ?
S1:	<i><u>Onok kok, iki lho. Membaca lah! Onok kan, dikandani kok. (membaca) Sepeda motor dibuat oleh Ernest dan Pierre Michaux tahun 1805.</u></i>	S1:	I'm sure it is written somewhere, here it is. Read! See, I told you, it is written here. (reading) the motorcycle was made by Ernest and Pierre Michaux in 1805.



I	<i>H..., selesai?</i>	I	H..., have you finished?
H	<i>Dereng.</i>	H	Not yet.
I	<i>Da..., selesai?</i>	I	Da... finished?
D	<i>Dereng.</i>	D	Not yet.
I	<i>Ka..., lihat si? Selesai?</i>	I	Ka..., can I see it? Finished?
K	<i>Elek, Pak</i>	K	It's bad, Sir
F	<i>Pak Slamet dulure Mamo tah?</i>	F	Is Pak Slamet Mamo's relative?
I	<i>tanyakan Mamo</i>	I	Ask him.
D	<i>Dereng.</i>	D	Not yet.
I	<i>Ka..., lihat si? Selesai?</i>	I	Ka..., can I see it? Finished?
K	<i>Elek, Pak</i>	K	It's bad, Sir
K	<i>kowe dilokno opo sih? Sing nyolong timun sih?</i>	K	What did he mock you? He accused you stealing the cucumber?
S1	<i>Aku nyilih potlote, nggonku budhel.</i>	S1	Can I borrow the pencil, mine is dull.
S2	<i>iki lho, lik digawe nulis nemen, mendelep.</i>	S2	This one, when I use it to write hard, the lead goes up.
S1	<i>Sing A iku opo?</i>	S1	Wha is A?
S2	<i>Televisi</i>	S2	television
S1	<i>Opo?</i>	S1	What did you say?
S2	<i>Televisi.</i>	S2	Television.

Ketika pengecekan jawaban, jika jawaban para siswa benar, anak-anak serempak menjawab "betul".

K	<i>Ngajak gasaan yo, ngajak gasaan.</i>	K	Do you want to fight, you want to fight?
Y	<i>ora dituruti kok ngamuk.</i>	Y	He was mad because he didn't get what he wanted.
K	<i>tak cegat, trus nggak ngomong. "Ngomong" dia ngomong "gak...gak...gak."</i>	K	I stopped him on the way home. I said, "Speak up". He replied, "no ..no..no"
K	<i>kan...kan, ibuke Yoga iku dodol rujak tah</i>	K	Kan...kan...Does Yoga's mother sell "rujak", doesn't she?
L	<i>yo</i>	L	Yes.
G	<i>apa manfaat atau fungsi kenthongan?</i>	G	What is the function of "kenthongan"?
S1	<i>untuk... (semua siswa menjawab dengan bahasa Indonesia).</i>	S1	For.... (all students answered using Indonesian)
S	<i>Pak, landasan idiil niku napa?</i>	S	Sir, what is the ideal principle?

### Kantin Sekolah (School canteen)

S	<i>Bu R..., kulo tumbas niki.</i>	S	Bu R..., I want to buy this.
FS	<i>Yo, susuk tah?</i>	FS	Yes, do you need change?
S	<i>Bu R..., kulo mi.</i>	S	Bu R..., I want noodles.
FS	<i>Ya, sik. Njupuko mangkok dewe!</i>	FS	Yes, wait your turn. Get the bowl yourself, please!
S	<i>Disukani toya Bu.</i>	S	Please, add some water to my noodles.

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**Appendix 16.2: Observation note from the town primary school**
**20 Februari 2009****Bahasa Indonesia (Indonesian class)**

G	<i>Surat ucapan digunakan untuk apa?</i>	G	What are the season greetings for?
S1	<i>Untuk memberi ucapan.</i>	S1	To give greetings.
G	<i>Contohnya?</i>	G	Examples?
S2	<i>Valentin, ulang tahun, idul fitri</i>	S2	Valentine's day, birthday, Idul Fitri's day
S1	<i><u>No 2 jawabane opo?</u></i>	S1	What is the answer to the number 2?
S2	<i><u>Kop</u></i>	S2	Letter head
S1	<i><u>Kop tah?</u></i>	S1	Is it a letter head?
S1	<i><u>Lho salah rek</u></i>	S1	It's wrong, guys.
S1	<i><u>Iki nomer 8</u></i>	S1	This is for number 8.
S2	<i><u>Iki opo?</u></i>	S2	What is it?
S1	<i><u>Betul</u></i>	S1	Right?
S2	<i><u>Nasehat</u></i>	S2	Advice
S1	<i><u>Salah piro Ndah?</u></i>	S1	How many mistakes, Ndah?
S2	<i><u>Telu</u></i>	S2	three
S1	<i><u>Nomer 5 iku 3M</u></i>	S1	Number 5 is 3M
S1	<i><u>Bu kalau tidak pakai soal Bu?</u></i>	S1	Bu if we do not write the problem, Bu?
G	<i><u>Tidak apa-apa.</u></i>	G	No problem.

Bila jawaban siswa benar, mereka spontan berteriak 'yes'

S1	<i><u>Opo iki?</u></i>	S1	What is it?
S2	<i><u>Kan kon nggowo penggaris, Nda?</u></i>	S2	You bring a ruler, Nda, Don't you?
S1	<i><u>Wih-wih ijo</u></i>	S1	Wow, it's green.
S2	<i><u>Wekke Andhika</u></i>	S2	This is Andhika's.
S1	<i><u>Kuwe nulis opo?</u></i>	S1	What are you writing?
S2	<i><u>koperasi</u></i>	S2	Co-operation.
S1:	<i><u>Bolpenku mok gowo tah?</u></i>	S1:	Is my pen with you?
S2:	<i><u>(diam)</u></i>	S2:	(quiet)
S1:	<i><u>(sambil membuka kotak pensil temannya) Yeh..., mok gowo.</u></i>	S1:	(while opening his friend's pencil case) Yeah..., you've got.
S2:	<i><u>Yo, katut.</u></i>	S2:	Yeah, it might have been taken by accident.
S1	<i><u>Salah piro?</u></i>	S1	How many mistakes?
S2	<i><u>Ji ro lu pat mo nem tu wolu</u></i>	S2	One two three four five six seven eight
S1	<i><u>Mana karyamu?</u></i>	S1	Where is your work?
S2	<i><u>(diam)</u></i>	S2	(silent)
S1	<i><u>Ini tah?</u></i>	S1	Is this?
S2	<i><u>Yo</u></i>	S2	yes

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- |    |   |    |  |
|----|---|----|--|
| S1 | <u>Lah podho salah wolu</u>                 | S1 | Well, we got the same mistakes.                                  |
| S1 | <u>Aku mik sak paragraph</u>                | S1 | I did only one paragraph.  |
| S1 | <u>A..... ngguyu</u>                        | S1 | A.... is laughing.   |
| S1 | <u>Nggarap kabeh?</u>                       | S1 | Did you do all?  |
| S2 | <u>Sing endi?</u>                           | S2 | Which one?   |
| S1 | <u>Iki karo iki</u>                         | S1 | This part and this part.   |
| S1 | <u>Iki thok tah?</u>                        | S1 | Is this the only part that we should do?                         |
| S2 | <u>Iki barang</u>                           | S2 | This part, too.  |
| S1 | <u>Kabeh?</u>                               | S1 | All  |
| S2 | <u>Ik papat limo</u>                        | S2 | This part is only 4 and 5.                                       |
| A: | <u>Eh..., ojo goyang-goyang!</u>            | A: | Ei..., don't rock the desk!                                      |
| B: | <u>Aku ora ho, iku lho.</u>                 | B: | I'm not, it's him!   |
| C: | <u>Yo M... iku.</u>                         | C: | Right. That's M...   |
| A: | <u>Tulisanku mletot-mletot. Bah elek.</u>   | A: | My handwriting is zigzagging. I won't care if the result is bad. |
| D: | <u>Ojo tah. Sing apik. Engko kalah lho.</u> | D: | Please don't do that. Write it tidily. We'll be the loser.       |
| E: | <u>Yo, kalah engko.</u>                     | E: | That's right. We'll be the loser.                                |
| A: | <u>Babah gak urus.</u>                      | A: | I don't care.  |
| S1 | <u>Lho suwek</u>                            | S1 | It's torn.   |
| S2 | <u>Di lem</u>                               | S2 | We glue them   |
| S1 | <u>Yo</u>                                   | S1 | That's right   |
| S1 | <u>Lho iki ditulis</u>                      | S1 | Should we write this?  |
| S2 | <u>Gak, gak athik kok</u>                   | S2 | No, not necessary.   |
| S1 | <u>Iki?</u>                                 | S1 | What about this?   |
| S1 | <u>Nomor 4 gak tah?</u>                     | S1 | Should we leave out number number 4?                             |
| S2 | <u>Ditulis pengumumanane</u>                | S2 | Write the announcement   |
| S3 | <u>Gak, ancen gak</u>                       | S3 | No, it not   |
| S4 | <u>Sing C</u>                               | S3 | Part C   |
| S3 | <u>Sing C endi?</u>                         | S4 | Which part of C?   |
| S1 | <u>Nyilih Ga, kon kan wis mari</u>          | S1 | Can I borrow yours? You have done all already, haven't you.      |
| S2 | <u>(diam)</u>                               | S2 | (silent)   |
| S3 | <u>Kerja kelompok kok</u>                   | S3 | It's groupworking.   |
| S4 | <u>Gak kabeh</u>                            | S4 | Not all.   |
| S1 | <u>Ayo ndang ditulis</u>                    | S1 | Common, write it down.   |
| S2 | <u>Aku ijk nulis iki lho</u>                | S2 | I am writing, alright.   |
| S1 | <u>Sing B</u>                               | S1 | Part B   |
| S3 | <u>Aku pinjam bolpene</u>                   | S3 | Lend me your pen.  |
| S1 | <u>Nomer siji iki tah</u>                   | S1 | Is it number one?  |
| S2 | <u>Nomor loro</u>                           | S2 | Number two.  |
| S3 | <u>Momer loro</u>                           | S3 | Number two.  |

I	<u><i>Iki kerja kelompok tah?</i></u>	I	Are you working in a group?
S	<i>Sendiri-sendiri yang ini (4a) yang ini (4b) kerja kelompok</i>	S	Individually, but this number (4a) and this (4b) are done in groups.
Jip	<i>Fen, aku mene lik gak masuk berarti aku gak ngaji nangkene yo.</i>	Jip	Fen, if I am nothere tomorrow, means I am not 'ngaji' here. Okay.
Fe	<i>Aku setu kok</i>	Fe	My turn is Saturday.
S1	<u><i>Iki nggawe kalimat dhewe tah?</i></u>	s1	Do we make it with our own sentence?
S2	<u><i>Iyo...</i></u>	S2	That's right...
S1	<u><i>Nggawe pengumuman?</i></u>	S1	Make an announcement?
S2	<u><i>Iyo..</i></u>	S2	Yes we do..
I	<i>Ayo Fa,</i>	I	Let's do Fa,
F	<i>Itu teman-teman mainan</i>	F	That's our friend playing
ss	<i>Ketawa</i>		Laughing
S1p	<i>Yo ...yo</i>	S1	Yes...yes...
S21	<u><i>Aku lho wis mari</i></u>	S2	You know what? I have done it.
S1	<u><i>Iku bukune sopo</i></u>	S1	Whose book is it?
S2	<u><i>Bukune Fa</i></u>	S2	That's Fa
S1	<u><i>Fa</i></u>	S1	Fa?
F	<u><i>Duduk (bukan)</i></u>	F	No, it isn't
F	<u><i>Nomer piro?</i></u>	F	What number?
S1	<i>Dua tiga</i>	S1	Twenty three
F	<u><i>Nomer piro?</i></u>	F	What number?
S1	<i>Dua tiga</i>	S1	Twenty three
S3	<i>Sepuluh</i>	S3	ten
F	<u><i>Aku</i></u>	F	me
S1	<u><i>Nomer piro pengumumane</i></u>	S1	What's the announcement number?
S2	<u><i>Ngene, nomer piro kuwe?</i></u>	S2	Wait, what number you're doing?
S1	<u><i>Telulas</i></u>	S1	Thirteen
S2	(menjumlah nomer urut daftar hadir teman-teman kelompok dan menemukan angka 79) <i>Tujuh puluh Sembilan</i>	S2	(calculate the number of her friends' ID number and got 79)
S1	<u><i>Kon sih mbingungi</i></u>	S1	You're mixing up the things.
S2	<u><i>Piye?</i></u>	S2	So?
S3	<u><i>Jam... jam piro?</i></u>	S3	What time...what time?
S4	<u><i>Eh ojo jam, ...pukul</i></u>	S4	Hang on, not jam...but pukul
S1	<u><i>Eh perlu isuk, lik kerjo bakti kudu isuk</i></u>	S1	Hi...it should be morning, if we do 'kerjo bhakti', it should be morning.
S2	<u><i>Eh,..hari opo tanggale piro?</i></u>	S2	Hi....what day and what date?
S1	<u><i>Lhe rek... aku ojo ditinggal rek!</i></u>	S1	Hi guys,...don't leave me!
Ss	<u><i>(diam)</i></u>	Ss	(silent)
S1	<u><i>Nomere diawur</i></u>	S1	We make up the number.
S2	<u><i>Yo, iku nomer satus wolu</i></u>	S2	Okay, it's number hundreds and eight.
S1	<u><i>Trus piye?</i></u>	S1	What next?
S3	<u><i>Wis ngene thok ae</i></u>	S3	Let's consider done.
S2	<u><i>Tanda tangane piye?</i></u>	S2	What about the signature?
S3s	<u><i>Yo nggawe dhewe sih</i></u>	S3	We make it ourselves.
4	<u><i>Yo nggawe dhewe sih</i></u>		We make it ourselves.

Tiba-tiba ada anak kelompok lain datang

S1	<i>Hari ini ada ulangan SBK paket tah?</i>	S1	Is there any exam for SBK package?
S2	<i>LKS</i>	S2	From Students' worksheet.
S1	<i>Tanda tangane ngene tah?</i>	S1	What do you think of this signature?
S2	<i>Piye nggawene?</i>	S2	How did you make it?
S1	<i>Ngene ae</i>	S1	This way
S2	<i>Iku paraf, duduk tanda tangan</i>	S2	It's initial, not signature.

27 Februari 2009

**Bahasa Indonesia (Indonesian class)**

S	<i>DAMRI itu apa Bu?</i>	S	What is DAMRI, Bu?
S1	<i>Wis mari aku</i>	S1	I have finished
S2	<i>Durung ae</i>	S2	No you haven't
S1	<i>Wis, tak kaplok kon engko</i>	S1	I have, I'll punch you, okay.
S1	<i>Ri.a...nyelang pulpene?</i>	S1	Ri...can I borrow your pen please?
S2	(diam, lalu membuka tepak dan menyodorkan kepada temannya) <i>Iki lho tak silihi pensil</i>	S2	(silent, then she opened her pencil case and hand her pencil to her friend) Here I lend you one.
S1	(Menulis sambil mengucapkan kata-kata yang didektekan guru)	S1	(Write while uttering words dictated by the teacher).
S2	<i>An, menengo tah</i>	S2	An, quiet.

Yel yang diucapkan ketika mengetahui bahwa jawaban tugas rumahnya benar adalah "yes", bukan ya

G	<i>Kalau ulangan tidak boleh disingkat lho ya</i>	G	You cannot abbreviate things when in exams.
S	<i>Lho bu... kalau gak cukup Bu?</i>	S	What if we run out of space Bu?
G	<i>Ya diletakkan di tempat lain</i>	G	Please get empty space to write.
S1	<i>Mene,...</i> (sambil berisyarat meniup seruling=flute)	S1	Tomorrow... (giving a sign of blowing a flute)
S2	<i>Engko</i>	S2	Later today
I	<i>Apa itu?</i>	I	What is that?
S2	<i>Seruling</i>		Flute session.
I	<i>Pelajaran seruling?</i>		Flute session?
S2	<i>Ya</i>		Yes
I	<i>Siapa yang mengajar?</i>		Who teaches it?
S2	<i>Bu T.</i>		Bu T.
G	<i>Ada berapa paragraph dalam bacaan Koperasi Sekolah?</i>	G	How many paragraph in the reading of Scholl Cooperation.
Ss	<i>Limaa! (siswa menjawab serentak)</i>	Ss	Five! (students answer the question in choirs)
S1	<i>Tiga Bu!</i>	S1	Three, Bu.
G	<i>Tiga?</i>	G	Three?
Ss	<i>Limaaaa!</i>	Ss	Five.
S1	<i>Endi?</i>	S1	Which one?
S2	<i>Iki lho....paragrafe ditulis</i>	S2	Look at this....write the paragraph.

Percakapan antar teman, mereka menyebut hari dalam bahasa Jawa: senen, seloso, rebo, kemis dll.

S1	<u>Telu, papat, limo thok sih?</u>	S1	Three, four, five only, aren't they?
S2	<u>Kabeh!</u>	S2	All
S1	<u>Bu yang ditulis paragraph tiga, empat, dan lima?</u>	S1	Bu, should we write paragraph three, four and five?
G	<u>Ya, paragraf satu dan dua juga ditulis.</u>	G	That's right, paragraphs one and two
S2	<u>Yeh....</u>	S2	Yeah
S1	<u>Ditulis paragraphe?</u>	S1	Should we write the paragraph?
S2	<u>Yo nggak sih, digolekki kalimat utamane</u>	S2	No, only looking for the topic sentence.
S1	<u>Paragraph siji pikirane ndik kalimat pertama</u>	S1	The topic sentence of the first paragraph is in the first sentence,
S2	<u>Yo tah?</u>	S2	Is it right?
S1	<u>Iki lho wocoen: ciri-ciri kalimat utama</u>	S1	Read this: the characteristic of the topic sentence.
S2	<u>Gak mesti ndik awal Ndah</u>	S2	No necessarily in the beginning, Ndah
S1	<u>Iyo, tapi iki lho catetane 'mewakili'</u>	S1	Right, but this what the note says.
S1	<u>Sudah Bu!</u>	S1	Done Bu.
G	<u>Ya, sebentar</u>	G	Yes, wait a second.
S1	<u>Salah kabeh</u>	S1	All are wrong
S2	<u>Babah salah kabeh</u>	S2	I don't care if all are wrong
S1	<u>Tanganku kenek lem</u>	S1	My hand stick with the glue.
S1	<u>Bu, sini belum dikasih buku. Kasihan Bu...</u>	S1	Bu, you haven't given us the book Bu..
S1	<u>Sih kene!</u>	S1	Give it to me
S2	<u>Lho, mok pek kabeh?</u>	S2	Hi...you take it all?
S1	<u>Kosik tah</u>	S1	Wait
S2	<u>Gorene sing iku!</u> (sambil menumpuk buku)	S2	Give that to me then (while stacking the books)
S1	<u>Ojok nggepuk tah!</u>	S1	Don't beat me.
S2	<u>Kowe sih</u>	S2	You start it
S1	<u>Iki lho judul 'koperasi'</u>	S1	Here is the title 'cooperation'
S2	<u>Endi?</u>	S2	Where?
S1	<u>Iki...</u>	S1	This is it
S2	<u>Yo....yo</u>	S2	Yea ... yea
S1	<u>Ngawur ae kowe</u>	S1	You are not serious.
S1	<u>Eh...gak oleh disingkat</u>	S1	Hi..you can't abbreviate it.
S2	<u>Oh alah</u>	S2	Is that right?
S1	<u>Gak oleh disingkat</u>	S1	No abbreviation.
S1	<u>Ndi, ojok ndiloki tah</u>	S1	Ndi, don't look at mine.
S2	<u>Yek,....aku lho wis mari.</u>	S2	Don't get me wrong. I have done already.

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12 Februari 2009

Bahasa Jawa: Raden Arjuna (Javanese class)

Kelas telah dirancang untuk kerja kelompok terdiri dari 5 siswa per kelompok. Kelompok campuran. Hanya ada satu kelompok dari 7 yang anggotanya homogen, semua laki-laki.

Bahasa Jawa dipakai untuk interaksi guru dan murid namun ada beberapa kata Indonesia juga dipakai.

salah satu  
masing-masing kelompok kalian  
mempresentasikan  
batang pohon pisang

- |   |  |     |  |
|---|--|-----|--|
| S1  | <u>Lho kok pulpen-e bedo?</u>                                | S1  | How come the pen is different?                           |
| S2  | <u>Iki gak podho</u>   | S2  | This is not the same.                                    |
| S1:   | <u>Aku nyilih stabilomu.</u>                                 | S1: | Can I borrow your highlighter pen, please?               |
| S2:   | <u>Stabiloku hitam.</u>                                      | S2: | Mine is black.   |
| S1:   | <u>Yo..yo.</u>   | S1: | Yes, that's okay.  |
| G   | <u>Ayo sing wis siap maju</u>                                | G   | Alright, who is ready please come forward.               |
| S1  | <u>Dereng Bu</u>   | S1  | Not yet Bu.  |
| G   | <u>Lho kok durung?</u><br><u>Kowe ngerti wayang?</u>         | G   | How come, do you understand the story in wayang?         |
| Ss  | <u>tahu</u>  | Ss  | I know it.   |
| G   | <u>Wayan kuwi akeh pituwahe</u>                              | G   | Wyang has a lot of moral teaching.                       |
| S1  | <u>Ayo maju ae</u>   | S1  | Come on ypu come forward                                 |
| S2  | <u>Gak wani</u>  | S2  | I don't dare   |
| S1  | <u>Opo isine?</u>  | S1  | What is the answer                                       |
| S2  | <u>Sik ta lah.</u>   | S2  | Wait.  |
| G   | <u>Kenek dicontoh opo gak sipate Raden Arjuna?</u>           | G   | Can we copy Raden Arjuna's characteristics?              |
| Ss  | <u>Kenek</u>   | Ss  | Yes we can   |
| G   | <u>Lho kok kenek.... saget</u>                               | G   | Hi you said 'kenek'....'saget'                           |
| Ss  | <u>Saget</u>   | Ss  | 'Saget' (We can)   |
| Siswa diminta menyebutkan senjata yang dimiliki orang tua siswa |  |     |  |
| G   | <u>Sopo sing bapake duwe keris?</u>                          | G   | Whose father has 'keris'?                                |
| S1  | (beberapa siswa mengangkat tangan)                           | S1  | (some students are raising up his hand)                  |
| G   | <u>Piro?</u>   | G   | How many?  |
| S1  | <u>Punya satu</u>  | S1  | One.   |
| G   | <u>Di deleh endi?</u>  | G   | Where does your father put it?                           |
| S1  | <u>Itu biasanya di lemari. Dikasih tutup di dalam kotak.</u> | S1  | It is usually in the cupboard. It is in the covered box. |
| G   | <u>Sopo maneh?</u>   | G   | Any other?   |
| S   | <u>Pedang emas, yang digunakan untuk ...</u>                 | S   | A golden sword that is used to....                       |

- |    |   |    |   |
|----|---|----|---|
| G  | <u>Pira putrane Raden Arjuna?</u>   | G  | How many children does Raden Arjuna have?   |
| Ss | <u>Ada enam Bu....</u> Abi Manyu, Bambang Irawan, R. Bratararas, R. Wisanggeni, R. Priambada, Endang Pergiwa. | Ss | There are six Bu.... Abi Manyu, Bambang Irawan, R. Bratararas, R. Wisanggeni, R. Priambada, Endang Pergiwa. |
| A: | <u>Eh..., ojo goyang-goyang!</u>  | A: | Ei..., don't rock the desk!   |
| B: | <u>Aku ora ho, iku lho.</u>   | B: | I'm not, it's him!  |
| C: | <u>Yo M... iku.</u>   | C: | Right. That's M...  |
| A: | <u>Tulisanku mletot-mletot. Bah elek.</u>   | A: | My handwriting is zigzagging. I won't care if the result is bad.  |
| D: | <u>Ojo tah. Sing apik. Engko kalah lho.</u>   | D: | Please don't do that. Write it tidily. We'll be the loser.  |
| E: | <u>Yo, kalah engko.</u>   | E: | That's right. We'll be the loser.   |
| A: | <u>Babah gak urus.</u>  | A: | I don't care.   |
| A  | <u>Rambute sopo iki?</u>  | A  | Whose hair is it?   |
| B  | <u>Rambutmu yo?</u>   | B  | Is it yours?  |
| C  | <u>Duduk, ...rambute Ratna ketoro Abang</u>   | C  | No,...It's Ratna's because it's red   |
| B  | <u>Rambutmu yo abang, opo ireng-irengan tah. Rambutku lho ireng.</u>  | B  | Your hair is red too, let's compare who has the darker hair.  |
| A  | <u>Rambute Ratna yo abang, iki lho dowo</u>   | A  | Ratna's hair is red too, but this one is long.  |

**19 Maret 2009****Bahasa Jawa (Javanese Class)****Adhiku tidak sama dengan adiku**

- |    |                              |    |   |
|----|------------------------------|----|---|
| G  | <u>Aksoro jowo ono piro?</u> | G  | How many Javanese characters are there? |
| Ss | <u>Dua puluh</u>             | Ss | twenty                                  |
| G  | <u>Piro?</u>                 | G  | How many?                               |
| Ss | <u>Kale doso</u>             | Ss | Twenty                                  |

**16 Februari 2009****IPS: Koperasi (Social science class)**

Hal: 146 dan lks 26 - 27

G menggunakan bhs Indonesia sambil menunggu pbm, mereka ngobrol berbahasa jawa.

Ketika G bertanya tentang materi, s menjawab dengan bi.

Kerja kelompok, 5 siswa per kelompok.

- |    |                                 |    |                                  |
|----|---------------------------------|----|----------------------------------|
| S  | <u>Pak, sama soalnya?</u>       | S  | Pak, is it the same question?    |
| S1 | <u>Sing iki, yo, nomer siji</u> | S1 | This one, yes it is, number one. |
| S2 | <u>Yo iku dhisik ae</u>         | S2 | Let's do it first.               |
| S1 | <u>halaman 26</u>               | S1 | Page 26                          |
| S2 | <u>yo soal nomer 1</u>          | S2 | Yes question number 1.           |



- 
- |   |  |
|---|--|
| S1: <i><u>Iki yo, ...iki yo?</u></i>  | S1: This is the answer, isn't it?  |
| S2: <i>Untuk modal atau untuk mengembangkan unit usaha.</i>                                 | S2: It's for capital or a developing business unit.  |
| S1: <i><u>Iki yo?</u> (sambil menunjukkan bukti di buku)</i>                                | S1: Is this the answer, right? (while at pointing evidence in student's book)              |
| S3: <i><u>Yo, iki jawabane.</u></i>   | S3: Right, that's the answer.  |
| S1: <i><u>Nomer loro jawabane opo?</u></i>  | S1: What is the answer to number two?  |
| S2: <i>Kop (kop surat).</i>   | S2: Head (head of letter)  |
| S1: <i>Kop tah?</i>   | S1: It's a head, isn't it?   |
| G <i>eh, kan sudah diberi tahu untuk kerja kelompok</i>                                     | G Hi, I have told you to do group work, haven't I.   |
| S1 <i><u>dikandani kerja kelompok kok</u></i>   | S1 I have told you to work in group.   |
| S2 <i><u>loh iyo kan</u></i>  | S2 That's right.   |
| S1 <i>Pak yang ini perlu dijelaskan?</i>  | S1 Sir, shall we explain this part?  |
| S1 <i><u>Iki loh jawabane</u> (terus membacakan informasi di buku: simpanan anggota...)</i> | S1 This is the answer (continue reading the information from the book: members' saving...) |
| S2 <i>simpanan wajib.</i>   | S2 Obligatory saving   |
| S1 <i><u>ora gelem nggolekki sih</u></i>  | S1 You don't want to seek the information, right.  |
| S2 <i>lah simpanan sukarela</i>   | S2 What about optional saving?   |
| S1 <i><u>yo nomer 3 pisan sih.</u></i>  | S1 Well, we do number 3 as well then.  |
| S1 <i><u>eh nomer teluku tak deleh kene ae yo.</u></i>                                      | S1 Hi, my answer to number three is here, alright?   |
| S1 <i><u>arek-arek mesti gak gelem ngenteni</u></i>   | S1 You gys do not want to wait for me.   |
| S2 <i><u>kon dhewe yo ora gelem ngenteni Fid..Fid.</u></i>                                  | S2 You yourself do not want to wait for us either, Fid...Fid.....                          |
| S1 <i>simpanan pokok adalah....</i>   | S1 Main saving is....  |
| S2 <i><u>eh eh ojo banter-banter tah.</u></i>   | S2 Hi...hi....don't too loud   |
| S1 <i>pak ditulis di satu lembar kertas?</i>  | S1 Sir, can I write it on one piece of paper?  |
| G <i>ditulis di satu lembar atau 2 lembar boleh.</i>  | G You may write it down on a piece of paper or two.  |
| S1 <i><u>nomer 9 digolekki ndik endi Ka?</u></i>  | S1 Where can I find the answer to number 9 Ka?   |
| S2 <i><u>golekono ndik pinggir iku</u></i>  | S2 Find it on the edge of the text.  |
| S1 <i><u>iki tah, ndik kene tah</u></i>   | S1 Is it, is this the right spot?  |
| S1 (diam karena sedang meneruskan menulis)  | S1 (silent because he continue writing)  |
| S3 <i><u>wis ero jawabane nomer 10?</u></i>   | S3 Haven you got the answer to the number 10?  |
| S1 (diam, karena sedang membaca)  | S1 (silent because he is reading)  |
| S4 <i><u>nomer tujuh aku ngerti jawabe.</u></i>   | S4 I know the answer to number 7.  |
-

S1	<u>nomer songo piye?</u>	S1	What about number nine?
S2	<u>iki loh</u>	S2	This is the answer.
S1	<u>duduk iku jawabane nomer wolu</u>	S1	No,that's for number eight.
S2	<u>ora iku nomer songo, dikandani kok</u>	S2	That's not for number 9, I told you.
S1	<u>ya alloh, iku kanggo nomer songo</u>	S1	Oh my God, that's for number nine.
S2	<u>ora, kan beberapa keuntungan</u>	S2	No. some advantages of cooperation,
	<u>koperasi, wis ndang tulisan tah Ndah</u>		write it down, Ndah.
S1	<u>Ya Alloh, wis embuh, salah engko</u>	S1	My God, whatever you say, it can be wrong.
S2	<u>sik...iyo iku kanggo nomer 8</u>	S2	Wait....right, that's for number eight.
S1	<u>kandani kok</u>	S1	I told you.
S1	<u>nomer siji sampek nem aku dhewe</u>	S1	Number one until six, I 'll do them myself.
	<u>sing ngerjakno</u>		
S2	<u>eh eh eh, kok isok, wong nomer loro</u>	S2	Hi...hi...hi..how come, you cannot answer number two, can you?
	<u>ora isok ngunu</u>		
S1	<u>isok loh</u>	S1	I can
S2	<u>alah wong salah ngunu</u>	S2	Look, it's wrong.
S2	<u>nomer pitu wis tah?</u>	S2	Have you done number seven?

Antar anggota kelompok

S1	<i>Eh,ndah, topi itu harganya berapa?</i>	S1	Hi ndah, how much does your hat cost?
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Siswa diam, meraka memperhatikan penjelasan guru dalam bahasa Indonesia.  
Siswa menjawab pertanyaan-pertanyaan guru dalam bahasa Indonesia.

**23 Februari 2009**

**IPS (Social science class)**

G	<u>Coba jelaskan pengertian koperasi?</u>	G	Please try to explain the definition of cooperation?
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Kelompok 1

S	<i>Pak lihat di buku boleh Pak?</i>	S	Can we look at it in the book, Pak?
G	<i>Tidak, kamu menyediakan jawaban sendiri-sendiri seperti kemarin</i>	G	No, you provide your own answer like what you did yesterday.
S1	<u>Wis ayo ndang ditulis</u>	S1	Come on, write it down.
S2	<u>Yo ayo</u>	S2	Let's do it.
S3	<i>Dengan soalnya tah?</i>	S3	Is the problem be written too?
S1	<u>He kertas-kertas, iki kertase</u>	S1	Hi, I want paper ..paper, this is the paper.
S2	<u>Sak soale?</u>	S2	Is the question too?

Kelompok 2

S1:	<u>Ojok sak lembar.</u>	S1:	Don't write it on a piece of paper!
S2:	<u>Tak tulis ndik bukuku.</u>	S2:	I write it on my book.
S3:	<u>Ora lho. Sing dikumpulno sak lembar.</u>	S3:	No, don't! We should submit it on a piece of paper.
S1	<u>Jarene Pak W kudu mbukak buku sumber</u>	S1	According to Pak W, we have to open the reference.

W	<u>Sampek endi?</u>	W	Where were we?
S1	<u>Jawabane tah?</u>	S1	The answer?
W	<u>Telu ae</u>	W	Three.
S2	<u>Kabeh ae cik lengkap</u>	S2	I suggest to answer all, it is completed.
S1	<u>Lah kon gak pegel tah nulis</u>	S1	Aren' you
Kelompok 3			
S1	<u>Sudah sampai nomor 2. Khan... Khan, ngawur ae</u>	S1	We are now number two. Khan... khan, you are not serious.
Sek	<u>Lah katamu sing ditulis iki thok</u>	Sek	You said that this is the only thing Should write.
S2	<u>Fa sih, mbingungi, malih kabeh salah.</u>	S2	This is Fa who is confusing, so all are wrong.
S1	<u>Salah kabeh. Lah gok mok duduhi Rul-Rul, ngene iki malah salah labeh.</u>	S1	All are wrong. You didn't show us rul..Rul, so all of them are wrong.
Sek	<u>Sik tak moco buku</u>	Sek	Wait, I'll read the book.
F	<u>Ini lho sudah ada. Lah ini, yo sih-yo sih.</u>	F	Here I find it. This is it, right...right.
S2	<u>Opo jawabane, duduhono, Fa lik ngomong mbingungi.</u>	S2	What is the answer, show her, Fa's explanation is confusing.
Sek	<u>Pak W, nomor tiga itu juga ditulis jenis-jenisnya saja?</u>	Sek	Pak W, should we write the characteristics as well for number three?
Kelompok 4			
S1	<u>Sih Des, opo jawabane?</u>	S1	Okay Des, what is the answer?
S2	<u>Sik tah</u>	S2	Wait
S1	<u>Nomer loro wis dikerjako Maudi</u>	S1	Number two has been done by Mau
M	<u>Pilek aku</u>	M	I catch a cold.
S1	<u>Usaha yang dilakukan, nomor dua, kopersai produksi adalah koperasi yang menampung barang-barang yang dihasilkan oleh para anggota. Ayo Vik!</u>	S1	The activities which are done, number two, by production cooperation are cooperation which collects goods produced by its members.
Kelompok 5			
R	<u>Sampek iki tah?</u>	R	Is it the last part I have to write?
S1	<u>Yo</u>	S1	Yes.
R	<u>Sampek titik?</u>	R	Until the period.
S1	<u>Disebutno paling sedikit tiga.</u>	S1	Mention at least three.
I	<u>Lembaran yang akan dikumpulkan mana?</u>	I	Can I see the papers that will be submitted?
S	<u>Apa Pak?</u>	S	Sorry Pak?
S1	<u>Landasan idiil iku opo?</u>	S1	What is the ideal principle?
S2	<u>Wis tulisen kabeh sampek C.</u>	S2	Write them all until part C.
S1	<u>Nomer telu ditulis jenis-jenise thok ah?</u>	S1	Should we write number 3 only the type only?

## Kelompok 6

S1	<u>Endi mau rek?</u>	S1	Where have we done?
S1	<u>Tak tinggal kabeh arek-arek</u>	S1	I leave you with our work, al right?
S2	<u>Sik tah</u>	S2	Wait for moment
S1	<u>Suwi sih</u>	S1	It is too long.
S1	<u>Nomer C barang tah?</u>	S1	Is part C included?
S2	<u>yo</u>	S2	Yes.
S1	<u>Ojo mepet aku terus!</u>	S1	Don't come too close to me.
S2	<u>Aku nontok thok</u>	S2	I just want to see
S1	<u>Yo, aku nulis iki lho.</u>	S1	Yea, but I am writing. Don't you know it.

## Kelompok 7

S1	<u>Gak onok jawaban nang kene</u>	S1	Can't find the answer here.
S2	<u>Iki tah?</u>	S2	What about this?
S1	<u>Iku jawabane, tulisen ABC</u>	S1	That's the answer, okay write ABC,
S1	<u>Ndang ditulis</u>	S1	Come on, write it down.
S3	<u>Gak athik</u>	S3	No need.

## Hal-lain di kelas

W	<u>Sopo sing belajar, P W opo kamu?</u>	W	Who is studying, P W or you?
Ss	<u>Kamu!</u>	Ss	You
W	<u>Lah iyo, sing diajari belajar kelompok kok gak nggubris blas, wah gak lucu blas.</u>	W	You are guided to study in group, but you do not follow the instruction. It's not funny.
Ss	<u>Kok P Wachid ketawa?</u>	Ss	Why is Pak W laughing?
W	<u>Lah iyo, P W ngguyu sebab sing diajar gak temenan.</u>	W	Common,..P W is laughing because you are not serious.
W	<u>Sher...., onok kancane kok terus ae...</u>	W	Sher...., you have a partner so you keep doing it.t

## Saat istirahat (Reces time)

## Susasana istirahat

Sebagian besar anak-anak berhamburan keluar kelas dan beberapa anak tinggal di kelas. Mereka beli makanan ke kantin sekolah. Ada tiga kantin sekolah: Pak Ri, Bu Fat, dan Bu Trias yang menjual makanan berbeda-beda.

R	<u>Aku loh oleh duwit telung puluh limo ewu</u>	R	I got thirty five thousands.
S1	<u>Kok endi?</u>	S1	Where is it from?
R	<u>Kok ayah. Ayah kan janji lik nilaiku sak nduwure tujuh aku diberi duwit. Onok limo sing tujuh ke atas.</u>	R	From daddy. My dad promised that if I get score 7 or higher, he will give money. There were five subjects which were more than seven.
I	<u>Oh, sak pelajaran limang ewu yo.</u>	I	Okay, five thousand per subject, isn't it?
R	<u>Yo Pak.</u>	R	Yes, Pak.
Sa	<u>Aku yo ate diberi HP bapakku</u>	Sa	I will get a mobile phone too.
I	<u>Omahmu endi Sa?</u>	I	Where is your address, Sa?
Sa	<u>Selatan Jomplangan</u>	Sa	Southern side of the rail tract.

I	<u>Sing endi?</u>	I	Which one is it?
Sa	<u>Sami Jaya, warung sate</u>	Sa	Warung Sate Sami Jaya
I	<u>Oh...ngerti aku. Loh ayahmu kan Pak Eko.</u>	I	I know where it is. Hi, your father is Pak Eko
Sa	<u>Bukan, Agus Pak.</u>	Sa	No, Pak Agus
I	<u>Oh yo.</u>	I	That's right.
Sa	<u>Kok tahu Pak?</u>	Sa	How do you know my dad, Pak?
I	<u>Yo aku ngerti. Mengko takokno Ayahmu yo. Eh, mbahmu isik Sa? Kan wis sepuh?</u>	I	I know him. Ask your dad how I know him. Hi, are your grandma and pa there too? They are very old.
Sa	..... (tidak menjawab, menatap saya lalu menatap teman-temannya tanda tidak mengeri, lalu bertanya kepada saya) <u>Sepuh itu apa?</u>	Sa	...(she did not answer the question, but looking at her friends' face puzzling, and asked me a question) What does 'sepuh' mean?
I	<u>Tua, ...sudah tua.</u>	I	Old ...ole age
Sa	<u>Saya kira meninggal. Masih Pak.</u>	Sa	I thought 'dead'. They are still alive Pak.
Ss	<u>Ya, tak kiro sudah mati.</u>	Ss	I thought they have passed away already.

### Kantin Sekolah (School canteen)

S1	<u>Bu Fat beli ini,seribu.</u>	S1	Bu Fat, can I get this, a thousand.
S2	<u>Bu Fat in uangnya, kembali Bu</u>	S2	Bu Fat, here is the money, may I have change please.
S3	<u>Bu Fat, penthol saja. Sambelnya mana?</u>	S3	Bu Fat, meat ball please. Where is the chili sauce?
S4	<u>Bu Fat tumbas pecel.</u>	S4	Bu Fat, can I have pecel please.
S1	<u>Saya ini mbak.</u>	S1	I want to buy this, Mbak.
FS	<u>Mbak beli dua.</u>	FS	Mbak, can I have two for this?
S2	<u>Saya beli Tanggo, dua</u>	S2	I want to buy Tanggo, two please.
S1	<u>Saya tahu kres Bu.</u>	S1	I want to have 'tahu kres' Bu
T	<u>Tahu dua.</u>	T	Two tofus, please.
S2	<u>Uang saya kembali Bu.</u>	S2	May I get change Bu?
S	<u>Bu F...saya beli bakso.</u>	S	Bu F... I'd like meat ball.
FS	<u>Ya. Berapa dik?</u>	FS	Yes. How much?
S	<u>Dua ribu. Saya taruh sini uangnya.</u>	S	Two thousands' worth. I put my money here.
FS	<u>Ya.</u>	FS	Yes.
S	<u>Bu, kulo tumbas es.</u>	S	Bu, I buy ice.
FS	<u>Yo. Sabar sik yo?</u>	FS	Yes. Be patient, okay!
S	<u>Nggih.</u>	S	Yes.
FS	<u>Susuk tah duwitmu?</u>	FS	Do I need to give you change?
S	<u>Mboten.</u>	S	No.

### Di lapangan sekolah (At the school playground)

S1	<u>Ayo...ayo... endi balamu?</u>	S1	Come on come on, where is your ball?
S2	<u>Iki kabeh</u>	S2	Here are all I have.
S1	<u>Nang kono....nang kono ( sambil berjalan menuju halaman sekolah di dekat pintu masuk).</u>	S1	Over there...over there 9while walking towards the school playground)

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**Appendix 16.3 Observation note from the city primary school**
**14 Februari 2009****Pelajaran Bahasa Jawa: Joko Kendhil (Javanese class)**

Semua siswa mempunyai buku teks dan juga lks. Selain itu, guru juga menyiapkan hand out. Guru membuka pelajaran dengan bahasa Jawa. Memberi perintah dengan menyisipkan bahas Indonesia dan menterjemahkan perintah.

G	<u>Tembung 'jupuk' oleh seselan 'in' dadi titik-titik-titik. 'Seselan' iku 'sisipan'.</u>	G	The word ' <u>jupuk</u> ' gets infix 'in' becomes bla bla bla. ' <u>Seselan</u> ' is the same ' <u>sisipan</u> ' in Indonesian
G	<u>Saiki ulangan basa Jawa. Maubengi wis sinau?</u>	G	Now it's time to have Javanese quiz. Did you study last night?
Ss	<u>Wiis!</u>	Ss	' <u>wis</u> ' = (We did) in ngoko
G	<u>Sampun.</u>	G	' <u>sampun</u> ' = (We did) in madya, krama
Ss	<u>Sampun (beberapa anak saja)</u>	Ss	We did

Siswa tidak mengerti kata-kata bahasa Jawa yang ditemukan di dalam bacaan. Mereka bertanya kepada guru.

putrane	: the child of.....
dijodokake	: be married to someone by one's parents
wusanane	: finally,....
gegayuhane	: one's ambition
ukara pitakon	: interrogative sentence
dicawisake	: has been prepared
kinasih	: the most beloved (e.g. daughter)

S1:	<i>Matematikamu dapat berapa Nis?</i>	S1:	Nis, what score did you get for mathematics?
S2:	<i>(Sambil mengerjakan tugas), Gak boleh dilipat!</i>	S2:	(while doing her task), Don't fold it!
S1:	<i>Mat dapat berapa?</i>	S1:	What score did you get for math?
S2:	<i>Gak tahu ya.</i>	S2:	I don't know.
S1	<i>Bahasa Jawa seratus</i>	S1	One hundred for Javanese
S2	<i>Siapa? Kamu?</i>	S2	Who? You?
S1	<i>Ya.</i>	S1	Yes.
S1	<i>Seratus lima puluh dibagi dua berapa?</i>	S1	What is hundred fifty divided by two?
S2	<i>(diam)</i>	S2	(silent)
S1	<i>Aku salah tiga oleh Sembilan puluh</i>	S1	I made three mistakes and I got ninety.
S2	<i>Iki betul lima</i>	S2	The correct answers are five.
I	<u><i>Wis dibiji, Mas?</i></u>	I	Have you got the score?
S1	<i>Belum</i>	S1	Not yet.
S1	<i>Aku pinjam penggarismu</i>	S1	I borrow your ruler.
S2	<i>Iki rusak</i>	S2	This is broken.

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S1	<i>Iki lho dingin</i>	S1	This is cold.
S2	<i>Jangan</i>	S2	Don't.
S1	<i>Yang ini aja lho (memegang jari kelingking)</i>	S1	This one, can I. (holding her friend' ring finger)
S2	<i>(diam sambil memberikan jarinya)</i>	S2	(silent while giving her fingers)
S1	<i>Dingin?</i>	S1	Cold?
S2	<i>Tidak</i>	S2	No.
G	<i>Gawe sinau ndik omah,...(lalu diterjemahkan ke Indonesia) Buat belajar di rumah.</i>	G	You can use it to study at home,... (then translated into Indonesian) You can use it to study at home.
S	<i>Apa bisa dikerjakan di rumah?</i>	S	Can we do it at home?
G	<i>Wis mari?</i>	G	Have you finished?
Ss	<i>Sudah, Bu.</i>	S	I have, Bu.
S1	<i>Aku sih mau-mau ae.</i>	S1	I agree whatever you say.
I	<i>Omahmu endi Mas?</i>	I	Where do you live?
S1	<i>Petemon Sido Mulyo Gang 2 nonor tiga belas. Di situ ada Pos Kamling, melewati...</i>	S1	Petemon Sido Mulyo 2 <sup>nd</sup> number thirteen. There is night watch post, pass it.....
S1	<i>Bapak guru bahasa Inggris?</i>	S1	Bapak an English teacher?
I	<i>Yo.</i>	I	Yes.
S1	<i>Di mana?</i>	S1	Where do you teach?
I	<i>Unesa</i>	I	Unesa.

Salah baca: upacara kudune diwoco upocoro

Di lembaran quis ada satu soal menarik: memilih kalimat dalam bahasa kromo inggil yang tepat.

Bapak tuku t.v. Dari 40 siswa, 17 menjawab pilihan benar, 20 memilih A, dan 3 memilih C.

## 21 Februari 2009

### Bahasa Jawa

I	<i>Wis mari In..?</i>	I	Have you finished In..?
In	<i>Nomer papat</i>	In	Number four.
I	<i>Kabeh piro?</i>	I	How many are all together?
In	<i>Limolas</i>	In	Fifteen.
I	<i>Wo ... akehe?</i>	I	Wow... a lot.
In	<i>Ini sama ini</i>	In	This part and this part.
S1	<i>Pak ini langsung jawabane tah?</i>	S1	Pak, should I write the answer only?
I	<i>Lho, dawuhe Bu Ar piye?</i>	I	I don't know. What did Bu Ar say about it?
S1	<i>Gak diterangkan tadi</i>	S1	She didn't explain it.
I	<i>Indita, iki langsung ditulis unine tah?</i>	I	In.., you write the way to say it, don't you?
In	<i>Nomor empat dan lima ditulis soale</i>	In	Number four and five with the questions.
S2	<i>Langsung bunyine Pak</i>	S2	Only the way to say it, Pak.
I	<i>Tari, wis mari?</i>	I	T, have you finished?
T	<i>Belum.</i>	T	Not yet.
I	<i>Wis tah, Din?</i>	I	Have you, D?

D	<i>Belum Pak.</i>	D	Not yet, Sir.
I	<u><i>Nanda, mari?</i></u>	I	N, finished?
N	<i>Belum</i>	N	Not yet
I	<u><i>Wis dibiji?</i></u>	I	Has it been marked already?
M	<i>Belum</i>	M	Not yet.
Y	<i>Pak kalau sudah selesai di taruh mana?</i>	Y	Pak, where I put it when finished.
I	<u><i>Mau didawuhi Bu Armin piye?</i></u>	I	What did Bu Ar tell you about it?
Y	<i>Katanya dinilai.</i>	Y	She said that it will be scored.
Z	<i>Ditulis di LKS</i>	Z	Write in LKS.
Y	<i>Dinilai terus ditaruh di LKS</i>	Y	It will be scored and put it in LKS.
R:	<i>Nomor sebelas ditulis soalnya?</i>	R:	Shall we write the problem of number eleven as well?
J:	<i>Ya ditulis dulu.</i>	J:	Yes, it should be written first.
R:	<i>Semuanya?</i>	R:	All?
J:	<i>Ya.</i>	J:	Yes.
I:	<u><i>J..., wis mari kabeh?</i></u>	I:	J..., haven't you finished it all?
J:	<i>Sampai sebelas</i>	J:	Up to eleven.
I	<u><i>Kowe kok pakaian beda?</i></u>	I	Why do you wear different clothes?
S1	<i>Ya, belum punya baju</i>	S1	I haven't had the uniform.
I	<u><i>Pindahan anyar yo?</i></u>	I	You are a new student?
S1	<i>Ya</i>	S1	Yes.
I	<u><i>Wis suwi sampean pindah?</i></u>	I	How long have you been here?
S1	<i>Ha?</i>	S1	Ha?
I	<i>Kapan sampean pindah rene?</i>	I	When did you move here?
S1	<i>Ya agak lama</i>	S1	Some time ago.
S2	<i>Sejak semester ganjil Pak pindahny.</i>	S2	Since the first semester Pak.
I	<i>Wis rampung tah?</i>	I	Have you finished?
S	<i>Nomor sembilan Pak</i>	S	Number nine Pak.
I	<i>Ayo ndang dikerjakno</i>	I	Come on work on it.
S	<i>Ya pak, sebentar lagi selesai</i>	S	Yes Pak, I will finish it soon.
L	<i>He, ...tiga dan empat pakai soal?</i>	L	Hi..Is the question included for number three and four?
S1	<u><i>Pak 'pacelathon' iku opo Pak?</i></u>	S1	Pak, what is 'pacelathon'?
S2	<i>Pak iki Pak ambil guntingku</i>	S2	Pak, he is taking my scissors.
I	<u><i>Ati-ati lho yo</i></u>	I	Be careful with it.
In	<i>Pak, maksud 'tanggal pembuatan' itu apa?</i>	In	Pak, what does 'tanggal pembuatan' mean?
I	<u><i>Kapan surat iki digawe lan ing endi, contoh Surabaya tanggal piro.</i></u>	I	When the letter is made and where, example: Surabaya what date
Gd	<i>Excuse me; I want to go to the toilet.</i>	Gd	(a female student was approaching me and say this expressions).
D	<u><i>Pak unggah-ungguh iku opo?</i></u>	D	Pak, what is 'unggah-unnguh'?



28 Februari 2009

Bahasa Jawa (Javanese class)

S1	<i>Sing menang jadi opo?</i>	S1	What should the winner do?
S2	<i>Sing menang nggawe pertanyaan, sing kalah jawabane</i>	S2	The winner will make questions; the looser will provide the answers.
S1	<i>Lho..eh..., buku satu buat satu?</i>	S1	hi..., one book for one student.
S2	<i>(diam..)</i>	S2	(silent)
G	<i>Apa Dit?</i>	G	What's up Dit?
S1	<i>Ini buku satu buat satu?</i>	S1	One book for one student, isn't it?
S	<i>Bu Armin, dua-duanya buat satu atau satu satu</i>	S	Bu Ar..., both of us make one work or everyone makes his own work?
G	<i>Siji wae?</i>	G	One only.
S1	<i>Buat pertanyaan Al!</i>	S1	Make question, Al!
A1	<i>Opo? Nggawe opo?</i>	A1	What? make what?
S2	<i>Satu buku yang ditulis?</i>	S2	We work only on one book.
S3	<i>Ya satu saja yang ditulis</i>	S3	Yeah one book only
A1	<i>Satu buku?</i>	A1	One book?
S1	<i>Soale endi?</i>	S1	Where is the question?
S2	<i>Sik tah</i>	S2	Wait.
S1	<i>Endi soale tentang welut?</i>	S1	Where is the question about eel?
S2	<i>Yo iki.</i>	S2	Here it is.
I	<i>Eh, nang kene onok koperasi sekolah?</i>	I	Hi...is there any school cooperation shop?
An	<i>Apa Pak, koperasi?</i>	An	Sorry, cooperation?
I	<i>Yo, koperasi sekolah</i>	I	Yes, school cooperation.
An	<i>Kayaknya ada</i>	An	It seems there is one.
I	<i>Ndik endi?</i>	I	Where is it?
An	<i>Di kantor, kayaknya ada di kantor</i>	An	In the office, I think it is in the office.
I	<i>Lho, kok ndik kantor?</i>	I	Why is it in the office?
An	<i>Ya Pak.</i>	An	Yes Pak.
I	<i><u>Wis mari sampean?</u></i>	I	Have you finished?
S	<i><u>Wis</u></i>	S	It's done.
I	<i><u>Piro?</u></i>	I	How many?
S	<i><u>Lima</u></i>	S	Five.
S1	<i>Wis mari</i>	S1	Have you finished?
S2	<i>Durung, yang lain sedikit</i>	S2	Not yet,
G	<i>Sing wis rampung diperagakan ndik ngarep</i>	G	Those who have finished will perform their work.
Ss	<i>Lho....</i>	Ss	Ha?
Ss	<i>Bawa buku bu? Baca buku Bu?</i>	Ss	Can we bring the book, Bu? Can we read the book?
I	<i>Dis, wis mari?</i>	I	Have you finished (making questions)?
D	<i>Sudah</i>	D	Done
I	<i>Ambek sopo?</i>	I	With whom?

D	<i>itu</i>	D	With her (pointing to her friend)
I	<i>Piro?</i>	I	How many (questions)?
D	<i>Lima</i>	D	Five
I	<i>Endi? Telu ngunu</i>	I	Where are they? There are only three.
D	<i>Ini Pak</i>	D	These, Sir.
S1	<i>Piro ukurane banyu?</i>	S1	How high is the water level?
S2	<i>Tujuh puluh lima centi meter</i>	S2	Seventy five centimeter.
S1	<i>Garis tengage piro?</i>	S1	What is the diameter?
S2	<i>Lima puluh centi meter</i>	S2	Fifty centimeter.

Dua puluh, tiga puluh, Empat puluh  
Lebih

Kali bukan ping

Angka: satu, dua, empat

Belum bias membuat kalimat Tanya.

Anak-anak sangat kaku mempraktekkan Tanya jawab bhs jawa

Intonasi juga tidak pas

Dan sering diam sambil mencari kata-kata yang diinginkan

### 19 Februari 2009

#### Pelajaran IPS: Koperasi

S1	<i>Pak dukuk sini.</i>	S1	Pak, sit here.
I	<i>Gak amot lungguhe ngunu</i>	I	Not enough space.
S1	<i>Alaaah Pak, ini hanya bertiga</i>	S1	Aah Pak, we are only three.
I	<i>Ya engko wae</i>	I	Later okay.
S1	<i>Nanti gak bisa masuk</i>	S1	You will not able to get in.
S2	<i>Ya tunggu</i>	S2	Okay, wait.
S1	<i>Kamu jadi pindah apa nggak?</i>	S1	Do you want to join us or not?
S2	<i>(diam sambil mencari sesuatu di dalam tasnya)</i>	S2	(silent while looking for something in her bag)
S1	<i>Ini, tasnya tak inggirno</i>	S1	Look, I have put the bag aside.
I	<i>Al...sudah nomor berapa?</i>	I	al...what number have you done?
A	<i>Nomor sepuluh, romawi satu.</i>	A	Number ten under the Rome one.
S1	<i>Aku dapat nilai nol nol satu, kamu dapat nilai nol lime sembilan.</i>	S1	I got score zero zero one, you got zero fifty nine.

Obrolan anak campur antara Bahasa Indonesia dan Jawa.

S1	<i>Eh...Di...Ad, A B C nya ditulis?</i>	S1	Hei...Di...Ad, Should we write the letter A B C too?
S2	<i>(menggelengkan kepala)</i>	S2	(shaking his head)
S1	<i>Nomer piro? (sambil melihat buku kerja temannya)</i>	S1	What number? (while looking at her friend's workbook)
S2	<i>(diam sambil menulis). Aduh keliru.</i>	S2	(silent while writing). Oh, it's wrong.
S1	<i>Ma...Al, jupokno pulpenku</i>	S1	Ma...Al, can you fetch me my pen?
S2	<i>Ini tah?</i>	S2	Is it your pen?
S1	<i>Yo</i>	S1	Yes.

S1	<i>Di...Di (menyenggol teman sebelahnya dan menunjukkan pekerjaannya)</i>	S1	Di...Di (touch his friend on his side and showing his work).
S2	<i>Lho.kebalik iki. Nggak gini.</i>	S2	hei, it's upside down. Not like this.
S3	<i>Yo...yo</i>	S3	alright..alright.
G	<i>Di! Untuk pelajaran apa ini?</i>	G	Di! For what subject is it?
S3	<i>Gelas-gelas itu untuk keterampilan.</i>	S3	These plastic glasses are for handicraft.
S1	<i>Aku njaluk sing gedhe (isi stapler)</i>	S1	I want the big one (the stapler lead)
S2	<i>Gak nggowo, sing cilik iki</i>	S2	I didn't bring it, I have the small one.
S1	<i>Sing gedhe!</i>	S1	The big one!
S2	<i>Aku gak nggowo</i>	S2	I didn't bring it.
S1	<i>Bu sudah Bu</i>	S1	Bu I have done it Bu.
Sp	<i>Opo iku? (sambil menunjuk ke tas)</i>	Sp	What's that? (while pointing to one's bag?)
S1	<i>Buku paketku</i>	S1	My textbook.
I	<i>Ren... gak bisa bahasa Jawa</i>	I	Ren... cannot speak Javanese.
Sp	<i>Gak tahu, gak bisa mungkin</i>	Sp	I don't know, maybe she can't.
S1	<i>Wong sing jowo ae durung karoan isok kok.</i>	S1	One who is Javanese himself may not be able to speak Javanese.
I	<i>Lho, sampean lik ngomong karo kanca gawe jowo kan?</i>	I	But you use Javanese when speaking with your friend, don't you?
S1	<i>Yo, Pak, isok ae,.. ngoko,...gak iso alus. Lik ambek wong liyo aku gak wani ngomong basa Jawa.</i>	S1	Yes, Pak, I can do that but in ngoko... I can use the refined ones. When speaking with other people, I do not dare using Javanese.
W	<i>Itu lho yang pendek</i>	W	There is the short one.
R	<i>Yang mana?</i>	R	Which one?

Saya menanyakan Kepada D... tentang bahasa percakapan yang digunakan dalam kelas dengan teman-temannya.

D	<i>Campuran Pak, enak,.... Kalau gak ngerti yo pakai bahasa Indonesia.</i>	D	Mixed languages Pak, it's better,...when I do not understand Javanese, I use Indonesian.
S1	<i>Garudanya ada pitanya Bu.</i>	S1	The Garuda has the ribbon on it Bu.
G	<i>Mana?</i>	G	Where?
S1	<i>Itu</i>	S1	There it is.
G	<i>Oh ya,...besuk bersihkan ya Alvin.</i>	G	That's right...Alvin will clean it up tomorrow.
A1	<i>Tangganya dulu Bu.</i>	A1	Give me the ladder Bu, I'll do it.

Ketika anak-anak membeli makanan di beberapa penjual di lingkungan sekolah

S1	<i>Bu, beli sate.</i>	S1	Bu, I 'd like the barbeque.
S2	<i>Saya beli "Better". Yang ini.</i>	S2	I buy "Better". This one.
FS	<i>Apa lagi?</i>	FS	What else?

S1	<i>Sudah. Kembali saja.</i>	S1	That's all. My change, please.
An	<i>Pak Ji, dua ribu: dua penthol, satu tahu, satu goreng.</i>	An	Pak Ji, two thousands: two meatballs, one tofu, one fried "thing"
Ji	<i>Yo, yo. (Sambil sibuk melayani siswa-siswi yang beli)</i>	Ji	yes, yes (while serving students)
Al	<i>Pak Lik..pak lik, beli batagor.</i>	Al	Pak lik...pak li...I want to buy 'batagor'.
S	<i>Mas, beli tahu krispinya.</i>	S	Mas, I'd like crisp tofu.
FS	<i>Berapa?</i>	FS	How much?
S	<i>Seribu. Makasih Mas.</i>	S	A thousand. Thanks Mas.
S1	<i>Mbak, berapa teh gelasnya</i>	S1	Mbak, how much is for one glass of tea?
J	<i>Seribuan</i>	J	A thousand.
S1	<i>Beli dua</i>	S1	I need two.
S1	<i>Mbak, beli tahu krispinya</i>	S1	Mbak, I need one crispy tofu.
J	<i>Berapa?</i>	J	How many?
S1	<i>Satu</i>	S1	One.
Al	<i>Mbak tuku mbak, kentang milo.</i>	Al	Mbak, I need milo potatoes.

## 26 Februari 2009

### IPS

Guru menggunakan bahasa Indonesia; siswa berinteraksi dengan guru menggunakan bahasa Indonesia. Bila siswa berinteraksi dengan teman, sebagian menggunakan bahasa jawa sebagian bahasa indonesia

Seorang siswa bertanya kepada guru

S	<i>Bu nomor 4 tidak ada jawabannya</i>	S	Bu, there's no answer to number 4.
G	<i>Coba lihat nomor 4, apakah ada pilihan jawaban dari pertanyaan itu?</i>	G	Let's see number 4, is there any option to the question?
Ss	<i>Tidak (menjawab serempak)</i>	Ss	No (chorus)
G	<i>Ya sudah, siisi sendiri. Kan kita sudah bahas minggu lalu saat kerja kelompok.</i>	G	That's right, we can answer on our own. We already discussed it last week during group work, didn't we?
B	<i>D..., pinjam stipo.</i>	B	D..., can I borrow your correction pen?
D	<i>Ndak bawa.</i>	D	I didn't bring it.

Tiba-tiba ada kucing masuk kelas.

Ss	<i>(beberapa siswa serempak meneriaki teman-temannya yang berdiri dan mendekat melihat kucing) Lunguh!</i>	Ss	(some students are yelling spontaneously at their friends who are standing and approaching towards a cat). Sit down!
J	<i>Din, masak kamu berani angkat kucing keluar?</i>	J	Din, do you really dare to take the cat out of the classroom?
Din	<i>Akan diambil P Muh....</i>	Din	It will be taken by Pak Muh...
B	<i>D..., pinjam stipo.</i>	B	D..., can I borrow your correction pen?
D	<i>Ndak bawa.</i>	D	I didn't bring it.

M	<i>(Penjaga sekolah masuk kelas) ada apa Bu?</i>	M	(the janitor gets into the class) What's the matter Bu?
G	<i>Ada kucing masuk</i>	G	There is a cat coming into the classroom.
M	<i>Di mana?</i>	M	Where is it?
SS	<i>Di sana (menunjuk arah bawah meja guru)</i>	Ss	Over there (pointing under the teachers' desk)
S1	<i>Nggak ada ya kucing sing dikrangkeng yo, diculno kabeh yo</i>	S1	There is no cat kept in the cage, isn't it? They are let free.
S2	<i>Yo</i>	S2	yes.
S1	<i>Bis opo sing masuk surga</i>	S1	What "bus" that gets into the heaven
S2	<i>Bismillahirrohmaanirrohiim</i>	S2	<i>Bismillahirrohmaanirrohiim</i>
S1	<i>Bis opo sing kuat?</i>	S1	What "bus" who is strong?
S2	<i>Biskuat</i>	S2	"Biskuat"
S1	<i>Apa beda sunrise, sunset, dan sandal?</i>	S1	What is the difference between sunrise, sunset and sandal?
S2	<i>Gak tahu</i>	S2	I don't know.
S1	<i>Sunrise adanya di pantai Sanur</i>	S1	Sunrise is on the Sanur beach.
S2	<i>Kalau sunset?</i>	S2	What about sunset?
S1	<i>Sunset adanya di pantai Kuta</i>	S1	Sunset in on the Kuta beach.
S2	<i>Sandal?</i>	S2	Sandal?
S1	<i>Sandal adanya di mana-mana</i>	S1	sandal is found everywhere.
J	<i>Piring apa yang diperingati setiap tahun oleh seluruh warga Indonesia?</i>	J	What kind of "piring" (literally = saucer) that is commemorated every year by every Indonesian?
I	<i>Peringatan ulang tahun</i>	I	Birthday
J	<i>Salah</i>	J	Wrong
I	<i>Apa ya?</i>	I	What else?
J	<i>Peringatan tujuh belas Agustus</i>	J	"Peringatan" the seventeenth of August.
R	<i>Ada sepuluh ayam dinaikkan mobil, terus naik gunung jalannya meliuk-liuk. Empat ayam lemas dan tak berdaya. Mengapa?</i>	R	There are ten chickens put on the car which moves up to the mountain with winding road. Four of them are almost fainted. Do you know why?
I	<i>Gak tahu.</i>	I	No idea.
R	<i>Karena pusing dan mabuk</i>	R	Because they are dizzy and get land sick.
I	<i>Mengapa kamu cerita itu tidak pakai bahasa Jawa?</i>	I	Why didn't you tell that story in Javanese?
R	<i>Bingung Pak kalau pakai bahasa Jawa. Kalau saya bingung saya pakai bahasa Indonesia.</i>	R	I get confused when telling it in Javanese. When I get confused, I use Indonesian.

40= empat puluh

Luwih dibaca lebih

X dibaca kali bukan ping

Menyebut angka: 1,2 3, 4 dlm bhs indo.

Belum bisa membuat kalimat anya.

Anak-anak kaku dalam melaksanakan percakapan karena sambil mengingat kata.

23 April 2009

Bahasa Indonesia

Guru menyuruh siswa membuka buku bhs. Indonesia

Anak-anak mengingatkan guru

Ss	<i>ada pr Bu!</i>	Ss	We have homework, Bu!
Ss	<i>ada Pr Bu!</i>	Ss	We have homework, Bu!

Guru membacakan contoh karya siswa tentang masalah pribadi dan masalah sosial.

Guru mengucapkan kedaluwarsa

Ss	<i>kedaluwarsa? Kedaluarsa?</i>	Ss	
G	<i>kedaluwarsa = expired</i>	G	
N	<i>aku..... aku punya.</i>	N	
Ss	<i>Bu Armin Pr!</i>	Ss	
S1	<i><u>Aku nyilih po'o</u></i>	S1	I borrow it (your book). Can I?
S2	<i>(memasukkan buku ke bangku)</i>	S2	(put her book into her desk)
S1	<i><u>Wok ojok pelit po'o.</u></i>	S1	Don't be stingy, please!
S2	<i>Kamu kan sudah ada, sini lho gak ada.</i>	S2	You have already got the book with your friend, there is no book here.
S1	<i>Sama saya, aku menghadap ke belakang.</i>	S1	You will be in the same group with me, I will turn around, facing you.

Guru menyuruh siswa membaca teks di halaman 50, karena siswa tidak konsentrasi, siswa tidak tahu mana yang dibaca. Salah satu murid membantunya

S1	<i>Halaman lima puluh... halaman lima puluh.</i>	S1	page fifty...page fifty
D	<i>Nulis apa Pak?</i>	D	What should I write Pak?
S1	<i>Kelompoknya sebangku apa?</i>	D	Do we work with our friend next to us?
S2	<i>Ya.</i>	S2	Yes.
G	<i>Masih ingat ciri-ciri pantun?</i>	G	Do still remember the characteristic of 'pantun'?
Ss	<i>Masih</i>	Ss	We do.
G	<i>Coba W, sebutkan ciri-cirinya.</i>	G	Okay W, can you mention them?
G	<i>Nah tugasmu membuat pantun.</i>	G	well, your task is making "pantun"
Ss	<i>Yes...yes!</i>	Ss	Yes...yes!
D	<i>kalau cerita saya bisa, tapi kalau pantun saya tidak bisa.</i>	D	I can make story but I can't make "pantun"
S1	<i>Ga kamu tadi ke mana?</i>	S1	Ga where have you been?
S2	<i>Di situ</i>	S2	Over there.
S1	<i>Gak ada gitu. Sebelum masuk?</i>	S1	No, you were not. Befor the class

			begins?
S2	<i>Tuku nang mbak Yun.</i>	S2	I bought something at Mbak Yun's kiosk.
S3	<i>Sak durunge mangan Ga?</i>	S3	Before lunch Ga?
N	<i>Bu, boleh nggak kalau buka buku, lalu ambil sampirannya?</i>	N	Bu, can we open the book and copy the "sampiran"
G	<i>Tidak.</i>	G	No.
S1	<i>Kon wis mari?</i>	S1	Have you finished?
S2	<i>Ppo, jenaka?</i>	S2	What, the humorous "pantun"
S1	<i>Yo.</i>	S1	Yes.
S2	<i>Wis.</i>	S2	Yes. I have.
S1	<i>Buku itu lho bagikno.</i>	S1	Distribute those books.
S2	<i>Yang mana?</i>	S2	Which one?
S1	<i>Itu lho.</i>	S1	There they are.
S2	<i>Kata siapa?</i>	S2	Who said so?
S1	<i>Bu Ar.</i>	S1	Bu Ar did.
D	<i>D..., itu yang pernah kamu buat ya, yang dulu itu, di kelas yang sama yang kita tertawa terpingkal-pingkal.</i>	D	D..., that's the same topic we worked on a while ago, in the same class, that one that made us all lough out loud.
S1	<i>Oh, yang itu tah?</i>	S1	Oh, that one?
G	<i>Ya .</i>	G	Yes.
S1	<i>Duwe buku piro sing koyok iki?</i>	S1	How many books of this type do you have?
S2	<i>Ijik loro, durung tak tulisi.</i>	S2	I have two left, I have not written on them at all.
S2	<i>Apik.</i>	S2	It's beautiful.
A	<i>Hai W..., kamu kerjakan di sekolah ya?</i>	A	Hei..., you did it at school, ddi'n't you?
W	<i>Tidak</i>	W	No
A	<i>Kok banyak yang salah ya.</i>	A	But you made a lot of mistakes.
W	<i>Ndak, tanyakan itu lho.(sambil meunjuk temannya)</i>	W	No, ask her (while pointing to another friend)
S1	<i>Satu dua tiga empat salah hm....hm...</i>	S1	One two three four are wrong hm..hm...
S2	<i>Empat belas.</i>	S2	Fourteen.
S1	<i>Dua puluh...</i>	S1	Twenty....
S2	<i>Salah enam ya betul empat belas. Kesuwen.</i>	S2	When you make 6 mistakes, it means Your correct answer is fourteen. It's simple.
S	<i>Din Din,... ini lho.</i>	S	Din Din,... Here it is.
D	<i>Aku minta jarum satu.</i>	D	I want one needle from you.
G	<i>Hari ini kita akan melanjutkan pembuatan drama.</i>	G	Today, we are going to continue making dialog for drama.
S	<i>Meneruskan yang lalu Bu?</i>	S	To continue our work last time, Bu?
G	<i>Ya, kita akan ke perpustakaan dan melanjutkan kerja di sana.</i>	G	Yes. We will go to the library and work there.

**Appendix 17: Interview transcription****Appendix 17.1: Interview transcription of students****Village child (V01) R**

- I R, ndik omah urip ambek sopo?  
 R Kale mbah  
 I Bapakmu?  
 R Kerja  
 I Ndik endi  
 R Ten Surabaya, di Surabaya  
 I Basa apa sing sampean pakai ndik omah  
 R Basa Jawa  
 I Kapan sampean pakek basa Indonesia?  
 R Saat berbicara dengan Bila.  
 I Lik onok tamu datang ke rumahmu, sampean basa apa?  
 R Bahasa Jawa.  
 I Lik ndik sekolahan karo kanca-kanca?  
 R Bahasa Jawa.  
 I Karo pak guru bu guru?  
 R Bahasa Indonesia.  
 I Kenek opa kok beda?  
 R Kenek opa nanggone kanca-kanca basa Jawa?  
 I Lebih gampang, karena biasa.  
 R Kalau dengan guru?  
 I Lebih sopan.  
 R Oh lebih sopan pakai bahasa Indonesia.  
 I cepet nangkepe?  
 R Bahasa Indonesia.  
 I kenek opo?  
 R Wis tak walik, kenek opo bahasa Jawa kok angel?  
 I Kalo ngomongnya itu pak  
 R Lah trus, sampae kan tak kei daftar pertanyaan tadi, kenek apa milih basa Jawa?  
 I Drama basa Jawa  
 R Karena waktunya drama bahasa Jawa.  
 I Yo wis, terima kasih.

**Town child (T17) N**

- I Kamu berapa bersaudara?  
 N Dua  
 I Siapa anu kamu nomor berapa  
 N Nomor satu  
 I Berarti kamu punya adik  
 N ya  
 I Di mana adikmu?  
 N Di rumah  
 I Kelas berapa?  
 N Masih tk  
 I Oh msih kecil



- 
- N Gini Nova, Pak Slamet mau Tanya pakai bahasa apa?  
 I Terserah Bapak, ya bahasa Indonesia saja  
 N Tak coba bahasa Jawa ya, terserah kamu njawabe terserah.  
 I *Wingi Pak Slamet maringi* daftar pertanyaan iku, kan kamu milih bahasa Jawa. Iku alasane apa?  
 N Ya enak aja Pak soalnya di rumah tidak pernah pakai bahasa Indonesia paling kalau ada tamu  
 I Berarti kalau ada tamu itu artinya kamu dengan tamunya  
 N Ya. Kalau di rumah dengan teman-teman dan bulik ya bahasa jawa  
 I Iku teman sekelas atau sekampung, kalau teman sekelas pakai bahas apa  
 N ya bahasa jawa  
 I Tapi lik ndik sekolahan kamu disuruh memberi pendapat kamu pakai bahasa apa?  
 N Bahasa Indonesia  
 I Kenek apa  
 N Ya ya agak ya biasa gitu  
 I Lik menggunakan bahasa Jawa iso gak mengeluarkan pendapat  
 N Ya agak susah pak  
 I Agak susah, susahe kenek apa?  
 N Ya biasanya susah bilangnye.  
 I Oh Susah mencari katanya, merangkai kalimat ngunu tah?  
 N Ya  
 I Jadi sing luwih siap iku bahasa Indonesia ya, sing siap kapanpun  
 N Ya  
 I Trus wingi sing kemarin wingenane iku, sing ngisi angket sing ngisi contreng-contreng iku onok nggak kalimt sing angel  
 N Gak ada  
 I Bahasa yang paling angel atau lebih gampang  
 N Gampang..ya dua-duanya sih, ya yang paling susah itu ya bahasa inggris  
 I Kamu bilang gampang kedua-duanya  
 I Tapi kalau di suruh berpendapat atau nomong dengan orang lain kecenderungannya kok pakai bahasa Indonesia kenapa  
 N Ya nggak tahu  
 I Lebih lancar pakai bahasa Indonesia  
 N Ya. Kalo bahasa jawa itu kalau diberi tugas bahasa Jawa ada tulisan-tulisan yang aneh yang tidak ngerti gitu. Kalau bahasa Indonesia ya gak ada gitu  
 I Kalau di kelas omong karo konco nggawe bahasa apa?  
 Y Ya basa Jawa  
 I Onok sing nggawe bahasa Indonesia  
 Y Ya dulu kelas satu pakai bahasa Jawa karena awal-awal dan belum kenal.  
 I Nah lik sampean dikongkon main drama eh nggawe naskah drama, mana yang lebih gampang, indonesia atau bahasa jawa  
 N Ya dua-duanya agak-agak sulit. Kan kalau bahasa jawa tulisannya tidak tahu. Trus Kalau bahasa Indonesia nyarinya yang angel ceritanya apa, judulnya, isi ceritanya percakapannya  
 I Menurutmu bahasa jawa engkok bhs jawa akan habis apa nggak  
 N Saya kira nggak sih nggak  
 I Kenek opo  
 N Ya soalnya masih banyak yg bicara bhs jawa  
 I Tapi generasi mudanya gak iso Lah anak-anak sing gak isok  
 N Ya dipelajari pak  
 I Lik di suruh milih bahasa jawa apa bahasa indo  
 N Untuk ap ini pak. Ya bicara ya kedua-duanya sih
-

- 
- I Kalau drama  
 N Ya keduanya, kalau drama jawa ya jawa drama Indonesia ya Indonesia  
 I Trus kenek apa sampean kok sueneng basa Jawa  
 N Ya soalnya kan kita hidup di antara orang-orang jawa  
 I Dan kamu juga orang jawa  
 N Ya  
 I Kamu suka wayang  
 N Suka sih suka tapi gak boleh lihat  
 I Ngerti bahasane?  
 N Dikit  
 I Lik belajar bahasa jawa apa sing paling angel?  
 N Ya aksara jawa  
 I Kamu bisa karma  
 N Krama inggil gitu  
 I Ya dikit-dikit masih belajar

### City child (C28) F

- I F,kamu di rumah pakai bahasa apa?  
 F Jawa Di rumah ada siapa?  
  
 I Saya, orang tua, sama adik.  
 F Orang tua itu siapa?  
 I Ayah Ibu.  
 F Nenek gak ada?  
 I Tidak ada.  
 F Pakai bahasa apa kalau di rumh?  
 I Bahasa Jawa  
 F Kapan pakai bahasa Indonesia?  
 I Kadang-kadang  
 F Mengapa?  
 I Karena teman-teman pakai bahasa Jawa.  
 F Di kampung?  
 I Ya.  
 F Kamu tinggal di mana?  
 I Di Surabaya  
 F Ya dearah mana?  
 I di...ehm  
 F Endi?  
 I Di Jl. Rangka Buntu I  
 F Terus, kapan kamu pakai bahasa Indonesia?  
 I Di sekolah?  
 F Dengan siapa?  
 I Dengan Dian  
 F Dengan pak guru bu guru?  
 I Ya.  
 F Kalau dengan Pak Slamet?  
 I Ya, bahasa Indonesia  
 F Kamu kan sudah bermain drama dua kali, berbahasa Jawa dan Indonesia.  
 I Mana yang lebih mudah?
-

- F Bahasa Jawa.  
I Ketika P. Slamet memberikan daftar pertanyaan, mengapa kamu memilih bahasa Jawa?  
F Soalnya lebih gampang.  
I Menurut kamu, bahasa anak-anak ke depan apa?  
Bahasa Jawa  
F Sebab saya tinggal di pulau Jawa  
I Menurutmu, apakah anak-anak yang dapat bicara bahasa Jawa pandai?  
F Ya  
I Mengapa?  
F Karena dapat bicara bahasa Jawa  
I Menurutmu, apakah bahasa Jawa sulit?  
F Tidak.  
I Kamu bias karna?  
F Lupa  
I Atau bias sedikit-sedikit?  
F Ya sedikit-sedikit.  
I Oke, terima kasih.  
F Sama-sama.

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**Appendix 17.2: Interview transcription of teachers**
**City teacher**

- I Selamat pagi ibu
- A Selamat pagi bapak
- I Ehm...nyuwun sewu, ibu sekarang yuswa berapa
- A Sampai sekarang 39 bapak
- I Ibu aslinya dari mana?
- A Saya dari Pacitan
- I Wah ini kota pak sby, ya
- A Betul
- I Ibu, dulu ketika ibu masih kecil, bahasa apa yang dipakai sehari-hari dengan dengan orang-orang atau di keluarga?
- A Bahasa yang saya pakai karena saya tinggal di pacitan dan perbatasan dengan jawa tengah, maka bahasa yang saya pakai kecenderungan bahasa jawa bapak
- I Itu apakah termasuk untuk berkomunikasi dengan masyarakat sekitar, atau tetangga, atau teman yang ada di sekitar rumah ibu
- A Ya betul bahasa keseharian di rumah pakai basa jawa
- I Kalau di sekolah ibu
- A Kalau di sekolah kebanyakan juga pakai bahasa jawa pengantarnya lebih cenderung untuk pakai bahasa jawa tetapi bahasa Indonesian tentunya juga dipakai
- I Kalau kepada guru pada saat itu
- A Kalau kepada guru teman-teman dan saya pakai bahasa jawa bapak
- I Baik di dalam maupun di luar ya
- I Lalu ketika ibu menginjak usia smp dan sma, apakah juga sama keadaan penggunaan bahasa saat itu
- A Untuk di lingkungan saya masih banyak menggunakan bahasa ibu bapak pakai bahasa jawa, tetapi di dalam proses pembelajaran di kelas itu pakai bahasa Indonesia.
- I Lalu ibu kira2 merasakan tidak ada pengaruh bahasa jawa terhadap apa ya unggah unggah, tata karma di dlm praktek keseharian.
- A Kalau menurut saya memang dampaknya sangat besar sekali terutama untuk ehm komunikasi dengan orang-orang yang lebih tua, ya kaitanya dengan unggah unggah tata karma rasanya lebih pas dan lebih sopan apalagi di lingkungan saya memang masyarakatnya kebanyakan menggunakan bahasa jawa
- I Kalo misalnya ibu melihat gan denkeadaan sekarang anak-anak sekarang utamanya yang di kota besar Surabaya seperti ini. bagaimana misalya penggunaan bahasa jawa oleh anak saat ini.
- A Kalau untuk surabaya ini khususnya siswa saya itu memang kebanyakan menggunakan bahasa Indonesia karena saya melihat latar ke belakang dari wali murid itu sendiri sudah beragam, artinya sudah membaaur kebinekaan dari seluruh Indonesia sehingga itu membawa dampak bagi putra-putri mereka seperti ehm penggunaan bahasa jawa itu kecenderungan bahasa jawa dialog Surabaya
- I Nah..ehm terhadap unggah unggah apakah juga ibu melihat perbedaan begitu, yang di Surabaya bu ya
- A Yang di Surabaya ada bapak seperti menganggap apa ya sesama teman kemudian kepada orang yang lebih tua itu sudah flesibel artinya kalau misalnya anak-anak lewat cukup permisi kalau kita pada lingkungan saya artinya pada lingkungan jawa itu sambil merunduk dan sebagainya. Tetapi anak-anak sekarang kalau sudah permisi bu itu sepertinya menurut mereka sudah sopan. Seperti itu
- I Sudah cukup ya bu karena sudah ada permissinya sudah cukup ya
- A Nggih
- I Ehm apakah ibu yakin atau percaya sbenearnya tindakan anak-anak seperti itu atau katakanlah kalau boleh saya mengatakan berkurangnya unggah-unggah sopan santun itu juga dipengaruhi oleh intensitas apa ya atau penguasaan bahasa jawa pada anak anak itu

- A Saya kok setuju bahwa ehm intensitas dan penerapan pembiasaan yang dilakukan secara intens untuk basa jawa itu sangat berpengaruh pada tata karma dan unggah unggah sikap dan tingkah laku anak anak
- I Ya betul..nah waktu itu ibu..kembali ke masa lalu ibu ketika penjenengan sekolah apakah pengajara bahasa jawa itu diberikan secara intensif atau barangkali apa bedanya dengan pengajara sekarang
- A Ehm basa jawa saya terima sampai smp saja bapak, setelah itu saya melanjutkan ke spg sepertinya bahasa jawa tidak dimasukkan di dalam pelajaran wajib cuma untuk komunikasi terhadap guru siswa masih dalam kesehariannya itu masih menggunakan basa jawa
- I Trus beda antara pelajaran waktu itu dengan sekarang pada basa jawa bagaimana njenengan dulu merasakan dan sekarang ibu malah mengajar itu apa bedanya  
Tentunya karena kalau sekarang itu karena kembali ke latar belakang siswa dan wali murid itu memang tidak terbiasa dengan basa jawa karena adanya kondidi yang dari luar jawa dari batak Sumatra bali dan sebagainya juga anak anak agak kesulitan untuk menerima sehingga kadang-kadang menerangkan setiap kalimat kembali untuk melatih setiap kata, seperti itu yang saya hadapi.
- I Kalau penjenengan melihat atau mengamati sepiintas mungkin dengan anak anak yang khusus yang memenag orang tuanya jawa apakah ada perbedaan terhadap penguasaan bahasa jawa ketika pbm
- A Kalau di sby ini karena lingkungannya sudah membaaur saya rasa juga sangat tipis untuk perbedaannya.
- I Ya terus ehm kira2 untuk apa namanya ya ehm melestarikan atau pmengajarkan bahasa jawa kira kira peran guru dalam pengajaran bahasa jawa itu seperti apa bu.
- A Ehm ini Alhamdulillah ada satu penyegaran atau menggembirakan untuk untuk apa ya pemeliharaan atau nguri-nguri istilahnya bahasa jawa itu di Surabaya diterapkan adanya one day speaking khusus untuk bahasa jawa.lah untuk sekolah kali asin 3 itu diterapkan setiap hari senin untuk komunikasi baik di dalam pebelajaran maupun di luar pembelajaran menggunakan bahasa jawa.misalnya ijin ke belakang 'bu nyuwun sewu' dan sbg.
- I Kali asin apakah sdh punya guru bhs jawa fak bahasa jawa?  
Untuk sd ini guru bidang studinya belum ada bapak karena ehm programnya atau untuk sd itu wali kelas. Sehingga untuk seluruh biang studi diajar oleh guru kelas. Kecuali seperti bahasa inggris baru ada.  
Bagaimana prediksi ibu tentang bahasa Jawa di masa depan?
- A Saya merasa lingkungan kerja saya di sby itu, terus terang dari pihak guru sendiri belum tentu sepenuhnya bisa menguasai bahasa jawa sehingga ada kalanya guru guru itu berlatar belakang dari luar jawa sehingga ada kecenderungan ya saya khawatir untuk kedepannya lebih memudar lagi anak anak mungkin suatu saat tidak kenal lagi dengan tata karma dan sebagainya bahasa karma unggah unggah itu
- I Adakah ibu menangkap tanda-tanda kepudaran bahasa jawa sekarang ini yang dialami oleh anak-anak?
- A Saya merasa ya sudah mulai memudar ehm contohnya adanya anak-anak mengalami kesulitan menerima dari kalimat per kalimat yang menggunakan bahas jawa,dan ada kosa kata kosa kata yang banyak tidak dimengerti anak anak. Selain itu juga unggah-ungguh anak juga sudah saya rasa sudah sangat memudarkondisi metropolitan di Surabaya yang sangat beragam gini.  
Kalau menurut saya paling tidak disejajarkan dengan bidang studi yang lain ada kurikulum yang memang kurikulum wajib untuk bidang studi basa jawa. Kemudian pembiasaan itu tidak cukup sehari atau dua hari katakan tidak hanya wajib speaking pada hari senin tetapi mungkin pada hari-hari yang lian perlu dibiasakan untuk mempergunakan bahasa jawa. Selain itu juga bisa dengan melestarikan entah itu dari kesenian jawa itu sendiri ada pagelaran ysecara kontinyu untuk ditampilkan dan dibiasakan kepa anak-anak.
- I Menurut ibu apakah dalam keadaan jaman seperti ini bahasa jawa ini masih penting

- A Saya rasa budaya jawa itu tidak lepas dari asset budaya nasional dan wajib menurut saya tetap dilestarikan karena juga memperkaya buaya nasional.
- I Kalau ibu melihat kondisi saat ini banyak keluarga jawa yang bapak ibunya asli orang jawa tetapi penggunaan bahasa kepada anak bahkan dalam keluarga itupun menggunakan bahasa Indonesia, menurut ibu bagaimana, setujukah ibu dan kira kira apa yang menyebabkan ortu memilih bahasa indo bukan dengan bhs jawa untuk komunikasi.
- A Untuk di kota memang banyak ortu yang membiasakan atau komunikasi dengan keluarga itu menggunakan bahasa Indonesia mmenurut mereka lebih praktis karena nanti untuk ke sekolahnya juga pembiasaannya pada penggunaan bahasa Indonesia dan in tidak terlepas dari dampak globalisasi yang ada sekarang ini sehingga mau tidak mau anak anak itu juga dibiasakan dengan bahasa indo bahkan kecenderunagn anak diajak komunikasi dengan bahasa asing bahasa asing bahasa inggris sehingga menurut mereka itu lebih modern dan lebih apa ya ...mengikuti dampak globlisasi ini.
- I Pesan ibu kepada generasi muda tentang bahasa jawa apa bu.
- A Saya sebagai orang jawa dari kultur jawa tentunya sangat bangga apalagi anak-anak sekarang itu tidak apa ya tidak menguasai bahasa jawa...supaya bahasa jawaini tetap dilestarikanitu yang intinya ada kurikulum khusus untuk bahasa jawa yang bisa dipakai di sekolah-sekolah itu baik itu sd smp sma.
- I Saat ini kurikulumnya bagaimana bu
- A Kurikulumnya dalam arti kurikulum muatan lokal bapak, nah itu tidak disejajarkan dengan adanya bidang studi lain.
- I Saya kurang paham maksud disejajarkan.
- A Ehm seperti apa ya...bahasa jawa itu ada kalanya oleh guru-guru itu sendiri dikesampingkan dianggap seperti bahasa yang tidak diperlukan lagi sehingga apalagi seperti kelas enam itu banyak hanya mengejar target untuk yang unas saja, seperti itu
- I Kalau kelas rendah kelas satu smp kelas 5 apakah perlakuan guru
- A Kalau saya rasa kembali kepada guru itu sendiri dilihat dari latar belakang guru itu sendiri dalam arti guru belum tentu bisa menguasai bahasa jawa sepenuhnya sehingga bahasa jawa itu tidak disampaikan secara maksimal. Sehingga kadang-kadang wis timbangane basa jawa diganti aja dengan pelajaran lain.
- I Baik ibu terima kasih.
- A Sama sama bapak.

### Town's teacher

- I Ibu yuswo pinten sak meniko ibu?
- W Dalem sak meniko maret kala wingi seket tahun, wis tuwo.
- I Ibu aslinipun saking pundi?
- W Mediun.. mediun nggih
- I Kala semanten basa menapa ingkang kaliyan anggota keluarga
- W Wekdal meniko nggih basa jawi amargi bapak ibu meniko betul-betul nopo nggih basa jawi meniko betul-betul diterapkan awit dari basa jawi menika di situ pasti budi pekerti anu pasti tertanam budi pekerti yang tinggi.
- I Termasuk kaliyan tangga tepalih kaliyan masyarakat
- W Nggih basa jawi pak slamet Jaman rumiyin nggih basa jawi Sakmeniko mawon sampun agak pudar.
- I Kala rumiyin bahasa Indonesia penggunaan kados pundi?
- W Nggih wonten sekolahan atau wonten sederek dengan putra-putrinya atau sepupu yang biasa tinggal di kota besar missal bogor.pun taksih
- I Masyarakat kala semanten bahasa masih kenthel termasuk sekarang
- W Di sekolahan jaman dulu bahasa jawi lebih banyak dibandingkan bahasa Indonesia, bahasa Indonesia penggunaan terbatas di kelas. Anak-anak dulu dapat menerapkan

- unggah-ungguh bahasa dengan baik, krama madya ngoko. Semua ini bersumber pada pendidikan keluarga dan pembiasaan di rumah. Apa apa yang didapat di rumah pasti dibawa-bawa di lingkungan luar, duka wonten sekolahan, di luar.
- I Basa menapa ingkag dipun damel wonten kelas, lajeng pinten jam bahasa Jawi dipun ajaraken.
- W Kala semanten pengajaran bahasa jawa... berapa lama kesupen pinten jam.
- I Pengajaran basa Jawi sak meniko kados pundi?
- W Mungkin karena jaman globalisasi itu pak slamet sehingga ya masih tetap tapi jamnya dikurangi.lah sak meniko keh mawon anak kulo sampun dimasukkan di sma bahasa jepang, inggris...basa nopo malih ngaten. Basa jawa kayaknya mboten wonten pak slamet.
- I Peran guru dalam pengajaran bahasa jawa?
- W Kalau menurut saya Pak S, ya memang sebetulnya itu memang seharusnya diberikan kepada anak anak . Ya itu tadi seperti pengalaman saya dari keluarga nggih dengan bahsa jawa di situ akan tertanam nilai –nilai luhur budi pekerti yang harus kita tanamkan pada anak anak sekalipun sekarang jaman era globalisasi tapi jangan sampek adat adat ketimuran sopan santun etika itu akhirnya hambar, ngaten menawi me nurut kula pak S.
- I Apakah ada perbedaan antara anak-anak yang diajark hanya dengan bahasa Indonesia dengan anak anak yang menggunakan bahasa jawa mengenai sopan santun, etka dll.
- W Ada pak S, ...didikan ibu katakanlah contoh niki, saya kulo badhe liwat medal paling tidak kan ada etika, ‘nyuwun sewu’ tapi sepupu sepupu saya tidak ada mboten wonten meniko pak ya langsung saja leat dengan enaknya, ngaten lah itulah perbedaannya Pak S. ya itu karena memang dia sudah mungkin tidak ada nopo nggih menurut dia ya biasa biasa karena mungkin lingkungan di Surabaya kan Pak S Surabaya seperti itu nggih. Sepupu kan wonten Surabaya, Jakarta, bogor lah meniko lah menurut saya ya itu tadi ..bukannya saya ngelem2 ibu saya.. (memeragakan tidakan sopan santun dengan membongkokkan badan). Anak sekarang ya tanpa beban.
- I Anak sekarang bagaimana?
- W Sekarang ya sudah bergser, sulit anak anak ya bilang halo ... lewat ya dengan enaknya nyrotong...lah niki yang harus kita benahi, kita kan orang timur carane bagaimana
- I Bagaimana cara efektif melestarikan bahasa Jawa?
- W Cara yang efektif , lah...ya kembali ke keluarga masing masing. Soalnya pendidikan keluarga ini dasar Pak S. Seperti anak saya sendiri, basa nggih mboten saget. Saya sendiri sudah berusaha, tapi diterimanya lain ya iku jadul, jaman dulu. Jadul iku bu. Menurut Eyang kunge, 'kok gak duwe etikane ' lah menurut mereka etika yang bagaimana..etika yang bagaimana Lik saiki umpamane koyok mlaku ae pakek munduk-munduk iku tak kiro gak penting, ngoten e pak S. nah itulah penilaiannya anak anak sekarang itu Pak S. Beda persepsi, yang penting bagi mereka sportivitas...yang penting jadi kalau katakanlah bicara A ya A lah ngoten Pak S. nah menurut dia itu etikanya sudah bagus.
- Kalau dulu orang orang tua itu kan ada...apa sih.... digawe-gawe, kadang kadang bicara ini padahal nggak. Nah itu mereka malah nggak suka ..malah lare-lare tambah tidak senang ngaten meniko Pak S, mosok itu sing diarani etika buk. Padahal piyantun sepuh maringi wawasan eh cara dos pundi nggih gara-gara nopo lik ngarani mbujuk-mbujuk bener .napa sih istilahe.
- I Dura semboda.
- W Oh dura sembodo. Lah anak-anak sekarang tidak suka dengan yang demikian dadose to the point lah, ngaten.
- I Peran sekolah dan guru sak meniko napa?
- W Di sekolah ya memberi Pak S tapi kalau yang dibeikan di sekolah paling tidak sudah ada dasar, kita tinggalmelanjutkan. Makanya keberhasilan pendidikan meniko kan tidak hanya paa keluarga, tidak hanya paa sekolah tapi juga masyarakat dan anak itu sendiri lak ngoten Pak S. kalau dasar dasar di rumah, sekolah masyarakat saiyek saeko proyo nggih mengantarkan anak anak kita maendapatkan kehidupan yang lebih baik

- itu saya kira sudah baik. jadi ada kebersamaan.
- I Sakniki ngaten bu, kulo tingali sekolah<sup>2</sup> dereng wonten guru khusus. Menapa kedah wonten guru bahasa Jawa khusus?
- W Sy kira itu bagus kalau ada jurusan bahasa jawa.  
Masak wong jawo iku bahasa daerahe kate kepedhem karo bahasa Indonesia, loh kan sangat sayang sekali, sebagai jati diri. memang ini sekopya umum... bahasa Indonesia dan memang kita harus menghargai menjunjung tinggi bahasa kita Indonesia tapi di balik itu Indonesia kan terdiri dari bermacam macam pulau bermacam macam suku lah dari suku suku ini ka nada suku jawa suku Madura suku sunda dan sebagainya dan suku jawa ini loh kok dengan bahasanya sediri nggak tahu kan nggih... ironis sekali ngoten loh Pak S. kan ya.. lucu ngoten loh Pak S.
- I Pengajaran: metode materi. pegemasan pemberian materi .
- W Menurut kulo, ya memang gampang rumiyin... masalahipun menopo terutama wonten madiun karena dasarnya sampun wonten, dengan sesame teman eh ngomongnya ya sudah penak di rumah nggih dasarnya sampun wonten sehingga di sekolah ya tinggal melanjutkan saja, tinggal moles. Nah sak meniko, yang saya alami mereka sudah terbiasa dengan bahasa indonesia contohnya pada ayo cah pada dibukak bukune, anak-anak membacanya mboten ngoten ayo cah pada dibuka bukune, lah ngoten Pak S. Kan mereka sudah terbiasa pada iku maksudnya dari pada, jadi dia gak ngerti kalau pada itu bahasa jawa yang dibaca podu, dikiranya cara embacanya pada, nah itu contohnya Pak S. nah itu bukti di rumah sudah biasa bahasa Indonesia.
- I Bukti-bukti kepuaran Bahasa Jawa.  
Membaca pada anak-anak umumnya bahasa Indonesia  
Diluar ya bahasa Indonesia, kecuali kalau saya suruh eh jawabane basa jawa loh yo, lik eling.
- I Bagaimana cara melestarikan bahasa Jawa?
- W Lah itu cara melestarikan bahasa Jawa. Soalipun kula piyambak nggih anu prihatin nggihan Pak S soalnya etika anak anak sekarang nggak ada sama sekali. Basa gak iso. Nggih Pak, Bapak adus kulo siram.
- I Pesan-pesan ibu untuk generasi muda
- W Yang pertama itu ada gurunya... ada guru khusus yang menguasai sehingga nanti bisa diajarkan dating lare-lare sebagai penerus untuk melestarikan bahasa jawa meniko, kalo mboten wonten guru khusus saya kira langka...
- I Pendapat Ibu tentang keluarga Jawa yang menggunakan bahasa Indonesia?
- W Saya juga sulit nggih, karena sekarang kan mereka mereka terutama anak anak nggih sebenarnya orang tua sebenarnya ingin menyampaikan dengan bahasa jawa tapi karena anak anak itu dari lingkungan.. lingkungan kan tiak hanya di rumah, di luar apalagi sekarang maraknya internet internet Facebook, nggak mungkin meniko basa jawa ....cobi toh penjenengan galih. Saya kira orang para tua yang asli orang jawa saya kira hati nuraninya ingin menanamkan pada anak-anaknya tapi karena lingkungan sehingga mungkin wis saiki nggase basa Indonesian ae bahkan bahasa inggris, soalnya sekarang kan wonten Facebook internet apalagi cari pekerjaan skolahan yang tinggi tinggi gak mungkin pakai basa jawa pasti lewat email leat internet itu sebagian besar juga pakai bahasa inggris... bahasa Indonesia bahasa inggris,.. bahasa jawa belum menemui. Ya memang dilemma.. menurut saya ya bahasa jawa untuk lingkup... itu namanya kan dialek nggih kepenhem niku  
Kulo piyambak nggih isin.... Tapi nggih dilemma amargi mboten saged ndidik anak-anak ndamel basa jawa ingkang leres.
- I Ya Ibu, terima kasih ata waktu ibu.
- W Saya juga maaf Pak.
- I Terima kasih.



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**Village teacher**

- I Pak yadi meniko kelahiran pundi pak penjenengan?
- Y Baron Pak, baron nganjuk sak kilene kertosono, lik ibu ngriki, ngajeng ngriki.
- I Nganjuk nggih  
Dados kala semanten nggih, basa Jawa meniko dipun ginaaken saben dinten kalian puta-putra
- Y Kale lare-lare tah pak ...wonten sekolahan
- I Mboten ingkang nalikanipun penjenengan taksih alit taksih alit  
Maksude kalian bapak ibu, wonten ndalem
- Y Oh....Bahasa sehari-hari tah?
- I Inggih
- Y Nggih basa Jawa Pak. Basa Jawa nggihan. Malah ten sekolahan piyambak kadang-kadang ibu-ibu guru terutama kelas satu dua niku kula tekanen bahasa ibu
- I Sak meniko? Campuran nggih
- Y Sak meniko?
- I Karena bagaimanapun namanya bahasa jawa ini pasti kapanpun dibutuhkan nggih
- Y Milane kadang-kadang ... kadang-kadang niku tiyang-tiyang menawi ndugi ndidik bahasa Indonesia. Ya tentu saja bahasa Indonesia itu bagus tapi kita tahu asal.... Wong jawa iku nek iso arek-arek dilatih jawa. Bahasa Indonesia itu mudah kok nanti di sendirinya akan bisa sendiri di sekolah.  
Nah anak sampean kok kulino bahasa Indonesia trus pulang kampung bahasa Indonesia ya lik sing diajak ngomong iku wong-wong ngene iki lah lik kaoyok mbah-mbah sepuh-sepuh nika, ngoten loh.  
Ya monggo gak opo-opo tapi usahakan... mlebu mundut kono mundut kono... bu pundutno krupuk pundutno krupuk krupuk puli.  
Kula piyambak niku umpami nggih cucu kula sing ten Surabaya kadang-kadang pak nggih ibune dipakek bahasa campuran...lik bahasa campuran gak apa-apa tapi lik bahasa Indonesia nyel ojo.
- I Nggih
- Y amargi njagani mbah-mbah sing nang kampung-kampung niku kadang-kadang gak.....
- I Menawi menawi pak yadi menapa nggalih kados keluarga ingkang ngulinakaken bahasa Indonesia nggih pak kagem putra-putrinipun sak meniko niko nopo pak menopo alasanipun kok ndamel bahasa Indonesia mboten bahasa Jawa
- Y Sak niki anu pak kula kinten apa ya apa dikarenakan kebutuhan napa tah karena lingkungan. Pertama kula wastani karena lingkungan, lingkungan orang-orang tersebut manggen ten perkotaan biasanipun lah niku ingkang sak sampunipun kula amati kathah-katahe ngoten niku wau menawi wangsul putranipun dilatih bahasa Indonesia contoh mawon nggih ponakane ibune lare niku wau ten semarang nuwun sewu meniko bapakipun wartawan menawi wangsul ngriki nggih bahasa Indonesia dateng kula. Trus kadang kula angen-angen nopo toh karena apa yak arena lingkungan yang kedua mungkin ya orang tua niku sengaja ndidik putra-putinya dengan bahasa Indonesia tapi kula yakin lingkungan yang jelas.
- Y Nalika penjenengan taksih alit utawi remaja basa jawa meniko taksih luas dipergunakan ten masyarakat nggih pak, utawi dibandingaken kaliyan sak meniko bedanipun lak wonten to?
- I Kulo kinten nggih Nalika kula taksih remaja memang yo, hampir tiap hari nggih basa jawa niku.
- I Inggih kados kula wonten dusun tinggar niko  
Kulo kinten anu kok senaoso wonten daerah pinggiran utawa pelosok niku umpami orang tuanya sudah merantau ke mana merantau wonten kota-kota besar nggih pak nggih
- Y Umpami sambaing kundur ten kampong halamanipun basanipun kadang-kadang sampun benten  
Nggih campuran kala wau.
-

- I Nggih kula amati pancenipun pengguna nbahasa jawa nggih berkurang dengan adanya pembiasaan anak-anak niku wau.
- Y Kebanyakan ngaten, kadang-kadang kula piyambak berpikir ngeten pak... lah iyo saiki basa jawa tidak digalakkan wekdal sameniko atau dipupuk lagi ..kan nanti kasihan....kasihan apa ya setelah lare niku wau tamat sd smp sma.  
Kadang-kadang kula kale kanca-kanca niku guyon saiki co yo awake dhewe iki kakean tv, ....bocah saiki ketoke brutal-brutal sebenare iku garapane awake dhewe beberapa tahun lalu hasile iku mau  
Termasuk awake dhewe onok perubahan guru baru, nyuwun sewu Pak Met, niki lak wonten guru angkatan enggal. Wonten sd tinggar bahasane kula pirengaken niku hm mh hm Pak kula badhe kundur rumiyin monggo  
Trus kula kaliyn konca kanca nggugeng , kula sanjang aja nyalahno guru-guru baru, iki termasuk hasil garapae awake dhewe beberapa tahun lalu ngene iki  
Kok umpamane kita itu mengajarkan bahasa jaw yang bener yang sesuai  
Kula niki sering pak ten rapat-rapat ugi sesrawungan kula wanti-wanti sak derengipun materi disampaikan tolong tolong supados tata karma, sopan santun budi pekeri ditanamkan dulu, sering kula ngoten niku.
- I Menawi panjengan galih, mnopowonten hubungan antara kemampuan bahasa jawa lare-lare kaliyan unggah-ungguh, sopan santun.. amargi kula sering mireng kanca-kanca arek-arek saiki gak duwe tata karma blas
- Y Kula cara menlai niku system pak, wontenipun muatan lare sak niki kirang sae basanipun, kurang alus basane amargi nggih niku pak kados kulo nate matur Pak Slamet karena bahasa Jawa didamel muatan lokal. Dadi muatan local niku menawi kula pirengaken kalau dapat dilakukan kalau tidak ya gak apa apa, nah bahasa jawa kadosipun niku muatan local wajib. Wontenipun muatn wajib, guru-guru secara otomatis mestinipun taksih ngembangaken niku.  
Milo niku konco-konco guru kulo pesen sak estu tulung...sering kulo ngotenaken. kersane nopo sih supados lare lare nggadah sopan santun.  
Kulo niki kadang-kadang repot pak, ten tinggar kale ten Brodot 2 niku larene ndableg2 Awal-awalten brodot 2, nyuwun sewu nki pak Slamet, antar konco nikubahasane, kula pirengaken, sampean niku sing paling halus, tapi kenek opo lare-lare nikulik wonten guru lenggah niku (memeragakan perilaku anak2 menunjukkan sopan santun, berjalan sambil membungkukkan badan). iki mestine wonten sing peduli.  
Saking pihk guru basa sing paling alus niku sampean. Aawakmu iku, kowe nggih didamel. Sami ten Tinggar awale nggih ngoten, sak meniko sampun berubah, njenengan, dhahar sampun kulino. Lik mboten lewat ngoten sulit pak, lah dibaraken mawon waduh ..Lah lik gurune koyok ngunu, muride engko dadi koyok opo.
- I Sami kados bahasa Inggris pak, guru iku modele. Lah karena model kudu diconto karo muride. ...utawi anu bapak, meniko jalan mencari selamat.
- Y Kuwatos lepat
- Y Nembe niki kancane anak, mriki nganngge basa Indonesia kaliyan kulo. Indonesiane lancar. Kulo ajak basa Jawa mboten purun. Kula nggalih apa wedi salah lik basa jawa. Lucu arek-arek iki.
- I Kula kuwatos menawi basa jawa niki dangu-dangu pudar pudar menawi mboten wonten usaha-usaha melestarikan.
- Y Saestu pak, nggih niku pak, senaosos basa Jawa niku dados muatan local, tapi pihak guru niku open lah, kula kinten taksih lestari kapanpun taksih dipun dibetahaken. Mosok wong jawa ora ngerti basa jawane.  
Kata-kata ingkang asring diginaaken supados dikulinakaken.Antara murid kaliyan guru.kados  
Eh Ndang diceluk..lah ngoteniku kan nggih terpukul gurunipun menawi wonten tamu. Lis ditimbali Pak Toyo.  
Lis diutus bu Tien.  
Menapa malih jaman global persaingan global niki pak.  
Saged-saged menawi mboten wonten ingkang mempertahankan basa jawi, saged kegeser.

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- I Napa perlu kurikulum ingkang khusus, untuk bahasa jawa. jawa timuran. Amargi lare2 mboten biasa kaliyan basa tengah. Kadang-kadang mboten mangertosi kaliyan lare-lare, basa jawa tengah ingkang benten kaliyan jawa timur.
- Y Pancenipun kedah ngoten. Siehubungan kliyan otoda, masalah pendidikan niku walaupun standarnya nasionalna, nging masalah bahasa daerah yang mempertahankan semestinya kan daerahnya itu sendiri kan pak, nah mengapa ngantos sak nikibasa daerah kok muatan local. Sageto masuk ten kurikulum malih artosipun wajib harus disampaikan ke anak. Jadi ada jam-jam tertentu dalam seminggu berapa yang wajib disampaikan. Sebab selama niki muatan local dan dari dinas sendiri tidak peduli terhadap itu. Bahasa lare sak niki acuh tak acuh ngoten loh pak.
- I Sinten Pak ingkang nyepeng kurikulum wonten dinas?
- Y Pak Nurali, saking Pagerwojo
- I Inggih, niku kanca Pak. Inggih, kulo badhe pinangge.
- Y Nah niku sae Pak.  
Inggih
- Y Nah kula kalia ibune lare-lare niki dateng Magelang, naming kale dinten kale dalu, niki tertarik basa ngriku. 'Apa toh kuwi?' He diutus karo mama, dhahar.
- Z Sami larene nggih basa kok Pak.
- Y Nah wonten penakan, saking Magelang, kulo pirengaken eco ngaten, antawis anak kaliyan tiyang sepah, opo toh kuwi.
- I Media sak niki mboten wonten Pak, namung Joyo Boyo.
- Y Nggih Pak.
- I Inggih, duko sak meniko nopo taksih wonten Penyebar semangat.
- Y Sampun jarang, namung tiyang-tiyang tertentu.
- I Inggih Pak.
- Y Aksara basa jawa mboten wonten Pak.
- I Aksoro jawa sampun mboten wonten blas, naming wonten sekolah.
- Y Pancen mestinipun nggih supados bahasa daerah niku berkembang maleh, niku kedahe woten usulan dari bawah. Dados ingkang dipun USBN ken sanes bahasa Indonesia, IPA, matematika keh mawon, kangge nggairahkan basa jawa kangge nggairahkan niku kedah masuk USBN. Nah nik USBN, otomtis guru niku lak berusaha piye supados muride apik, otomatis di dril.
- I Mboten wonten guru basa Jawi nggih pak?
- Y Sak niki ngeten Pak Slamet, SD SD niku umpami kirang guru, kirange nggih pados guru bahasa Inggris. Mboten wonten aku kekurangan bahasa Jawa.

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**Appendix 17.3: Older Javanese speaker and a government employee in Education Department**
**Older Javanese speaker**

- I Sak meniko yuswo pinten Pak njenengan?
- M Kulo niki yuswo warni kaleh. Pertama ingkang saestu lahir wonten tahun 34, sak niki 76.
- I Nalika semanten Pak Ban taksih wonten pamulangan SD/SR basa ingkang dipun ginaaken saben dintenipun menapa?
- M Basa Jawa.
- I Guru kaliyan siswa?
- M Basa Jawa, gurunipun ngko muridipun karma inggil. Diulang basa Melayu kelas telu aku saya, omah rumah. Mboten kados sak meniko lare-lare procot sampun saget basa Melayu. Kula riyen kelas telu, taksih kelingan kula, diulang "Ayo sopo sing iso coro mlayokno : Akeh wong liwat ing pinggir dalan gedhe". Lah kulo ngacung: akeh banyak wong orang lewat lalu pinngir di tepi dalan gedhe jalan besar 'banyak orang lalu di tepi jalan besar' Bagus. Kelas tiga niku.
- I Melayu dikenalkan kelas tiga.
- M Inggih kelas tiga.
- I Masyaraakat sekitar dus pundi Pak?
- M Masyarakat niki 95% buta huruf. Sing katah-katah lare-lare ngoko utawi krama ndesa.
- I Lare-lare alit kala semanten.
- M Unmumipun nggih ngoko, utawi karma ndeso, kulo ndiko.
- I Dibandingkan kaliyan lare sak meniko kados pundi Pak?
- M Lare sak niki niki kemajuane pancen maju. Lah sak niki sak niki subo sitone, sopan santun, tata krama, unggah ungguh mboten kados lare siyen...tebih pun...Malah mboten wonten blas. Senajano ngoko senajano gak basa tapi lik wonten sepuh (memeragakn gerakan yang menunjukkan sopan santun dengan membungkukkan badan sambil bicara..) amit.. sak niki napa taksih wonten amit..utawi nyandak basa nyuwun sewu.
- I Pengaruhipun napa kok sak niki mboten tata karma?
- M Kala semanten wonten pelajaran budi pekerti. Trus wonten pelajaran langsung kados kula dados tuan rumah. Diajari tata karma.
- I Menopo wonten hubungan antawisipun kemampuan basa jawa kaliyan pembentukan tata karma.
- M Inggih wonten, amargi wonten macem-macem tingkatan, ngoko, basa, karma madya, krma inggil, kawi.
- I Kados pundi sak meniko Pak masalah tata karma niku?
- M Sak niki ical. Kulo terusaken nggih. Anak-anak sekarang produk dari orde baru yang sejak itu dihapus oleh mentri pend daud yusuf. Diganti dengan pendidikan agama dan pendidikan pancasila. Pendidikan budi pekerti hilang. Disangkanya sudah cukup.
- I Hm.
- M Jadi pengrusak unggah ungguh, pengrusak suba sito, tata karma, nggih D Y niku.
- I Sak meniko, tanda-tandanipun basa Jawa pudar meniko.
- M Terbawa pengaruh situasi, lingkungan ini terus pengaruh di sekolahan tidak menerima pelajaran bahasa jawa yang tidak benar.
- I Menopo rumiyin wonten guru khusus basa jawa?
- M Guru khusus mboten wonten, guru bahasa Jawa mateng saking sekolah guru.
- I Inggih
- M Rumiyin nggih diajari kados tangan-asta, rambut-rigma, mata-soca lan sak pinunggalane. Trus diterangaken iki digunakno kanggo awakmu nang wong tuwa, guru, lurah, bupati Bapak dhahar, aku mangan, kula nedo. Lah sak iki mboten njenengan neo kulo badhe dhahar. Guru niku pak masaalah kulo niku gelek ngelengaken ngoten niku.
- I Inggih
-

- M Mantu kulo maune nggih ngoten, kulo badhe kundur pak lak nggih ah  
Tekok ST gak onok pelajaran basa Jawa, anggite ngajeni karo sinak omong-omongan tapi kleru. Kula badhe wangsul, penjenengan badhe kundur lah ngunu. Mati mawon, pak guru sedo, bapak sedo, ibu sedo lare niko pejah
- I Menawi penjenengan pirsani pelajaran bhs jawa wonten sekolah kados pundi?
- M Mboten wonten basa jawa. Gurunipun mboten mumpuni/kurang memahami. Ndamel soal basa jawa niku ..masa alah kok salah kabeh. Sing nggawe soal tekok jurusan iki. Saking gak onoke wong.
- I Menawi penjenengan njangka basa jawa sak lajengioun kados pundi Pak, menopa saget lestari?
- M Muga-muga wonten perubahan. Basa jawa tidak mungkin dimatikan tetap dihidupkan.
- I Inggih
- M Meh amblas niki. Basa Jawa meh amblas.
- I Usaha menapa utawi partakel menapa supados basa jawa saget diuri-uri.
- M Lingkungan paling kuat, lingkungan untuk menghidupkan basa jawa mboten mendukung. Lah niku kedah didukung dengan suba sito. Yang perlu lagi kita tekankan kepada pemerintah supaya bahasa jawa diajarkan di sekolah, termasuk pelajaran budi pekerti. Pendukung yang kuat budi pekerti. Entene mboten wonten suba sito amargi mboten budi pekerti. Ojo tukaran karo dulur mengko lik mati dadi cangak.
- I Leres-leres.
- M Kulo eman saestu.
- I Tiyang sepuh sak meniko, keluarga enggal, tiyang sepah sak meniko ngangge basa Indonesia mboten ngannege basa Jawa.
- M Ngeten pak nggih, meniko lak tiyang-tiyang niku sak kiwo tengen penjenengan, niku lak tiyang enggal, tiyang lare nem nem sak niki dados pun mboten nrimo pelajaran bahasa daerah. Jadi pakulinan karena tidak pernah terima ya apa yang diberikan, tiyang niku lak badhe nyukani nopo sing disumerepi a pak. Karena dia tidak punya, apa yang dia berikan, ya yang didengar dia ya ya bahasa Indonesia pasaran. Apalagi ini pak saya ngersuloo bahasa yang dipaki bintang-bintng sekarang lu aja...padahal saya ikut penataran bahasa Indonesia sejak 73 sampek 90, niku lak Gunakan bahasa Indonesia yang baik dan benar. Itu bahasa gaul.
- I Basa gaul, nggih.
- M Betul-betul bahasa Indonesia dirusak anak-anak mudah niku. Lingkungan yang tidak memungkinkan.
- I Sak meniko harapan penjenengan tumrap anak muda masalah basa Jawa basa Jawa menopo pak.
- M Sing dipegang niku nggih suba sito, tata karma, unggah ungguh. Kudu ngerti kedudukane wong enom tumrap wong tuwa, bagaimanapun juga wong enom kudu ngajeni wong tuwa. Kale anak kulo nggih kula wanti-wanti lik kuwe liwat onok wong jagongan pirang-pirang lunguh yo permisio amit nderek liwat, nyuwun sewu. Lik arek sak niki mboten pak.

### A government employee in Education Department

- I Muatan lokal...jadi ngene..ketika aku nang nggone teman2 itu ..itu sing dikeluhna posisi bahasa jawa sebagai muatan local, iku piye posisine nik induk kurikulumnya iku bagaimana.
- N Gini ... yang namanya KTSP itu kan kurikulum sekolah...yang menentukan apapun itu sekolah. Sekolah mau nambah oke silahkan. Nah tetapi Standard Nasionalnya SI nya itu tdiak boleh lepas. Sekolah itu kalau mau menambah satu mungkin mendukung budaya local, mungkin mendukung kebijakan pemerintah daerah yang ada, ada terkait dengan kepentingan-keperintingan daerah seperti tu. Lah muatan local itu kalau bahasa jawa kebetulan diwajibkan oleh gubernur, sifatnya muatan local tapi wajib diwenehno..jadi sekolah tidak boleh tidak khususnya di jawa timur iku kudu ngenahi mata pelajaran basa jawa.

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- I Kira-kira teman2 wis paham apa during pemahaman iki?
- N Kalau secara sosialisasi kita sudah melakukan itu sejak tahun 2006 mlebune nang KTSP, yang namanya mata pelajaran itu seperti apa, yang namanya muata local itu seperti apa, kemudian yang namanya pengembangan diri seperti apa mereka sudah kita jelaskan. Cuma sampai sejauh mana mereka menguasai konsepnya, wah saya tidak bisa mengukur ya.
- I Soalnya gini, fenomena yang ada ketika aku bertanya nek jombang, utawa nang tinggar bahkan nik Surabaya, ini kan muatan local pak jadi ya gimana ya lebih baik saya atau kami itu focus pada yang tidak muatan local,...lah iki menurut aku ....lak iki gak bener. Namanya...namanya apapun entah itu muatan local atau apapun secara objectify o kudu ditemeni
- N Sama..sama dengan saya . saya tidak memandang ini nas atau non nas sebetulnya..wong iki minterno bocah kok mbok pilih. Itu kan ukuran-ukuran yang sifatnya sementara saja.lah seperti itu ngenggokno you angel banget. Karena apa, pandangan masyarakat iku lik bocahe akeh mlebu negeri iku sekolah apik. Trus dia lupa bahwa intelektual itu berapa sih mempengaruhi keberhasilan anak. Dia punya kompetensi individual,kompetensi kepribadian uga yang lain-lain itu. Ituloh susahny mengubah itu imej itu.
- I Aku sepenapat dengan penjenengan itupelajaran apapun bah itu muatan local atau apapun tidak peduli selama itu kita berikan arek-arek harus bisa
- N Ternyata tataran konsep teman-teman belum bagus ini.
- I Apakah dengan adanya sk gubernur sudah ditindaklanjuti denganpenyediaan guru.
- N Sampai saat ini belum. Karena di SD menerapkan guru kelas. Semua pelajaran kecuali agama dan olah raga diajar oleh guru kelas.  
 Begini mas, sejak setahunyang lalu sejak saya jadi pengawas kan banyak kondisi teman-teman pengajar basa jawa kayak apa. Paling-paling mereka cari referensi yang lain itu yo no way, maca jaaya baya dan ps tidak kenal sama sekali. Bahkan saya bayaya masih berlangganan jaya baya dan ps tak gawa nang sekolahan iki kekno muridmu. Sementara seperti itu. Yang kedua paling-paling dia beli LKE yang dari luar-luar itu ki garapen, sudah. E ngko wayahe nyocokno rumuse iki. Jadi bagaimana bahasa berkonteks dengan budaya, bagaimana jawaban diberikan tetapi yang ditembak...itu sebetulnya mereka sudah lepas itu, koyok wangsalan kemudian tembang yaki mereka tidak hamper tidak mengenal sama sekali. Nah ini sejk tahun yang lalu sudah masuk proyek kita
- I Apa iku?
- N Pelatihan guru basa jawa.tahun ini ada.  
 Guru-guru kita yang bahasanya kuat bahasa jawanya semuanya hampir pensiun lima sampai satu tahun guru-guru yang mendapat basa jawa dari spg sudah tidak.  
 Nah PGSD ikuranah penjenengan. Jadi mereka yang guru D2 iku basa jawane ya pendalungan mas. Jadi Iku sawahne sapa? Iku ibuke sapa?  
 Padahal kan ibune lan sawahe.
- I Apakah gak ada lomba bhs jawa antar sekolah?
- N Perkara lomba itu sudah kami rencanakan. Ini kan setahun sekali gak isok terus berhubungan dengan penganggaran.
- I Kita pernah di SPG mendapatkan basa jawa seperti itu juga produk pengajaran basa jawa seperti itu, lah lik njenengan mirsani anak-anak sekarang koyok opo?
- N Se... menurut saya sebetulnya sangat tidak bagus bahasa jawanya karena diajar oleh guru-guru yang tidak bagus. Karena apa ...Bahasa iku kalau awake dhewe biyen ngerti kan habit ya kebiasaan.ketika mereka mengajar bahasa jawa dengan pengantar bahasa Indonesia endi isok match. Kapan itu kan saya menyeleksi guru berprestasi saya Tanya ini dan itu, trus ngajar bahasa jawa ya, pakai bahasa jawa pengantarnya? Bahasa Indonesia pak.
- I Piye pengajaran bahasa di kelas? Sepengetahuan saya mereka mengajar masih dalam tataran pengetahuan belum keterampilan berbahasa, gak diajar piye carane ngomong sing bener nang wong tuwa misale, iki tafsiraku lho yo aku gak tahu banyak ya, piye menurut sampean?
-

- N Betul ..betul. ngene mas, jujur saja ...memasukkan life skills itu balik pada orangnya pak. ...saya tidak heran kalau mereka mengajarkannya hanya secra artificial, knowledge murni, karena yang dibaca ya itu baca yang lain itu tidak. Kalau kita mengajar berbicara nwn sewu arahnya kan bisa berkomunikasi kepada orang atau anti bisa jadi mc, bisa jadi penyiar kalau basa jawa ya jadi mc berbahasa jawa kan life skillnya di situ..ini lepas. Saya katakn sebaik apa pun materinya sebaik apapun kurikulumnya tapi orang yang menyampaikan ini tidak mempunyai wawasan yang luas tetep. Tidak menjamin adanya buku atau buku yang baik, yang menjamin itu guru yang baik. Kalau gurunya baik, tidak ada bukupun dia bisa ngajar, gak perlu kurikulum seperti itu.
- I Kira2 mungkin nggak mempelajari bhasa yang kontekstual, orang jatim yo belajar bahasa jawa dipakai di jatim, kurikulum dan pengajarane ya jatim.
- N Ngene kita berbicara di dua sisi: seharusnya dan seadanya. Kalau seadanya kurikulum bahasa jawa kita itu berbahasa Indonesia mas, ya kan. Berarti penerjemahan menjadi bahasa jawa tergantung pada gurunya dan bukun yang dipakai acuan itu itu seadanya. Artinya kudune kalau kita berbicara di jombang ya bahasa jawanya wong jombang ora ngulon.  
Tapi kalau kita berbicara seharusnya, karena ini sudah tataran ilmiah, ya tetep kembali ke pusat ...bahasa jawa artinya bahasa jawa seperti aslinya itu seperti apa, gitu loh.
- I Tapi seandainya, boleh nggak bisa nggak bahwa di lingkungan jatim msalnya
- N Saya tidak bisa mengatakan boleh apa tidak, sebenarnya kalau kita berbicara bahasa jawa maka lainnya harus keilmuan gitu loh, tapi dalam bahasa jawa itu ada ranah ubahasa sebagai alat komunikasi, itu yang ada di daerah sini. Lah terkait dengan ini yaitu tadi ..maka kita harus membuat pilah-pilah dua tadi. Kalau keilmuannya ya tidak boleh kalau... komunikasi ya boleh. Tapi ..tapi daripada tidak sama sekali sing gak ilmiah ae, engko diarakno runu sing ngerti tambah ora enek blas, salah-salah arep ngomong malah kleru palang ora ngomong ae, ilang kabeh mas.
- I Kira kira ya iki kalau tidak diuri-uri dengan baik, kalau tidak ada usaha entah dari pemerintah, masyarakat, utamanya yang punya, yo opo nasib basa jawa?
- N Saya pikir gini mas, sekarang kalau kita baca beberapa apa itu... jurnal-jurnal ilmiah dan ensiklopeidi yang ada kita ini sudah kehabisan bahasa daerah kita ya kan hilang kan. Tidak bisa dipungkiri nasib basa jawa tidak jauh dari itu..entah berapa tahun lagi e gitu...ke arah sana jelas jelas.  
Ngeri juga sebetulnya
- I Lah itu loh. Pengaruh pengaruh luar ya luar biasaa. Proses-proses nikah antar suku. Onokmaneh sing wong tuwane karo-karone jawa nyel, asli tapi bahasa kesehariane gak nggawe basa jawa tapi bahasa Indonesia
- N Kok iso iku?
- I Loh akeh sing ngunu iku..akeh.
- N Lah... iku kepicuk dobel-dobel....ya seperti itu yang menjadi garapan kita.....ya kebangeten banget..iku lik cara Pak Wir dikutuk para leluhur...dadi bangsa jajahan. Ya kalau kita tidak mulai siapa lagi