

## The Shift of Javanese Language Krama In The Bilingual Community

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### Abstract

*Language contact in social interaction in bilingual communities in Trenggalek district, especially in Miri hamlet, Mlinjon village, is an interesting phenomenon to be studied from a sociolinguistic perspective. Miri Hamlet is one of the areas in Trenggalek Regency with a remote geographical location category. The majority of the Miri hamlet community are bilingual people who master Javanese and Indonesian as a means of communication. This study uses a survey method with a quantitative approach. The source of data in this study is the local community and the data selected is a form of language variation that has undergone a shift. This phenomenon has a correlation not only with aspects of language, but also with socio-cultural aspects. This study aims to describe 1) the form of Javanese language shift in the family domain and 2) the influence of socio-cultural factors on the Javanese language shift in Miri hamlet. The results of this study indicate that (1) there is a shift in the use of the Javanese Krama language in communication between families in Miri hamlet (2) the factors causing the language shift include the influence of social media and the level of public awareness of the preservation of Javanese culture.*

**Keywords:** sociolinguistics, communication, socio-cultural, form of shift

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### Introduction

According to Chaer, (2004: 84), the term bilingualism is related to the use of two languages by a speaker in his daily activities. Bilingualism is related to language contact because bilingualism is the use of two languages carried out by speakers alternately in social contact. Bilingualism or often called bilingualism is not only used in various aspects, one of which is science. Science is closely related to language because language is an intermediary. Rahardi (2001: 16) writes "bilingualism is mastery of at least two languages, namely the first language and the second language". The use of more than one language alternately is motivated and determined by the situations and conditions faced by the speaker in the act of speaking. According to Saddhono (2014) bilingualism is a phenomenon of two languages in a speech act.

In the process of speech acts, language has varieties or variations that are used by the speaking community. With social, cultural and situational backgrounds, speech

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communities can determine the use of their speech. The linguistic situation in bilingual (bilingual) or multilingual (multilingual) communities is interesting to research. According to Fishman in Yulia Muthmainah (2008: 16), the choice of language use by speakers does not occur randomly, but must take into account several factors, including who is speaking, who the interlocutor is, what topic is being discussed, and where the speech event occurred. Dell Hymes classifies the factors behind a speech event (act) into speech components called speaking which consist of Setting and Scene (background), participants (participants), ends (results), act sequence (message), key (method).), instrumentalities (means), norms (norms), and genres (types).

The diversity of languages in a bilingual or multilingual society can give rise to language contact or dialect contact in the spoken community. Language contact and dialect contact in the context of a multicultural society have the potential to give rise to symptoms of language shift. Language shift is a historical event. Language shift actually concerns the problem of language use by a speaker or group of speakers which occurs as a result of moving from one speech community to a new speech community. If a speaker or group of speakers migrates to a region or country and they use the local speaker's language, the phenomenon of language shift occurs. Their mother tongue must be shifted and the use of the mother tongue permitted when they communicate within groups (Bhakti, 2020).

According to Amar in Mardikantoro (2007), the language shift process is a historical event because gradually the mother tongue of this group of speakers will experience complete extinction. This is in line with Mbetse's (2003:14) opinion, namely that language shift begins with a decline in its basic functions which generally occurs over a long period of time and slowly, over several generations.

This research will examine language shift which is included in the sociolinguistic perspective. For this reason, this research topic will focus on the shift in the Javanese Krama language in Miri Hamlet, Suruh District, Trenggalek Regency.

The subjects of this research were bilingual people in Miri hamlet, Mlinjon village, Suruh sub-district, Trenggalek district who were randomly selected (random sampling) from 10 families from a total of 21 families in Miri hamlet.

Geographically, Trenggalek Regency borders Ponorogo Regency in the north, Pacitan Regency in the west, the Indian Ocean in the south, and Tulungagung Regency in the east. The average community in Trenggalek Regency is a bilingual community, although there are also those who are multilingual. Miri Hamlet is one of the areas in Trenggalek Regency where the majority of the population is bilingual and speaks Indonesian and Javanese. Miri Hamlet is a fairly remote hamlet in Suruh Village, Suruh District, Trenggalek Regency. Miri Hamlet is an area that is strong in Javanese culture, both in terms of language and social culture. In the past, the majority of Miri hamlet people were monolingual, who only mastered Javanese. However, nowadays, because of the increasing development of technology and education, things are gradually becoming more and more inversely proportional to before. The Miri hamlet community is open to the changes that have occurred which have resulted in a language shift in the Miri hamlet community.

Regarding the topic discussed, researchers have previously conducted similar research in various different places. The first research was conducted by Eko Widiyanto in 2015 with the title Arabic and Javanese Interference in the Speech of Islamic Boarding School Communities as a Symptom of Language Shift. This research focuses

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on Arabic language interference that is developing in the Islamic boarding school environment which is slowly shifting the existence of the use of Javanese. According to Fasold (1984) in (Widianto & Semarang, 2015) language shift is the result of a language selection process over a very long period of time. Language shift indicates the existence of a language that is completely abandoned by the community of speakers. This means that when a language shift occurs, members of a language community collectively prefer to use the new language rather than the old language that is traditionally used.

The second research was conducted by Rika Kustina in 2020 with the title *Forms of Language Shift*. This research aims to describe the form of language shift, especially the Jamee language in Labuhan Haji District, South Aceh Regency, specifically in Pasar Lama Village. The results of this research indicate that the Jamee language shift was caused by population migration, education, intermarriage, and social mixing. The language shift that occurs in society can of course be a threat on the one hand and on the other hand it can be used as a treasure trove of language richness while still prioritizing language culture.

Further research was conducted by Wirayudha Pramana Bhakti in 2020 with the title *Shifting the Use of Javanese to Indonesian in Family Communication in Sleman*. The research results found several factors causing this language shift, including: family education level, choice of a straightforward and polite language in the family, family age, family social stratification, lack of Javanese language learning for the family, family residential area, and family attitudes towards language. The Indonesian language used in family communication in Sleman Regency is dominated by informal Indonesian which is accompanied by symptoms of code switching and code mixing.

This research aims to reveal 1) the shift pattern of Javanese Krama language in the family domain and 2) the influence of socio-cultural factors on the shift of Javanese language in Miri hamlet.

## **Method**

This research uses a survey method with a quantitative approach. The data source in this research was 40 respondents from 10 families of the Miri hamlet community who were chosen randomly (random sampling).

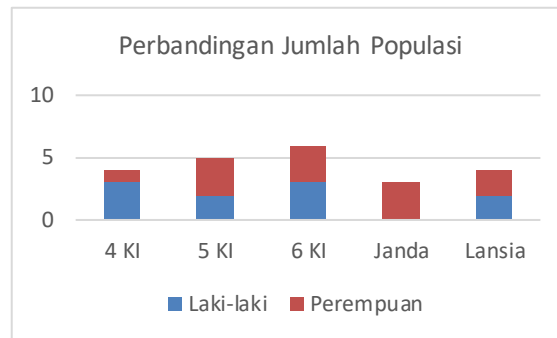
This research data is a description of the observation sheet and questionnaire analysis. To determine the pattern of shifts in the Javanese Krama language in the family domain and the influence of socio-cultural factors on the shift in the Javanese language in Miri hamlet.

The data collection techniques used in this research were observation, interviews, and filling out questionnaires related to everyday language use in the family. The observations carried out were direct observations of the condition of the community in Miri hamlet. The instrument in this research is a questionnaire sheet on the use of the Javanese Krama language by the Miri hamlet community.

## **Discussion**

In the bilingual family domain of the Miri hamlet community, Mlinjon village, Suruh District, Trenggalek Regency, this chapter will discuss the changing patterns of use of the Javanese Krama language. There were 123 persons living in the Miri community

overall, according to observations and interviews done over the course of two days, on November 7 and 8, 2023. 21 families, 15 senior citizens, and 7 widows make up this group. Ten nuclear families, consisting of a father, mother, and two children, were chosen as research participants based on their number of members. The following family data, which is displayed graphically, pertains to the Miri community.



**Chart 1.1**

(Comparison of total population numbers)

The aforementioned image illustrates how women make up the majority of the population, accounting for 69 persons (%), while males make up 54 people (%). In the meanwhile, there were 10 families represented in the 1:2 ratio of study respondents, 13 (%) women and 27 (%) males.

Analysis of Frequency An overview of the distribution of data processed with the IBM SPSS Statistics 24 application program is provided by the research findings. This research problem is formulated with two variable components: the dependent variable (Y) is the influence of socio-cultural factors on the Javanese language shift in Miri hamlet, and the independent variable (X) is the Javanese Krama language shift pattern variable in the family domain.

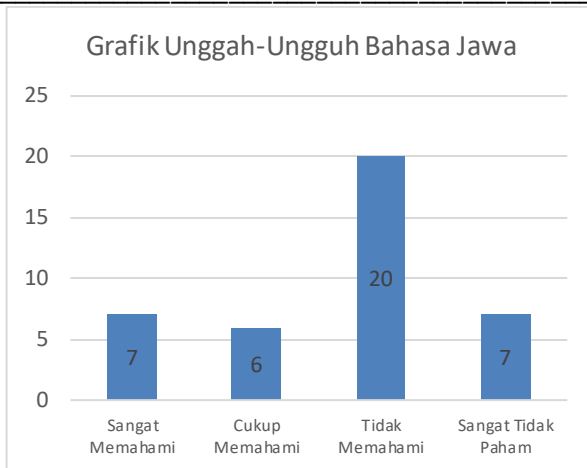
The following is a brief description of the analysis's findings regarding the shift pattern of the Javanese Krama language in the family domain, as expressed in the questionnaire's 12 questions:

### **1. Javanese Is The Mother Tongue**

Every responder claimed to be a native speaker of Javanese. The 100% of the questionnaire data attests to this. Everyone who responded is a native speaker of Javanese. This demonstrates that the families in the Miri community are long-term residents of Java.

### **2. Understand Javanese Language Culture**

Before employing Javanese in communication, it is imperative that you understand the language. Errors can give rise to instances of rudeness, particularly when speaking with senior citizens. The graph depicting the highest degree of Javanese comprehension within the Miri hamlet community is provided below.

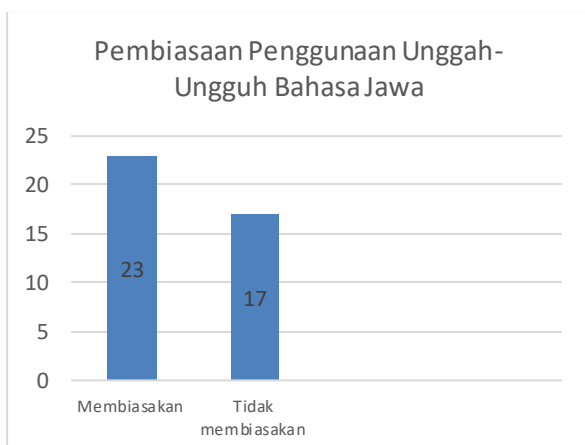


**Chart 1.2**  
(Frequency Distribution of Variable Data Presentation)

The information above demonstrates how little the Miri hamlet community knows about Javanese language. presented using a frequency of 20 respondents and a 50% response rate. Comparably, the remaining respondents fit into three categories: quite understanding (frequency: 6/15%), very little understanding (frequency: 7 (17.5%)), and extremely understanding (frequency: 7 (17.5%)).

### 3. Get Used To Using Javanese When Communicating

The residents of Miri Hamlet use Javanese as their first language and are a multilingual community. Despite this, they become accustomed to speaking the language even though they are unaware of its true meaning. The information is displayed graphically as follows:

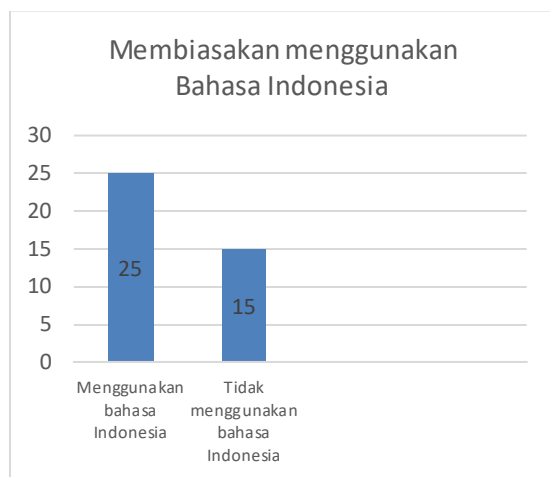


**Grafik 1.3**  
(Frequency Distribution of Variable Data Presentation)

This research indicates that, despite the fact that some of them are not very familiar with etiquette grammar, it is still vital to get used to speaking Javanese when talking.

#### 4. Get used to using Indonesian with people you have just met

The residents of Miri Hamlet are a bilingual group that speaks both Javanese and Indonesian, and they are highly receptive to using both languages. When children in the Miri hamlet first meet new people, they prefer to speak in Indonesian, which causes them to disregard appropriate Javanese manners. The research findings are shown in graphical info form below:



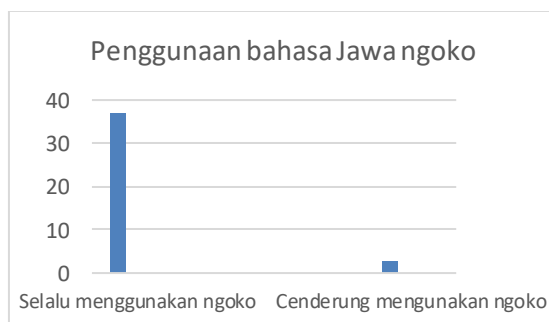
**Grafik 1.4**

(Frequency Distribution of Variable Data Presentation)

According to this research, a significant proportion of people are used to speaking Indonesian with strangers. Nonetheless, fifteen out of forty interviewees claimed to still speak Javanese krama or ngoko innocent and not utilize Indonesian.

#### 5. Use Javanese ngoko in daily conversations

Grammar-wise, Javanese ngoko is utilized when communicating among peers or between parents and children. In practical terms, though, kids in the field also speak Ngoko to their parents. The following information is displayed graphically:



### Grafik 1.5

(Frequency Distribution of Variable Data Presentation)

These statistics demonstrate that Javanese ngoko is consistently used in daily talks by the residents of Miri hamlet. Whether or not it is appropriate given the wording that was submitted and intended.

## 6. Use Indonesian in daily conversations

In some areas, people use Indonesian, as a single language, for everyday communication. In Miri Hamlet, this isn't the case, though. Only in specific situations is Indonesian spoken, and it is not a language of public communication. This is a graph showing how often people in Miri hamlet utilize Indonesian in their regular talks.



### Grafik 1.6

(Frequency Distribution of Variable Data Presentation)

According to this statistics, the inhabitants of Miri speak Javanese in instead of Indonesian in their everyday conversations.

## 7. Use Javanese krama inggil when communicating with older people

In a bilingual society, the application of Javanese customs as culture is a complicated issue. such as talking with elderly folks utilizing Javanese manners out of deference and civility. The graph displays the following data:



### Grafik 1.7

(Frequency Distribution of Variable Data Presentation)

According to this statistics, there has been a shift in the use of Javanese krama inggil. According to the questionnaire results, children who favored using Indonesian when speaking with seniors made up the majority of those who said they did not use it.

### 8. Use Indonesian when communicating with older people

One way to prevent mistakes in the correct usage of uploading Javanese Krama is to use Indonesian in this content. The information below relates to the usage of Indonesian in conversations with senior citizens.

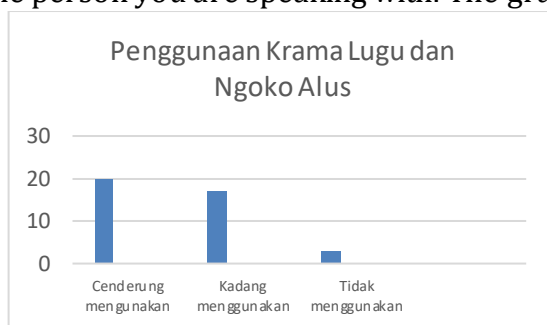


**Grafik 1.8**  
(Frequency Distribution of Variable Data Presentation)

According to these findings, some Miri people speak Indonesian instead of English while interacting with senior citizens in order to avoid using improper language. Children therefore favor using Indonesian.

### 9. Use innocent and good manners when communicating with older people

One level below krama inggil is the Javanese language known as krama lugu, which employs krama middle, also known as krama madya. On the other hand, ngoko alus is a degree of ngoko in Javanese that adds a hint of krama to verbs meant to show respect for the person you are speaking with. The graph displays the following data:



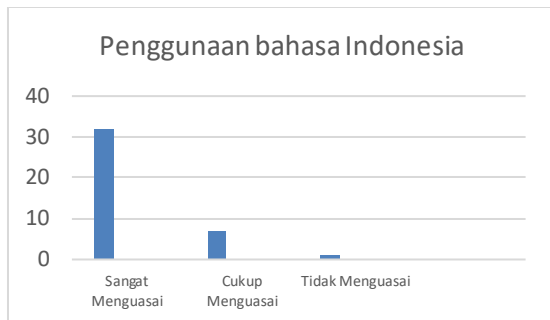
**Grafik 1.9**  
(Frequency Distribution of Variable Data Presentation)

This research demonstrates that older people's communication patterns still employ Javanese krama lugu and ngoko alus. This is due to the fact that krama lugu is still comparatively easy to utilize because it is a blend of krama inggil and ngoko.

### 10. Mastering Indonesian



Language proficiency is a need for everyone who wants to be a part of Indonesian society. This bears direct correlation to the events that transpired within the Miri community. Despite not using Indonesian for daily communication, they have become fluent in its usage. Information about the proficiency of the Miri people in Indonesian is as follows:



**Grafik 1.10**  
(Frequency Distribution of Variable Data Presentation)

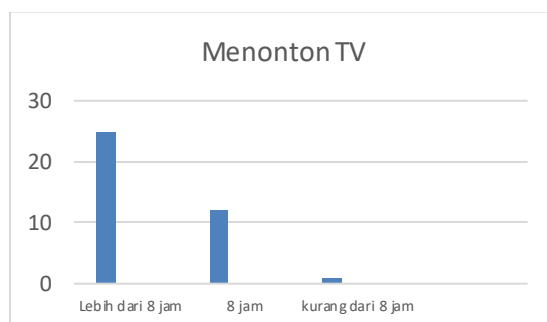
According to these figures, most residents in Miri hamlet are fluent in Indonesian, both guardians and kids.

The analysis's findings indicate that there has been a change in the way that Javanese krama is used in Miri hamlet, both in Indonesian and in Javanese. A contributing aspect to this is the general public's ignorance of the proper sequence or usage of Javanese language etiquette. Thus, they have the option of using Indonesian or Javanese ngoko.

In the meantime, the following information was discovered by the investigation of the variables impacting the Miri hamlet's transition to Javanese:

### 1. Watching TV more than 8 hours a day

Among the Miri people's required daily activities is watching TV. When spending time with family, watching TV serves as a source of entertainment in addition to knowledge. The TV viewing intensity of the Miri community is shown in the graph below.



**Grafik 1.11**  
(Frequency Distribution of Variable Data Presentation)

These statistics demonstrate how intensely individuals watch TV. They watch various segments of TV for around eight hours every day. beginning with knowledge, amusement, and the most recent data.

## 2. Using a smart device

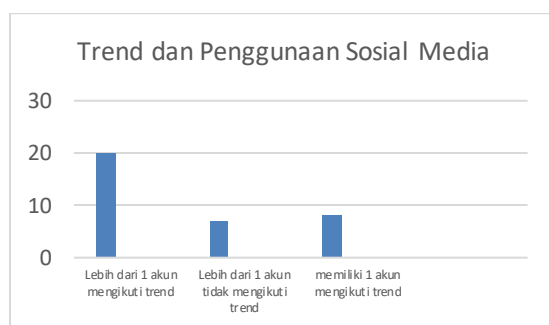
Gadgets are mostly utilized as a long-distance communication tool for exchanging critical information and news. The existence of smart devices with ever-updated sophistication has caused a change in how the device's primary purpose is used. All residents of Miri, young and old alike, use smart devices.

## 3. Accessing information via the internet

The internet network is the key component of smart gadgets. An individual can browse the internet and obtain any information right from the palm of their hand using smart devices and an internet network. The Miri community is already familiar with technology, particularly internet networks. Every respondent has accessed information remotely via the internet.

## 4. Have more than one social media account and follow social media trends

Social media and contemporary social trends and patterns are inextricably linked. Social media is a platform for information retrieval as well as a stage for existence. The information below relates to social media and the latest trends:

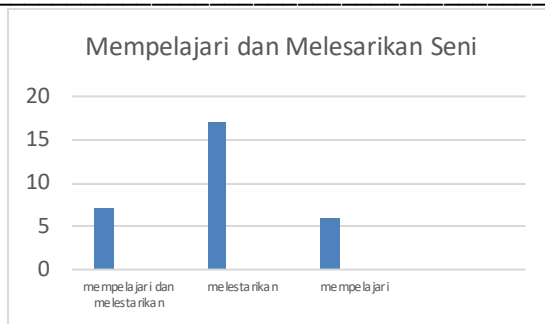


**Tabel 1.12**  
(Frequency Distribution of Variable Data Presentation)

Over half of those surveyed said they use multiple social media platforms. They primarily use Facebook and TikTok as a source of information and entertainment, according to interviews. They regularly use social media for buying and selling, and they constantly keep up with the latest trends on the platform.

## 5. Study and preserve traditional arts

Studying traditional art in this setting is unquestionably conserving it. But studying and being able to create art is not a prerequisite for maintaining traditional art. The graph displays the following data:



**Grafik 1.13**  
(Frequency Distribution of Variable Data Presentation)

The majority of Miri people simply retain it because they are motivated to do so and do not study. Only via the process of appreciating art do they know it and keep it preserved. This is being done out of care for the forefathers' cultural legacy, which has long been a part of existence. As a result, the residents of Miri keep up and promote their passion of art.

These results demonstrate that a number of socio-cultural reasons, such as (a) very strong usage of social media, as seen by indices of gadget use and ownership of several social media accounts, are responsible for the shift in the Javanese family language in the Miri hamlet. Social media's effect speeds up the assimilation of new knowledge and culture and facilitates language alterations. (b) an interest in Javanese culture, which is presently comparatively absent. Technology development and digitization have led to a decline in traditional arts, particularly language-based arts like tetembangan. In addition to gaming, the younger generation in Miri village is more interested in social media and online. In stark contrast to parents who, aside from communication, use electronics in their daily lives.

## Conclusion

The phenomena of language contact in social interactions is currently taking place in multilingual communities in the Trenggalek region, particularly in the Miri hamlet, Mlinjon village, and Suruh subdistrict. Family communication styles also vary amongst members of the Miri hamlet community due to its diversity, particularly in the use of the Javanese Krama language. Most residents in Miri hamlet are multilingual, having mastered both Indonesian and Javanese as languages. Although youngsters speak Indonesian most of the time, Miri residents are amenable to speaking it. The results of this study demonstrate that social media's effect and the general lack of public awareness regarding the preservation of Javanese culture have led to a change in the language used by families in the Miri hamlet when communicating.

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