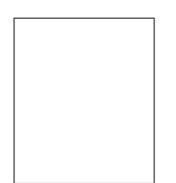# JAVANESE SPEECH LEVELS USED BY THE JAVANESE CHILDREN IN DESA TENGGELES KECAMATAN MEJOBO KABUPATEN KUDUS

A THESIS

In Partial Fulfillment of the Requirements

For the S1 Degree at the English Department

Submitted by:

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SEMARANG

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PRONOUNCEMENT

Hereby, the writer of this final study declares that this work is conducted with no courtesy of other researches aimed to pursue any degrees or diplomas that have already become a literary of a university or such. Additionally, all materials used in this document are not part of one's publication or writing except those which are mentioned in the references.

Semarang,

Ahmad Badruddin

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MOTTO

"Dimana ada kesulitan, pasti ada kemudahan"

(AlQur'an AlKarim)

"Gantungkanlah cita-citamu setinggi langit"

(Ir. Soekarno)

"Ask not what your country can do for you – ask what you can do for your country"

(Jhon F Kennedy)

"Perbedaan ilmu dan harta ialah:harta perlu dijaga olehmu, namun ilmu akan menjaga dirimu"

(Sayyidina Ali Radhiyallohu Anhu)

"Hargailah orang lain maka orang lain akan menghargaimu"

(Tukul Arwana)

"Kelilingi dunia agar kamu semakin tahu akan kebesaran Tuhan"

(Ahmad Badruddin)

DEDICATION

I dedicate this final study to the people who are always there for me, always support me which a can never repay. I love you all.

My Beloved Father (Fajar Nugroho). Someone I want to be, who never stop to support his children to succeed.

My Beloved Mother (Istirochatun). Her love is beyond measure.

My Beloved Sisters (Maharani Izzatin and Islahiyatinni'mah). To whom I learnt to be a better person.

ACKNOWLEDGEMENT

Accomplishing an important and such difficult work like this thesis is a resemblance of miracle for the writer. In the limited period given and with many barriers faced by the writer during the process of conducting, this study has finally come to its completion. All of these have added valuable lessons to the writer since it is hardly possible to have this work done without many supports and inspiring guidance from many parties.

In this occasion, the writer would like to thank the people who have contributed to the completion of this research. They are:

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ABSTRAKSI

Banyak sudah penelitian yang dilakukan oleh para linguist yang mengkaji tentang bahasa jawa. Banyak pula yang mengkaji tentang tingkat tutur bahasa tersebut. Hal ini sangatlah wajar karena bahasa jawa merupakan bahasa yang penuh dengan keunikan dan keberagaman. Dari banyaknya sinonim, tingkat kesopanan, dan tingkat tuturnya. Oleh sebab itu, disini penulis membuat sebuah penelitian yang mengkaji tentang tingkat tutur bahasa jawa yang digunakan oleh anak yang lahir dari keluarga jawa yang tinggal di Desa Tenggeles Kecamatan Mejobo Kabupaten Kudus ketika mereka berbicara dengan orang tua maupun orang lain.

Berdasar teori yang diciptakan oleh Poedjasoedarma yang membagi tingkat tutur bahasa jawa menjadi tiga, yaitu ngoko, madya, dan krama, penelitian ini menggunakan keluarga jawa sebagai objeknya. Skripsi ini meneliti tiga keluarga yang berbeda, yaitu keluarga buruh, pegawai negeri sipil, dan keluarga petani. Sangat menarik meneliti perbedaan tingkat tutur yang digunakan oleh anak dari keluarga tersebut. Dan lebih menarik lagi jika dapat mengetahui mengapa mereka menggunakan tingkat tutur tersebut dan bagaimana mereka mendapatkan pembelajaran bahasa pertama kali semasa hidupnya.

Skripsi ini adalah sebuah penelitian deskriptif kualitatif dengan menggunakan metode dari Sudaryanto yakni *Simak Libat Cakap* dalam pengumpulan data dan metode *Padan* dalam menganalisis data. Ada beberapa langkah yang dilakukan dalam mengumpulkan, mengolah, dan menganalisis data, yakni dengan mengumpulkan data percakapan yang menggunakan teknik rekam dan catat, kemudian hasil transkipsi dianalisis dengan menggunakan teori Poedjasoedarma tadi. Setiap kata yang diucapkan oleh anak dianalisis apakah masuk dalam kategori ngoko, madya, atau krama. Kemudian peneliti juga melakukan beberapa interview kepada anak dan orang tuanya. Interview tersebut menanyakan tentang pembelajaran bahasa yang didapat si anak, kemudian perkembangannya setelah mereka dewasa, dan bahasa yang digunakan ketika mereka bicara kepada orang yang lebih tua.

Hasil penelitian ini menunjukkan bahwa anak dari keluarga buruh dan petani menggunakan tingkat tutur ngoko ketika mereka bicara dengan orang tua maupun orang yang lebih tua, sedangkan anak dari keluarga pegawai negeri sipil menggunakan ketiga tingkat tutur

tersebut dan mereka juga menggunakan bahasa Indonesia. Meskipun semenjak kecil mereka diajarkan berbahasa karma, seiring berjalannya waktu tingkat tutur bahasa mereka pun berubah.

CHAPTER I

INTRODUCTION

A. Background of the Study

Language has an important role to human being and the development of their life. There are so many languages in this world and each language has an important value for communication. In order to communicate with others, people could make their own choice of using a language. They could use traditional, national, even a sign language. The main point is to understand each other and get the true interpretation.

Speech levels is a code system expressing politeness that contains certain vocabularies, syntax, morphology and phonology rules (Poedjasoedarma, 1979:8). Generally, language has several certain ways to express the different relationship between speakers because of their social strata. There are certain classes who have to be respected more than other classes. This can be done by the use of different speech levels. There are several factors influence it. It could be different physical condition, economy, political power, genetic relationship, age, sex, magical power, specific psychological condition, etc. The existence of this respectful way to speak can be seen by the language used by that society

As we know, Java is an island that is rich of languages and cultures. Several languages are living in this island, Javanese, Sundanese, Betawi language, etc. In this research, the writer would focus on just Javanese Language. According to Poedjasoedarma (1979:1), the Javanese Language is the mother language of the people who live especially in Central Java, Yogyakarta, and East Java. In Northern Banten, Lampung, near Medan, and the transmigration areas in Indonesia, there are people who use Javanese Language as their mother Language. There are speech levels of the Javanese Language which is divided into three main part:*Ngoko*, *Madya*, and *Krama*. Each part of Javanese language has different function and user based on many aspects.

The recent phenomena, the Javanese does not speak Javanese language well. For example, the children who must speak *krama* when speaking to their parents now many of them ignore it and they use *ngoko*. Therefore, the writer would like to conduct research and present a report entitled "**Javanese Speech Levels Used by The Javanese Children in Desa Tenggeles Kecamatan Mejobo Kabupaten Kudus".**

B. Scope of the Study

The research will analyze the speech levels of Javanese language used by Javanese Children in Desa Tenggeles Kecamatan Mejobo Kabupaten Kudus. The writer would compare between kinds of Javanese language speech levels used by the children from three families with the different background. Three different backgrounds are laborer, civil servant, and farmer.

C. Purposes of the Study

The purpose of this research is to identify kinds of Javanese speech levels used by the children in Desa Tenggeles Kecamatan Mejobo Kabupaten Kudus, then the writer will compare between three different families with the different background. After knowing kind of Javanese language used by them, the writer will try to know the reason why they use the speech levels.

D. Underlying Theory

According to Holmes (2001:1), sociolinguistics studies the relationship between language and society. It is very interested in explaining why we speak and what for we speak. For that statement we can get answer that we speak not only for ourselves, but for communicating each other.

Furthermore, Holmes (2001:65) also stated that sometimes a community becomes aware that its language is in danger of disappearing and takes deliberate steps to revitalize it. About speech levels, Ronald Wardaugh (1986:10) stated that social structure may either influence or determine linguistic structure and/or behavior.

For the main theories, the writer uses Poedjasoedarma's theory of Tingkat Tutur Bahasa Jawa (Javanese Speech Levels) as his reference since he gives a clear explanation about the levels of Javanese Language (1979:8). The writer believes that this theory will support him to analyze the data. According to Poedjasoedarma, the Javanese Language is divided into three basic styles:

1. Ngoko is plain style which is appropriately used for intimate or informal relationship.
2. Madya is the middle level which expresses formality or intermediate degree. It is semi-formal and semi-polite level.
3. Krama is the highest level to address high status people with the purpose to show great respect and formality.

There are also objective factors that concern to the social status. Those factors determine the use of krama inggil. They are:

1. Nobility

   Everyone who has the noble blood deserves to be greeted with *krama inggil*. So, when they are greeted with *ngoko,* perhaps they are in a close relationship, brother, husband and wife, and they must use polite *ngoko.* When they have to be greeted with krama, they must use polite *krama* either, *krama* containing *krama inggil* vocabularies.

2. Office and Religious position

   Someone who is not a noble but has a position as village head, subdistrict head,

district head, kyai, priest, police, public prosecutor,etc is usually greeted with *krama inggil.*

3. Economy

Economic factor recently influences people although it does not have big influence as noble and office position. Before The Second World War, many rich men are greeted with usual style as a friend. Many children used *ngoko* when they speak to their parents. Now money factor seems to have big influence on them as economic power can make people's status higher. People call them with a high name such as *den, bu, mas, pak, den,* etc. At least people speak with them use *krama* or *madya*.

4. Formal Education

In people's eye, youths who graduated from high school even universities are in high social status although they are coming from low class family.

E. RESEARCH METHOD

Research method is an important part in research because it contains the explanation of the method used. Therefore, all researchers need to apply their research method as well as possible.

1. Type of research

Type of this research is descriptive qualitative. The writer adopts Moleong's opinion about descriptive qualitative research (1988:2). He explains that qualitative research is a type of research which does not include any calculating or enumerating. He also adds that a qualitative research is the research which data in written or oral word forms are descriptively described.

2. Method of collecting data

a. Data Sources

Primary data of this research are collected from observing and interviewing. The background classification is divided into three categories. They are laborers, civil servants and farmers. These jobs are the most categories that belong to the people. So it is very interesting to make a research about the difference of the language they use.

Then the writer interviewed members of the family involved in this research in order to collect the opinion and the history of their language maintenance. History of their language maintenance means the way how parents give the education of Javanese language. By interview, the writer also asks about their language choice to know the reason why they choose to use those levels.

b. Technique of Collecting Data

The writer applied some methods in collecting the data. They are *Simak Libat Cakap,* observation method, and interview method.

Sudaryanto (1993:133) explained that *Simak Libat Cakap* is a method that the researcher taps and involves in the conversation. This means that the writer directly participates in the conversation.

In this research, the writer also uses observation method. The writer observes the object that will be examined (Keraf, 1980:163). The writer did direct observation to the Javanese language in Tenggeles Mejobo Kudus.

The writer uses *simak* method in collecting data. Sudaryanto (1993:133-136) states that *simak* method is a method of collecting data by understanding the language usage, both oral and written language.

Besides, the writer uses interview method. The method in collecting data is giving questions that have connection with this research to get relevant answer with the purpose of the research (Danjan, 2000:34). In this case, the writer interviews the members of the family as respondents.

The writer uses *rekam* technique to get a documentation of the Javanese conversations in Tenggeles, Mejobo, Kudus. Sudaryanto (1933:135) explains that *rekam* technique is recording the conversation with recorder media: tape, camera, or digital recorder. In this case the writer recorded the conversation of three families chosen as object in Desa Tenggeles kecamatan Mejobo Kabupaten Kudus.

Further, the recording was noted by using *catat* technique. Sudaryanto defines that *catat* technique is a technique that researcher taps and writes the conversation. He explains as follow:

> "Tekhnik catat adalah peneliti menyadap dengan menyimak dan mencatat setiap peristiwa kebahasaan yang terjadi. Oleh karena itu, peneliti harus membawa alat catat dan mencatat berbagai hal seperti situasi tutur, penutur, dan mitra tutur, keadaan pertuturan, norma pertuturan dan berbagai hal sekiranya membantu peneliti dalam analisis data khususnya untuk menjawab latar belakang/konteks pertuturan".

The writer uses this technique in the transcript formation and then the transcript is used by the writer as data in this research.

c. Method of Analyzing Data

The next is analyzing the data which are classified before. Analyzing data is organizing process and ordering data in the pattern categories, and analyzing base unit. Therefore, the observer can get the topic and formulate hypothesis work likes the data suggested (Moleong, 2000:103). The writer begins the analysis by analyzing the data for each family and then grouping the vocabularies into three categories based on the theory.

F.   **WRITING ORGANIZATION**

In order to make a systematic writing, the writer presents this thesis into five chapters that is organized as follows:

CHAPTER I   :   Introduction

This chapter consists of Background of the Study, Scope of the Study, Purposes of the Study, Underlying Theories, Research Methods, and Writing Organization.

CHAPTER II   :   Literary Review

This chapter explains the theories related to the study. They are sociolinguistics, language maintenance, language shift, Javanese language speech levels, and language choice among Javanese people.

CHAPTER III   :   Research Method

This chapter describes the type of the research, method of collecting data, data sources, population and sample, method of analyzing data, and method of presenting data.

CHAPTER IV   :   Data Analysis

This chapter consists of the data collected and its analysis.

CHAPTER V   :   Conclusion

This chapter draws the conclusion of the research.

CHAPTER II

LITERARY REVIEW

This chapter consists of the definition of sociolinguistics, language maintenance, and language shift. For the main theories, it also contains the definition of Javanese language speech levels and language choice among Javanese people.

A. Sociolinguistics

People use language to communicate with others. However, they use different kind of language when they talk to others in different situation. As Holmes said that sociolinguistics is the study of language in relation to the society. It explains why people speak differently in different social context (Holmes, 2001:1)

According to Chaer (2004:2), Sociolinguistics is a study of language in relation to sociology and linguistics. Sociology is an objective and scientific study about human within society and institution, and social process in society. Meanwhile, linguistics is a study which learns language or a classification of study that takes a language as an object of its study.

The opinion above is supported by Wardaugh (1986:10). He explains that there is a variety of possible relationship between language and society. One is that social structure which may either influence or determine linguistic structure and/or behavior. A second possible relationship is directly opposed to the first: linguistic structure and/or behavior which may either influence or determine social structure.

According to Fishman, sociolinguistics studies the characteristic of language variety and variety from the user where these characteristics always change. He gives the definition of sociolinguistics as follow:

> "Sociolinguistics is the study of the characteristics of language, varieties, the characteristics of their function, and the characteristics of their speakers as these constantly interact, change, change, and change one another within a speech community" (Fishman, 1972;4)

The different ways in communication include different intonation, different, word choice, different choice, and what things contributing language variety are studied in sociolinguistics. Furthermore, the writer is going to discuss more about language maintenance.

In this research the writer adopts Hymes opinion with his theory that is called SPEAKING in acronym. By using this theory, the writer could find the relationship between the participants, setting, and other aspects that will help this research.

1. Setting and Scene (S)

Setting relates to the time, place, and other physical conditions of a speech event.

Here, the participants can change the setting, for example, from formal to informal or vice versa. Meanwhile, scene is the "psychological setting" or "cultural definition" of a speech event.

2. Participants (P)

Participants that are involved in a conversation, for instance, the speaker and the listener, the sender and the receiver or audience, the addressor and addressee. It will be quite different style that is used when a child speak to his teacher, his parents, or his friends.

3. Ends (E)

Ends refers to the purpose-outcomes and purpose-goals, for example, the speech event takes place in Law area aims to solve a case, but the participants who are involved in that speech event have different personal purposes. The prosecutor wants to prove defendant's mistake, the defender tries to defend the defendant, while the judge tries to give a fair judgment.

4. Act Sequence (A)

Act sequence refers to the form and the content of the utterance. The form of utterance related to the words that are used, how they are used, and the relationship of what is said to the actual topic at hand. For example, the form and the content in common conversation with friends and in the class (between students and their teacher)

5. Key (K)

Key refers to the tone, manner, and spirit to express the utterance;it is with pleasure, serious, arrogant, pompous, sarcastic or mocking.

6. Instrumentalities

Instrumentalities refers to the choice of channels, that is used as oral, written, telegraph or telephone and to the actual forms of speech employed such as language, dialect, code or register that is chosen.

7. Norms of Interaction and Interpretation (N)

The norms of interaction and interpretation refers to the specific behaviors and properties that attach to speaking and also to how these may be viewed by someone who does not share them. For example, there are certain norms of interaction such as norms of interaction such as norm of interruption or asking.

8. Genre

Genre refers to the type of utterance; such things as narrations, poems, prayers, fairy tales, lecture, sermons, advertisements, etc. Different disciplines develop terms for kinds of speech acts, and speech communities sometimes have their own terms for types.

B. Language Maintenance

Janet Holmes (2001:63) gives the explanation about language maintenance. There are certain social factors which seem to retard wholesale language shift for a minority language group, at least for a time. Where language is considered an important symbol of a minority group's identity, for example, the language is likely to be maintained longer. He added that if families from a minority group live near each other and see each other frequently, this also helps them maintain their language. Another factor which may contribute to language maintenance is the degree and frequency of contact with the homeland.

On the other hand, Poedjasoedarma (1979:2) explained that there are three factors that keep Javanese Language maintained. There are:

1. Javanese Literature that is very strong among Javanese People.

2. Javanese Language lovers who are in a big amount and they always try to maintain it.

3. There are also many people using Javanese language as their mother language.

C. Language Shift

According to Holmes (2001:58), there are some factors contributing to language shift. Those could be economic, social, and political factors. About what factors that lead to language shift, she explained that the most obvious factor is that the community sees an important reason for learning the second language, and the reasons are often economic, but they may also be political.

Language shift is directly connected to language maintenance. People may not realize that it is any danger of disappearing. In this case, Holmes (2001:59) explained:

"Without active language maintenance, shift is almost inevitable in many contexts. For example, where a migrant minority group moves to a predominantly monolingual society dominated by one majority group language in all the major institutional domain -school, TV, radio, newspaper, government administration, courts, work- language shift will be unavoidable unless the community takes active steps to prevent it"

On the other hand, Chaer and Agustina (2004:142) stated that language shift is concerned with language used by a user or a community that happens as the result of their movement. New immigrants have to adapt new language used in their new society to communicate with others. Language shift usually occurred in country, region, or districts that give the society a better life. That reason makes many immigrants to come there.

Holmes (2001:59) also added that demographic factors are also relevant in accounting for the speed of language shift. Resistance to language shift tends to last longer in rural than in urban areas. This is partly a reflection of the fact that rural groups tend to be isolated from the centres of political power for longer, and they can meet most of their social needs in the ethic or minority language.

D. Javanese Language Speech Levels

According to Poedjasoedarma (1979:8), Speech level is a code system expressing politeness that contains certain vocabularies, syntax, morphology and phonology rules. Generally, language has several certain ways to express the different relationship between speakers because of their social strata. There are certain classes who have to be respected, and there are others who can be socialized as usual. There are factors influences it. It could be different physical condition, economy, political power, genetic relationship, age, sex, magical power, specific psychological condition, etc. The existence of this respectful way to speak can be seen by the language used by that society.

The Javanese Language has three basic styles:

1. Ngoko is the plain style which is appropriately used for intimate and informal relationship. This level includes only ngoko vocabulary. Moreover, ngoko level may further be divided into three sublevels:

    a. Ngoko Lugu consists of ngoko words and affixes. This is the lowest level that expresses no respect and formality.

    Example:

    Adhiku arep ditukokke wedhus

    "My young brother is going to be bought a goat"

    b. Antya Basa consists of Ngoko words and affixes, and Krama Inggil. It is used to address someone who has a close relationship, but the status is not so high compared to the addresser.

    Example:

Adhik arep dipundhutke wedhus, pak?

"Are you going to buy a goat for my young brother, Dad?"

c.   Basa Antya is just like Antya Basa but it also contains Krama words. This style is usually used to address very high status people who have a close relationship with speaker.

Example:

Adhik arep dipundhutke menda ta, pak?

"Are you going to buy a goat for my young brother, Dad?"

2.   Madya is the middle level which expresses formality of intermediate degree. It is semi-formal and semi-polite level. Basically, Madya level is Krama level that occurred the degradation, informalisation, and ruralitation process.

This level is divided into three sublevel styles:

a.   Madya Ngoko is used to address old low status people or someone whom the status is not so high compared to the speaker. This level consists of Ngoko affixes, few Ngoko words, Madya words, with krama used in the absence of Madya ones.

Example:

Samang napa pun nukokke klambi adine Warti dhek wingi sore?

"Have you already bought a shirt for Warti's young sister last afternoon?"

b.   Madyantara consists of just like Madya Ngoko, except Ngoko words. It is used to address a very low status and non-intimate person.

Example:

Samang napa pun numbaske rasukan adhine Warti dhek wingi sonten?

"Have you already bought a shirt for Warti's young sister last afternoon?"

c.   Madya Krama consists of Ngoko affixes, Madya, Krama Inggil vocabulary. This level is usually used by inferior people to superior among ordinary people.

Example:

Njenengan napa pun mundutke rasukan adhine Warti dhek wingi sonten?

"Have you already bought a shirt Warti's young sister last afternoon?"

3.   Krama is the highest level to address high level people with the purpose to show great respect and formality.

This level also has three sublevels:

a.   Muda Krama is the most polite and formal form which consists of Krama affixes,

Krama words, Krama Andhap and Krama Inggil. It is used by the inferior to address the superior.

Example:

Bapak, panjenengan mangke dipun aturi mundhutaken buku kangge Mas Kris.

"Dad, you are asked to buy book for Kris"

b. Kramantara is used to address a stranger or someone not known well. It consists of Krama words and affixes.

Example:

Bapak, sampeyan mangke dipun purih numbasaken buku kangge Mas Kris

"Dad, you are asked to buy book for Kris"

c. Wreda krama is composed by Krama Vocabulary and affixes, except "-e" is sometimes used instead of "-ipun", or "-(a)ke" is sometimes used instead of "-aken". This level is the polite one used by the old to the young among the priyayi (aristocrat).

Example:

Bapak, sampeyan mangke dipun purih numbasaken buku kangge Mas Kris

"Dad, you are asked to buy book for Kris"

Besides those levels, there are also *Krama Inggil* and *Krama Andhap* levels which cannot stand by themselves since they need words from the other levels to indicate formality and respect. These levels are used alongside honorific and it can appear in all basic styles.

a. *Krama Inggil* refers to a very highly respected person, including his actions and possession.

b. *Krama Andhap* refers to any person's action toward a highly respected person.

These speech levels could be resumed as follow:

Ng L   (TT I)

An Bs   (TT II)

Bs An   (TT III)

Md Ng (TT IV)

Md An (TT V)

Md Kr   (TT VI)

Wd Kr   (TT VII)

Kr An   (TT VIII)

      Md Kr   (TT IX)

There are three kinds of vocabulary that is concerned to vocabulary levels. They are:

   1. Imperative vocabulary

   2. Vocabulary concerning to pronominal O2, verb, adjective, and noun that belongs to O2.

   3. The other vocabularies.

The scheme of speech levels could be explained as follow:

TT I	--	N	+ N	+ N
TT II	--	N	+ KI	+ N
TT III	--	N	+ KI	+ K
TT IV	--	M	+ N	+ N
TT V	--	M	+ KI	+ N
TT VI	--	M	+ KI	+ K
TT VII	--	N	+ K	+ K
TT VIII	--	K	+ K	+ K
TT IX	--	K	+ KI	+ K

Based on the explanation above, there are some speech levels between each level. It contains N and K. As the key, it could be concluded that if there are more K, the level would be higher meaning it is more respectful.

E. Language Choice among Javanese People

There are two very important things to decide speech level style that would be used. First, formality relationship between the speakers and the second is social status of the O2. Individual relationship level decides whether they use *ngoko, madya, or krama,* and the difference of social status of the O2 decides the use of *krama inggil* vocabularies.

In order to make a general pattern that decides individual relationship levels, there are three factors that become important factors. They are:

1. Intimate levels with O2

2. The background of O2

3. The age of O2

    This intimate level is very important. People used to speak *ngoko* when they meet a new person, except children or person in very low social status.

    Based on the history, at the age before Indonesian independence, many children speak *krama* when they speak to their parent and their friends. The wives also use *krama* when they speak to their husband. Now they prefer *ngoko antyabasa* to *krama.* It could be inferred that

the family want their members to be close.

There are also objective factors that concerns to the social status. It decides the use of *krama inggil*. They are:

1. Nobility

Everyone who has the noble blood deserves to be greeted with *krama inggil*. So, when they are called with *ngoko,* may be they are in a close relationship, brother, husband or wife, and it must use polite *ngoko.* When they have to be greeted with krama, it must use polite *krama* either, *krama* that includes *krama inggil* vocabularies.

2. Office and Religious position

Someone who is not a noble but has a position as village head, subdistrict head, district head, kyai, priest, police, public prosecutor,etc is usually greeted with *krama inggil.*

3. Economy

Economic factor recently influences people although it does not have big influence as noble and office position. Before Second World War, many rich men are greeted with usual style as a friend. Many children used *ngoko* when they speak to their parent. Now money factor seems to have big influence on them, economic power can make people higher in their social strata. People call them with a high name such as *den, bu, mas, pak, den,* etc. At least people speak with them use *krama* or *madya.*

4. Formal Education

In people's eye, youths who are graduated from high school even university are in high social status although they are coming from usual family

F. Vocabularies That Shape Speech Levels

1. Ngoko

Every concept in Javanese language, there is ngoko unsure. Ngoko is the basic of all lexicons in Javanese language. So, it has a big amount. In every speech levels, *ngoko* vocabulary is used while it does not have any synonym in *krama, madya, krama inggil, or krama andap.* This level has hundred thousand in amount including *ngoko kasar. Ngoko kasar* is not so much in amount. Many of them are noun, verb, and adverb that is in high frequency. It is usually used by angry people. They usually come from low class.

Example of *Ngoko kasar:*

Ngoko kasar   Ngoko biasa Bahasa Indonesia   English

Cocot   cangkem   *'mulut' 'mouth'*

Modar   mati   'mati'   'dead'

Mbadhog   mangan   'makan'   'to eat'

Micek   turu   'tidur'   'to sleep'

Goblog   bodho   'bodoh'   'stupid'

Gerangan   tuwa   'tua'   'old'

   b. Krama

The important level after *ngoko* is *krama.* Krama has enough amounts. It depends on the way to count it. Based on its phonemic shapes, it could be divided into two categories. First, *krama* that is different from *ngoko* at all in its shape. For example:

Krama   Ngoko Bahasa Indonesia   English

Kula   aku   'saya' 'I'

Griya   omah   'rumah'   'house'

Tilem   turu   'tidur'   'to sleep'

The second is *krama* vocabulary that is like *ngoko* in shape. There are several ways to shape it when it is based on its *ngoko* shape. This second category could be exampled as follow:

1. Vocabularies that end *–os:*

   Krama   Ngoko Bahasa Indonesia   English

   Gantos ganti   'ganti' 'to change'

   Raos   rasa   'rasa'   'taste'

   Dandos   dandan   'dandan'   'make up'

2. Vocabularies that end *–nten*:

   Krama   Ngoko Bahasa Indonesia   English

   Kinten kira   'kira'   'to guess'

   Dinten dina   'hari'   'day'

   Sinten sapa   'siapa' 'who'

3. Vocabularies that end –bet

   Krama   Ngoko Bahasa Indonesia   English

Mlebet mlebu 'masuk'   'to enter'

Sambet   sambung   'sambung'   'to connect'

Mambet   mambu   'bau'   'smell'

4. Vocabularies that end –won

Krama	**Ngoko**	**Bahasa Indonesia**	**English**
Awon	*ala*	*'jelek'*	*'bad'*
Kawon	kalah	'kalah'	'loose

5. Vocabularies that end –jeng

Krama	**ngoko**	**Bahasa Indonesia**	**English**
Majeng	*maju*	*'maju'*	*'go ahead'*
Pajeng	payu	'laku'	'sold'
Kajeng	kayu	'kayu'	'wood'

6. Vocabularies that end –ntun

Krama	**Ngoko**	**Bahasa Indonesia**	**English**
Pantun	*pari*	*'padi'*	*'rice'*
Lemantun	lemari	'almari'	'wardrobe'
Kantun	kari	'tertinggal'	'is left'

7. Vocabularies that end –*i:*

Krama	**Ngoko**	**Bahasa Indonesia**	**English**
Tuni	*tuna*	*'rugi'*	*'loss'*
Nagari	Negara	'negara'	'country'

8. Vocabularies shaped by (i + consonant + a):

Krama	**Ngoko**	**Bahasa Indonesia**	**English**
Mila	*mula*	*'maka'*	*'so'*
Kina	kuna	'kuno'	'ancient'

9. Vocabularies shaped by (+ i + consonant + a + h)

Krama	**Ngoko**	**Bahasa Indonesia**	**English**
Sisah	*susah*	*'susah'*	*'difficult'*

Bingah bungah 'senang' 'glad'

Mirah murah 'murah' 'cheap'

10. Vocabularies shaped by (e + consonant + a)

Krama	Ngoko	Bahasa Indonesia	English
Gega	*gugu*	*'turut'*	
Glega	glugu	'batang kelapa'	'coconut tree'

11. Vocabularies shaped by (e + consonant + a + h)

Krama	Ngoko	Bahasa Indonesia	English
Berah	*buruh*	*'buruh'*	*'laborer'*
Segah	suguh	'suguh'	'serve'

12. Vocabularies shaped by (e + consonant + a + h)

Krama	Ngoko	Bahasa Indonesia	English
Ebah	*obah*	*'berubah'*	*'to change'*
Emah-emah	omah-omah	'berumah-tangga'	'make family'

c. Madya

Madya level does not has big amount. Most of them are taken from *krama* vocabularies.

Madya	Krama	Ngoko	English
Ampun	*sampun*	*aja*	*'don't'*
Onten	wonten	ana	'there is'
Nggih	inggih	iya	'yes'
Teng	datheng	menyang	'to'

There are some vocabularies taken from dialect that is not standard.

Madya	Krama	Ngoko	English
Ndaweg	*mongga*	*ayo*	*'let's go'*
Ture	criyosipun	jare	'I heard'

There are also some vocabularies that are shaped by changing *ngoko* to *krama*. The process is by replacing its end with *–jeng, -pun, etc.*

Madya	Krama	Ngoko	English
Ajeng	*bahe*	*arep*	*'will'*

Kepripun   kadospundi   kepriye   'how'

d. Krama Inggil

Krama inggil vocabulary is used to show respect to someone. Most of phonemic shapes of this level are different from its *krama* and *noun.* They are usually taken from *sankrit* language or from ancient Javanese language lexicon. There are also some vocabularies taken from *Persian and Arabic language.* But there is no vocabulary adopted from *Chinese*, *Dutch*, *Portuguese*, *English*, or *France* Language that precisely have relation with Javanese language for long time.

Ngoko	Krama		Krama Inggil	Source
Tangan	-	*asta*	*Sansekerta*	
Wadon	estri	putrid	Sansekerta	
Kuping	-	talingan	Ancient Javanese	
Pecak	-	*wuta*	*Ancient Javanese*	
Batur	rencang	abdi	Arabic	
Jeneng	nama	asma	Arabic	
Iket	udheng	dhestar	Persian.	

CHAPTER III

RESEARCH METHOD

In this chapter, the researcher will explain the method applied in conducting this research in order to make the readers understand about how the research is done and what kinds of technique are used. This chapter is divided into five parts: type of research, method of collecting data, population, sample, and technique sampling, method of analyzing data, and method of presenting analysis result.

A.   Type of research

Type of this research is descriptive qualitative. The writer adopts Moleong (1988:2)

opinion about descriptive qualitative research. He explains that a qualitative research is the research which data in written or oral word forms are descriptively described.

B.   Method of collecting data

1. Data Sources

Primary data of this research are collected from observing and interviewing. The background classification is divided into three categories. They are laborers, civil servants, and farmers. These jobs are the most categories that belong to the people. The writer choose those different background based on the actual data taken from the village office about population and kinds of job that society do. It is described that Desa Tenggeles has 7.255 living people. In this village, the big three of the job categories are Laborers, Civil Servants, and Farmers. There are 795 people work as laborers, 318 people work as civil servants, and 265 people work as farmers.

Then the observer interviewed members of the family researched in order to collect the opinion and the history of their language maintenance. History of their language maintenance means the way how parents give the education of Javanese language. By interview, the writer also asks about their language choice to know the reason why they choose to use those levels.

2. Technique of Collecting Data

The writer applied some methods in collecting the data. They are *Simak Libat Cakap,* observation method, and interview method.

Sudaryanto (1993:133) explained that *Simak Libat Cakap* is a method that the researcher taps and involves in the conversation. It means that the writer directly participates in the conversation. The writer uses this method to collect the data needed in researching and writing this research.

The writer uses *simak* method in collecting data. Sudaryanto (1993:133-136) explained about this method that "Metode simak adalah suatu cara pemerolehan data dengan cara menyimak penggunaan bahasa baik bahasa lisan maupun tulisan"

Technique to collect data that the writer used was *sadap* technique. Sudaryanto explaines clearly about this technique.

> "Tekhnik sadap adalah peneliti menyadap penggunaan bahasa seseorang atau beberapa orang yang menjadi informan. Data yang disadap bias berupa bahasa lisan maupun bahasa tulis. Penyadapan bahasa lisan bias diperoleh

dari pemakaian bahasa seseorang yang sedang pidato, khutbah, atau anak yang sedang berbicara. Sedangkan sadap bahasa tulis dilakukan terhadap pemakaian bahasa dalam wujud bahasa tulis(bukan bahasa lisan/cakap/wicaraa). Misalnya naskah teks pidato, teks narasi, naskah kuno, brosur, liflet, atau teks media massa"

The writer uses *rekam* technique to get a documentation of Javanese language conversations in Tenggeles, Mejobo, Kudus. Sudaryanto (1933:135) explains that *rekam* technique is recording the conversation with recorder media: tape, camera, or digital recorder. In this case the writer records the conversation of three families chosen as object in Desa Tenggeles kecamatan Mejobo Kabupaten Kudus.

In this case the writer records the conversation of three families chosen as object in Tenggeles, Mejobo, Kudus. Further the recording is noted by using *catat* technique. Sudaryanto defined this technique as follow:

"Tekhnik catat adalah peneliti menyadap dengan menyimak dan mencatat setiap peristiwa kebahasaan yang terjadi. Oleh karena itu, peneliti harus membawa alat catat dan mencatat berbagai hal seperti situasi tutur, penutur, dan mitra tutur, keadaan pertuturan, norma pertuturan dan berbagai hal sekiranya membantu peneliti dalam analisis data khususnya untuk menjawab latar belakang/konteks pertuturan".

The writer uses *catat* technique in the transcript formation and then the transcript is used by the writer as data of the research.

In this research, the writer also uses observation method. The writer observes the object that will be examined (Keraf, 1980:163). The writer did direct observation to the Javanese language in Tenggeles Mejobo Kudus.

Besides, the writer uses interview method. The method in collecting data is giving question that have connection with this research to get relevant answer with the purpose of the research. (Danjan, 2000:34). In this case, the writer interviews the members of the family.

C.   Population and Sample

1. Population

Population is objects of research which are going to be observed. According to Arikunto (1993:102), population is the total analysis units that will be analyzed in a research. This statement is similar to Koentjaraningrat (1977:115), who states that

population is all of the individuals that become the source of taking sample. The population in this research is the conversation of Javanese Children using Javanese language. Javanese children here belong to families who are divided into three categories: laborer, civil servant, and farmer, and they are at the age between 15 to 25 year-old. There are 76 children of Laborer family, 53 children come from Civil Servant family, and 51 children belong to Farmer family.

2. Sample

After having population, the researcher determines the sample. According to Sugiyono (1993:73), sample is a part of the population's members which have special characteristics related to the research. The writer used random sampling technique by taking three children of each family. The three children are chosen randomly by the person whom the writer meets when he came to their house to join the conversation. It took a month to collect the data.

D. Method of Analyzing Data

In this research, the writer applies method of analyzing data by Sudaryanto (1993). He mentions that there are two kinds of technique in analyzing data. They are Identity Method 'Metode Padan' and Distributional Method 'Metode Agih'. The writer takes 'Metode Padan' or Referential Identity Method to analyze data since the referent is outside and not part of language (Sudaryanto, 1993:13).

The following are steps in analyzing the data:

1. Observing the research object that is Javanese language used in three families in Tenggeles Mejobo Kudus. This step uses *rekam* technique and interview to collect the data needed.

2. Making transcription of the recording result.

3. Analyzing Javanese speech levels used by the objects by classifying them.

4. Analyzing Language maintenance and language choice of those three families. This step contents analysis of the interview result.

5. Concluding the result of data analysis

E. Method of Presenting Data

In presenting data, the writer uses the descriptive qualitative method in order to describe the data systemically, factually, and accurately. While in presenting result, the writer applies the informal method since the writer describes the analysis result by using usual words (natural language) and does not use any symbols. As Sudaryanto (1993:145) states that informal method is a method of presenting result that describes the analysis by using natural words and does not use any symbols-although with technical terminology.