CHAPTER V

SUMMARY, CONCLUSION, AND SUGGESTION

This chapter mainly presents the summary of the overall research, the conclusion, and suggestion. The first section summarizes the problem under the study, the way the writer analyzed the data, and the answers for the problem statement. The next section presents the conclusion, and the last puts forward aome suggestion for Javanese speakers to maintain the language, and the better way of having other related research.

5.1 Summary

The thesis entitled "A Study on the Use of Javanese Language among the Young Speakers in Surabaya" tried to find out the way the youngsters speak in interacting with their respected family members including the factors that underlie their code choice, the way they use Javanese in bilingual situation in Surabaya, and the older generation attitude toward the youth's code variation. It was a qualitative research for the data gained through the observation were in the form of recorded conversations, and the answers of the subjects' and participants' questionaires. To discuss the findings, the writer related them to the theories of language shift, language use, and Javanese speech level.

The result of the overall research is that the youngsters in Surabaya talk to their respected elders by using Indonesian and Javanese Ngoko. The main reason for the use of of the codes, is their incapability of using Krama, the suggested code. Furthermore, the older generation can fully tolerate the youth's condition. Both of the young and the old speaker want to have a casual conversation, so they do not see any urgency of using the more appropriate code. This phenomenon is caused by the broader function that Indonesian has and the tendency of using the more democratic language in the family. The broader function of Indonesian means that the language is used in education, jobs, or in many kinds of formal and informal interaction. Therefore, the subjects prefer to use the official language whenever they involve with others. In the subjects' family, the communication is done mostly in Indonesian and Ngoko. Parents nowadays do not teach the children to use the three speech levels of Javanese to people of different status. They tend to use the more flexible code in order to be closer to the young speakers. As a result, the youngsters are not able to apply the formal levels of Javanese for there is no condition at home that requires them to do so.

The youngsters use Javanese, especially Ngoko level only to people who are obviously close to them such as parents, brothers, sisters, cousins, and

friends. They also use Ngoko together with Indonesian to avoid Krama level application. There is no middle level of Javanese or Madya, applied in the youth's speech. In talking to the lower class people, they prefer to use Ngoko. Krama words are only used to refine certain words meant to the addressee.

5.2 Conclusion

Based on the findings of the study, it can be concluded that first, the subjects' elders have been going through the change of cultural value. The value that has been shifted is the rule of treating others. In the past, Javanese rule of behaving to communicate with many people was really important and therefore it was trully applied in social life. For example, in the way one speak to another, it shows what kind of person the sender and the receiver are. Javanese has three levels of speech which are used based on the situation and the speakers' status. One should choose the correct variety of speech whenever he converses with another. If he does not apply the appropriate code, then he will be considered as 'kodo' or the one who cannot show a polite manner toward others.

At present, the three levels of Javanese do not have such an important role in the speakers' speech. The young generation prefer to use Indonesian rather than Javanese in order to be closer to each other. The

older people do not mind with the youngsters' code varieties without the presentation of Krama. Then the Javanese idea of respecting others through the language behavior becomes vague because of the more Indonesian used. In Indonesian code, both of the sender and the receiver are considered to be equal in rank. While by using the correct Javanese means addressing people and treating them accordingly. However, the good intention of getting closer among the speakers does not give chance for Javanese to survive in its own speaking area.

Second, due to the more portion that Indonesian has, not all of the three levels of Javanese can well functionate in the young speakers' speech. The youth have never acquired the ability of using the proper Javanese either from the elementary education or from their parents. Consequently, they cannot be expected to respect others through the Javanese use. They have their own way of behaving politely toward older people, it is by using Indonesian and Ngoko. Fortunately, they still have the feeling of 'ewuh' or ashamed if they have to use Ngoko words which are related to the addressee's condition. In order to avoid that kind of situation, they use Krama level to substitute the words that are directed to the respected person. The use of Indonesian or the Indonesian-Ngoko switching is a matter of the youngsters' habit. They get the language behavior from the way the family conduct the interaction.

In conclusion, The Javanese traditional value that should be applied in communicating with others of the same ethnic is not used by the speakers to control over their behavior in social life. Something that was considered to be wrong in the past, is tolerated at present. Consequently, people think that it will not be necessary to maintain Javanese Krama for the situation that used to make them to speak in it is no longer existed. Indonesian is the preferable code to be used in almost any kind of interaction because of its easier method of expressing idea.

5.3 Suggestion

The suggestion in this thesis is divided into two: suggestion for Javanese speakers and suggestion to have a further research.

5.3.1 Suggestion for the Javanese Speakers

Parents should not have let the children talk to the respected relatives inappropriately. It would be better for the parents to develop the children's habit of using the three types of Javanese to communicate with different class people. The children will be able to use Javanese properly when they are getting older. If they are competent in speaking in the three different varieties of Javanese, they will be able to behave themselves whenever they get involved with

others. They will certainly be able to act based on Javanese rule of politeness or 'Tatakrama'. It determines the appropriate etiquette of respect toward all superiors (Suseno, 1991:127). It requires us to apply the proper attitude to interact with other people. By using the correct Javanese variation, a speaker shows that he is not just the product of modernization, but he is also the product of a culture that emphasizes politeness and self control. Teaching the youngsters to use the correct Javanese will enable the continuation process of the language maintenance.

The language maintenance effort does not mean that youngsters should not use Indonesian in daily conversation. They may use the official language at schools or works, but they should not leave the Javanese custom of formally speaking to respected relatives. By using Krama which is learned since they are in earlier age, they will be able to show the good language behavior.

5.3.2 Suggestion for the Next Studies

The study which was conducted to figure out the Javanese language use among youngsters in Surabaya can be done further. There are many more factors that lead the young people to use more Indonesian than Javanese to have a conversation with older people. This study is only the beginning step of having the further case of

Javanese youth's proficiency of their ethnic language. For those who want to do the related study, it would be better for them to use the more appropriate instruments in order to get the more accurate data.

BIBLIOGRAPHY

Babbie, Earl. 1986. <u>The Practice Of Social Research</u>. Belmont: Wadsworth Publishing Co.

Crystal, David. 1987. <u>The Cambridge Encyclopedia of Language</u>. Cambridge: The Press Syndicate of the University of Cambridge.

Freed, Barbara F. 1982. Language Loss: Current Thoughts and Future Directions, in Richard D. Lambert and Barbara F. Freed. (Eds). <u>The Loss of Language Skills</u>. Rowley: Newbury House Publishers INC.

Gal, Susan. 1979. <u>Language Shift</u>. London: Harcourt Brace Jovanovich.

Holmes, Janet. 1992. <u>An Introduction to Sociolinguistics</u>. New York: Longman Publishing.

Hudson, R.A. 1980. <u>Sociolinguistics.</u> Cambridge: University Press.

Mc Mahon, April M.S. 1994. <u>Understanding Language Change.</u> London: Cambridge University Press.

Molesky, Jean. 1988. A Historical Overview of Language Maintenance and Language Shift, in Sandra Lee Mc Kay and Sau-ling Cynthia Wong. (Eds). <u>Language Diversity</u>. Boston: Heinle and Heinle Publishers.

Ngadiman, Agustinus. 1997. The Manifestation of Javanese Cultural Values on Language Behavior, in <u>Jurnal Ilmiah Widya Mandala</u>, Februari. 005. Surabaya: Universitas Widya Mandala.

Poedjosoedarmo, Soepomo. 1979. <u>Tingkat Tutur Bahasa Jawa</u>. Jakarta: Pusat Pembinaan dan Pengembangan Bahasa.

Poedjosoedarmo, Soepomo. 1982. <u>Javanese Influence on Indonesian</u>. Canberra: Pasific Linguistics.

Powesland, Peter F. Giles, Howard. 1975. <u>Speech Style and Social Evaluation</u>. New York: Academic Press INC.

Sapir, Edward. 1974. Language, in Ben G. Blount. (Ed). <u>Language, Culture, and Society</u>. Massachusets: Winthrop Publishers.

Suseno, Franz Magnis. 1991. <u>Etika Jawa</u>. Jakarta: PT Gramedia.

Trudgill, Peter. 1992. <u>Introducing Language and Society</u>. London : Penguin Group.

Wardaugh, Ronald. 1986. <u>An Introduction to Sociolinguistics</u>. Great Britain: T.J. Press LTD. Padstow.