

# The Use of *Krama Inggil* (Javanese Language) in Family Domain at Semarang and Pekalongan Cities

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## Abstract

This descriptive study aimed to capture the natural use of Javanese language called *krama inggil* in the family domain, at Semarang and Pekalongan cities. The research method used was a qualitative method. Qualitative methods led researchers to be welcomed without prejudice in the form of speech that receives the case, the researcher emphasize the subjective aspects of the behavior of native speakers in order to understand the circumstances that exist in the form of speech research areas.

The research findings obtained that there are different orientation between speech *krama inggil* used in Semarang with *krama inggil* used in Pekalongan. The use of *krama inggil* in Semarang is oriented on *self - kramanisation*. The use of *krama inggil* in Pekalongan is oriented to the prevailing normative standards in the Javanese language.

**Keywords:** Javanese language, *krama inggil*<sup>1</sup>, The family domain

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<sup>1</sup> One of the levels of Javanese Language

## 1. Introduction

Javanese language is grouped into the Big language in Java, it has a fairly wide area coverage and the number of speakers is quite large, more than 80 million (KBJ IV, 2006; Nothofer, 1982 and 1987), as well as a complex speech level (Poedjosoedarmo et al, 1979). The main function of the Javanese language is a marker of identity / Javanese identities. As the language identity, Javanese Language is used as a means of communication in the family environment, the Javanese community, conveys locally proselytizing tool, revealer Javanese art and ceremonial traditions.

The basic culture in Java is the stratified society that shape the use of any language rise, starting from level *ngoko*, *arma*, until *arma inggil*. Stratified-level is something that is essential in the Javanese community. However, the essential thing is not accompanied by the ability to use the Javanese language in a *lurus-leres* 'right and true', it is resulting in the decreasing of the quality of the use of the Javanese language. According to the Javanese community, the ability to use the Javanese language is already in decrease, especially at the level of *arma* and *arma inggil*. This deterioration has also occurred quite long (Sudaryanto, 1989:96-97).

The current phenomenon is the interest in using the Javanese language is reduced and life is becoming increasingly brittle. This phenomenon is characterized by the deterioration of Javanese speakers and the decrease in the ability to use the Javanese language. Symptoms of shrinkage in quantity and quality of language use Java, proven through research: (1) Speakers in urban Java less than 40.44% (Laksono, 2006:92), (2) Speakers Java in Semarang city living only 26.16% (Handono, 2004: 24), (3) the young generation in Java, Semarang who still knew the couple lexicon *ngoko* and *arma* only 12.5% only (Pujiastuti et al, 2008:89), and (4) going to the east will be reduced to the form *arma* (Nothofer, 1982:290; 1987: 147; 1991:8).

The reluctance to speak Javanese Language especially *karma* and *arma inggil* as well as decreasing in the quality of the trigger factor is the low vocabularies mastery, lack of ability sorting vocabulary, and the fragility of the application *unggah-ungguh* (level-speech) Javanese language. This phenomenon reinforces the assumption that Javanese speakers are not accustomed to using *arma inggil* in their daily life in the family, including Javanese speakers in Semarang and Pekalongan. Departing from the assumption that developed in the Java environment speech community, this research aims to capture the condition of the real use of Javanese *arma inggil* in the family domain at Semarang and Pekalongan.

## 2. Literature Studies

The literature review in this research focused on utilizing and optimizing the results of research, scientific papers, and journals that are closely related to the issue of the Javanese language in public life he said.

### 2.1 Javanese Speech Levels

Literature review of the scientific works and research results with the object is speech level (*undha-usuk*), Javanese language has a particularly important role to determine the range of research that has been done and the alignment between theory and reality of using Javanese

Language in the field.

**a. Poedjosoedarmo et al (1979): *Tingkat Tutar Bahasa Jawa***

Poedjosoedarmo et al (1979) divides Javanese speech level into nine; they are: (1) *ngoko lugu*, (2) *antya basa*, (3) *basa antya*; levels of *madya*: (4) *madya-ngoko*, (5) *madyantara*, (6) *madya-krama*, levels of *krama*: (7) *wredha-krama*, (8) *kramantara*, and (9) *mudha-krama*. He stated that the speech level *kramantara* and *wredha-krama* were hardly used anymore. This phenomenon occurs when there is a tendency that the level of speech-etiquette *kramantara* and *wredha-krama* shifted into *madya* levels, with the fundamental reasons put forward by the speakers, the “simplification” and “practicality”.

**b. Sudaryanto (1989): *Pemanfaatan Potensi Bahasa***

Sudaryanto (1989) in dividing the Javanese speech level based on the following considerations: speech level *wredha-krama*, *kramantara*, and *krama inggil* was rarely used, and there is also a tendency that the level of *arma* has been included in the concept of *arma-ngoko* and *arma madya*, moderate levels of *arma alus* covers concepts *mudha-krama*. On the basis of these considerations Javanese speech level divided into four levels, namely: (1) *ngoko*, (2) *ngoko alus*, (3) *arma*, and (4) *arma alus*.

**c. Edi Subroto, et al (2008): *Hand Book: Pemakaian Tingkat Tutar Ngoko dan Krama dalam Bahasa Jawa***

Edi Subroto, et al (2008:13) has simplified speech level on the basis of simplified forms and levels, it is resulting in sorting *ngoko* and *arma* that is not too complicated, still easy to understand, and stick to the values of courtesy in Javanese speak in the Javanese community. Those simplifying will result that the Javanese speech are divided into two kinds; they are *ngoko* and *arma*. *Ngoko* level sorted into *ngoko lugu* and *ngoko alus*. Level of *arma* divided into *arma lugu*, *wredha arma*, and *mudha arma* atau *arma inggil*.

*2.2 Phenomenon of using Speech levels in the Javanese Language*

Another subsequent literature review is aimed at scholarly works and research results that objected on the phenomenon of Javanese speech level. Direction of this research can be used to determine the range of research that has been conducted by the previous researchers.

**a. Dwiraharjo, et al (1991): *Pemakaian Tingkat Tutar Krama dalam Bahasa Jawa di Kodya Surakarta***

Dwiraharjo, et al (1991) describe the purpose of research is the use of speech levels in Javanese *arma* in District of Surakarta. The results obtained in these studies is not clear and is still common, among others, proposed the use of speech level raw *arma* found in the written text, and *arma* of speech level was not found in the use of verbal raw. The influence of Indonesian Language is still dominant in the use of speech level *arma*. The results are not typical show significance to the phenomenon of the use of the Java language speech level in the research.

**b. Sudaryanto (1991): *Bahasa Jawa: Prospeknya dalam Ketegangan antara Pesimisme dan Optimisme***

Sudaryanto (1991) argues that the phenomenon of Javanese life, there are two groups, namely the pessimists and optimists. Pessimistic group (represented by observers' *priyagung* Javanese language) that the Javanese language has been corrupted. The damage lies in two aspects, namely:

- 1) Aspects of the use: the use of Java *unggah- ungguh* is not in accordance with the provisions.
- 2) Aspects of vocabulary: vocabulary abundance of Indonesian (and foreign) to the Java language.

Optimistic group, this group still thinks that the Javanese language has a clear corridor, the Java language is still holding on to its essential function, as the developer and maintainer of reason cooperation between the users. What's interesting about this research is increasingly internalized as a form of *arma* concrete lingual distance instead of social distance, so the use of the form of *arma* no longer reflect the vertical relationship, but reflects the horizontal relationship.

**c. Purwoko (2008): *Jawa Ngoko Ekspresi Komunikasi Arus Bawah***

Purwoko (2008) in his work highlights the use of the Javanese language *ngoko* happens in the grassroots communities (*tiyang alit*) with the urban study site in Semarang. The research results revealed that the use of code *ngoko* by the lower classes than linguistic factors can not be separated by social, cultural, political, psychological, demographic, and profile of native speakers. This research was apparently still common, which is interesting from this study is the subject of research. The subjects were speakers of bottom tier Java (urban) residing in urban areas of Semarang. This research needs continuous follow-up, especially with the profile speakers.

**2.3 Family Domain**

This research can not be separated from a place or situation the domain of (domain) or background (setting). Domains firstly introduced by Fishman (1975) and setting popularized by Hymes (1972), They said that domains as the location of the use of language is an essential component that must be taken into account. Gradation even this interest is considered by Hyames, so the setting is in a prime position in the acronym (mnemonic device) "speaking". For Javanese speakers better known as 'empan papan'

**a. Bernstein (1972): *Social Class, Language and Socialization***

Bernstein (1972) suggests that language acquisition includes learning a language depends on socialization carried out by the family. Socialization by the family will generate linguistic code, among other tangible choice of words, intonation, discourse strategies, and how to talk (cf. Calefato, 2009). Domains the family has an important role in language acquisition, as well as the main gateway to understanding, applying the smallest community in the life of the

structure.

**b. Edi Subroto (2006): "Pembinaan Bahasa Jawa di Ranah Keluarga, Masyarakat, dan Prasekolahan Secara Terpadu"**

Edi Subroto (2006) revealed that the family and community environment is the immediate neighborhood children in learning the Javanese language as a mother tongue or as the first Language unintentionally. In addition, the realm of the family is the first place institution to establish a positive attitude towards the Java younger generation of Javanese language. A thesis submitted that an integrated Javanese development language is in the realm of family (housewife), the public realm, and the realm of schooling (education). Of the three domains is apparently a family or domestic sphere occupy a central position. This implies that the family is the first realm first and foremost to "learning" for the Java language Javanese children as a mother tongue or first language. The next sequence in the public domain and later education

### **3. Literature Review**

The theory used in this study were (1) the theory of speech level in the Javanese language, (2) the theory of the use of Javanese language in the form of socio-cultural etiquette (3) sociolinguistic theory in bilingual communities, (4) theory concerning household or housewife.

#### *3.1 Javanese Speech Levels Theories*

Javanese speech level is one part of the study of language variation. It has been stated by Poedjosoedarmo, et al (1979: 3) that the rate of speech (speech level) is a variation of the language differences are determined by the perceived relationships with speakers who will talk.

Relation to the people you talk to are *familiar-looking-away or upward-flat-down*. Relationships that are *familiar, moderate*, and can be aligned *horizontally* with the horizontal dimension (Suwito, 1987: 124) or a symmetrical relationship (Purwo, 1995: 27), while the relationship is distant, ascending, and decreases can be aligned with the vertical dimension or relationship asymmetric.

The study about speech level especially in the Javanese language, are ranged in two forms, namely *ngoko* forms and *arma*. The basic considerations that speech *ngoko* sociocultural used in situations that are very familiar speech events, shows there is no distance between the speakers (01) and the participant (02) as well as those who discussed (03), of the participants said no inhibitions or *ewuh pakewuh* again and has a relatively in the same social status, although the first time met, eg: public lectures, conversations in the market (Edi Subroto et al, 2008:17). Speech *arma* indicate a value of courtesy and respect for speakers to partners he said, the speech used in unfamiliar situations / new acquaintance.

#### *3.2 Theories of Javanese Language Usage; Ngoko, Krama and Krama Inggil in Sociocultural*

The use of the Javanese language *ngoko* forms, *arma*, and *arma inggil* as sociocultural many determinants determined nonlingual, which is determined by the position and role of

sociocultural (a) speakers, (b) the participant, (c) the situation, (d) purpose, and (e) Materials/ topic

#### **a. Speaker**

Speakers as the first person ( $O_1$ ) were invited to speak to the participant ( $O_2$ ) will consider the existence of the partners. In this case, the selection of speakers will face problems and sorting shapes language to be used. Determination of the relationship with the partner, it can determine the choice of language is a form of speech level *ngoko* or *arma*. Introduction speech level for the type of speakers are absolutely necessary for the application of appropriate speech level with partners to facilitate communication he said

#### **b. Participant**

Participant as the second person ( $O_2$ ) were invited to speak by the speakers will adjust to the speakers or the unity ( $O_1$ ). Self adaptation is in harmony with the style of relationship. The forms of speech level used by the speakers affect the levels which will be used by the participant.

#### **c. Speech Situation**

Speech situation related to the time and place of the occurrence of event of speech. The differences can lead to the situation speech the difference in the form of the language used. In the Javanese language, the statement can be equated with the phrase '*empan mapan*' having conversation must be matched with the locale speech.

#### **d. Purpose**

Ends or speech purpose may be reflected in an oral discourse and writing discourse. Discourse can be both transactional and interactional, if the emphasis and content of communication is called transactional overlooked when the reciprocal communication between the two parties involved is called interactional.

#### **e. Materials / Topics**

Material / Topics can be expressed in the form of speech level *ngoko* and *arma*. It can be either spoken natural or phenomena and desires (cf: Dwiraharjo: 1997).

### *3.3 Sociolinguistic Theories on Bilingual Society*

Basically the situation of language use can not be separated from the role of the ruler to the concept of language retention and preservation of the national language, which generally have a more dominant position. Another factor that affect the sustainability of the local language is the attitude of speakers. The second pillar has an important role for the survival of a language in a bilingual society.

In the bilingualism, it is difficult to balance function is maintained, which is (often) happen is the emergence of the dominance of one language. The emerging dominance actually comes from non-lingual factors, namely the question of prestige-dignity, political interests, and normative requirements. Connection with this dominance would be found associated with the



phenomenon of linguistic diglossia, diglosik leaks, and language competence.

#### **a. Diglossia**

Diglossia is a situation of language use are stable because each language are given the freedom to run the community service function proportionally (Ferguson, 1959). Javanese society is a society that tends bilingual. Expected to have an ideal distribution function in the use of language in the community. Javanese ethnic identity serves as a sublime, is used as the language of interethnic Javanese communication and everything related to traditions (cf. Cavallaro, 2006). Meanwhile, Indonesian serves as the national language and it is used in formal situations interethnic nationwide. Such a situation is called diglosik, where the Java language are considered as low and Indonesian language as the language of high or vice versa Java language is considered as high language and Indonesian as a second language. The first occurred in the conditions of the city and the second condition occurs in rural communities.

#### **b. Diglosik Leakage**

The presence of two languages within a society will make the choice to determine the choice, the choice of what language used to communicate. It seems the choice of language is determined by the “sociolinguistic argument”, among others: who is talking to whom, where, under what circumstances or about what “who speaks what language to whom and when” (Fishman, 1975:15). Although the speakers are faced with two choices but the expected language use zoning, the Javanese community diglosik prolonged deficiencies will result diglosik leakage.

#### *3.4 Theory Household*

The family is the smallest unit of society consisting of husband and wife, or husband and wife and son, or father with his son, or a mother with her child (UU Number. 10 of 1992), each has the same emotional ties, have roles and living together in the domestic life (cf: Goldenberg et al, 1980; Friedman, 1981; Leavitt, 1982). Goldenberg et al (1980) provide limits nuclear family (nuclear family) is a family consisting of husband, wife and biological children.

Target or subject of the research were selected on the nuclear family (keluarga inti) of Javanese. The definition of the nuclear family in this study is a family consisting of husband; wife and her biological children who live together in house and have same emotional ties, as well as having the same role in domestic life.

### **4. Research Methods**

#### *4.1 Research Locations*

The Location of research is located in the Semarang and Pekalongan cities. The selection of the two cities is based on the consideration that both were in the coastal territory far to the city center of Javanese culture (Solo-Yogyakarta). Categorized as well as a coastal city located in the northern part of Central Java.

#### 4.2 Method of Data Collection

*Simak* method or observation (Koentjaraningrat (ed.), 1979:137) is the way to obtain the data by observing the use of language in society (Sudaryanto, 1988:2). This method requires that the researcher present in the actual conditions and play a role that is possible to achieve data completeness, as far as possible the role of the researcher is unknown informant. It is intended to obtain naturalism and reasonable situation.

*Simak* method has basic techniques such as *sadap* techniques, ie, techniques of data obtained by intercepting the use of language. Advanced technique *simak libat cakap*, *simak bebas libat cakap* technique, and *catat- rekam* technique. (Sudaryanto, 1988: 2-6).

#### 4.3 In Depth Interview

In-depth interview method or *cakap* methods: *cakap semuka* techniques (cf. Sudaryanto: 1988). This method is done with the aim to explore in depth and complete information from his sources. Form of interviews conducted openly (open-ended) and conducted informal (unstructured). This method is used to explore the views of the speakers and the ability to use Javanese language is swathed in socio culturally.

#### 4.4 Data Analysis

This research was conducted within the scope of sociolinguistic research, with the purpose on contextual research. Contextual research is the study of utterances by taking into account the social context that accompanies the occurrence of an utterance. The social context in the form of speech components includes (a) speakers, (b) the participant, (c) the speech situation, (d) purpose, € materials or topics (Dwiraharjo, 1997: 89)

A form of speech that became the units of analysis in the form of tangible lingual word, sentence and discourse. The analysis model is applied to parse by considering the component unit lingual speech accompanying the speech event. Speech components used to interpret and make sense of lingual units that appear in the speech event (Dwiraharjo, 1997; Podjosoedarmo et al, 1982).

### 5. Discussion: The use of Java Language Speakers *Krama Inggil* between Java in Semarang and Pekalongan

The use of *arma inggil* in Javanese language used by speakers of Javanese city of Semarang and Pekalongan have significant differences. The difference lies in the placement of behavioral *arma inggil* lexicon in the speech. Each region has different ways of expressing politeness and respect for the participant or spoken to partners. Javanese speakers in the city of Semarang has a unique way when compared with Javanese speakers in the city of Pekalongan. However, the difference is that once formed part of local identity dialectical traits to enrich the style and power of the Javanese language itself.

#### 5.1 The use of the Javanese language *Krama Inggil* in Semarang

*Krama inggil* used in Javanese language in Semarang has different features with the applicable normative standards in the Javanese language, and the different usage patterns are used in



Pekalongan. When based on the parameters that each language is good for any speakers it is a good language for Javanese Semarang Javanese speakers, although opposite against normative. Thus, the parameters still have to be returned to the speakers themselves.

*Krama inggil* speech used by Javanese speakers in the city of Semarang is more commonly referred to as the *arma inggil* Semarangan (Kri-S) or *basa Semarangan* very productive in everyday speech. This phenomenon proves that these utterances grateful and part of a mutual agreement by the speakers.

Features are owned by or inherent in the speech *arma inggil* Semarangan is to treat lexicons *arma inggil* opposite normative. In the normative lexicon *arma inggil* taboo used by speakers themselves but in the city of Semarang lexicon *arma inggil* used by speakers themselves. This phenomenon is called self *kramanisasi*.

*Kramanisasi* phenomena that occur in speech *arma inggil* Semarangan marked by characteristics, as follows:

- 1) Allowance put *arma inggil* lexicon in a speech.
- 2) The use of lexicons *arma inggil* for yourself or *kramanisasi* speakers themselves.

These characteristics are reflected in the speech (E-1) below.

- (1) *Bapak siyos mirsani? Monggoh sareng, kula nggih badhe mirsani.*

‘Mr be watching, let along, I’ll also see’

- (2) *Bapak tindak nitih napa, kula badhe nitih Honda mawon.*

‘Fathers went up what, I’ll just ride Honda’

Lexicon *arma inggil*: *mirsani* ‘see’ and *tindak* ‘go’ in speech (E-1: 1.2) have the leeway inherent self participant or speaker (*self kramanisasi*). However, both of the above utterances have the same function and purpose of honoring the participant with the desire to be polite and to speak.

Placement in a base lexicon *arma inggil* Semarangan (E-1) is often at odds with normative rules. This is precisely the opposite values is considered as characteristic peculiarities of speech which is owned by Javanese speakers in the city of Semarang. This feature ultimately attached to the speech and it becomes *Semarangan* Language becomes uniqueness and identity. The uniqueness lies in alkalize yourself in the speech.

This phenomenon reinforces the finding that there has been a mutual agreement: respect for the participant treatment is done by placing lexicon *arma inggil* rub off on speakers, but the bias still radiates respect to partners he said.

Behavior using lexicon *arma inggil* for speakers themselves have become a collective habit and pattern. Pattern formed is freedom of *karma inggil* lexicon attach themselves on speakers. This model of mutual agreement have been tested, Facts through acceptance testing in the speech and the use of repetition. Reflected the use of repetition in speech below;

- (1) *Kula kagungan acara. I have a show,*

- (2) *Badhe mriksani Job Fair* 'will see the Job Fair'
- (3) *Kula nitih Honda mawon* 'I ride Honda alone'
- (4) *Kula agemipun mawon* 'I use it'
- (5) *Kula galhipun rumiyen* 'I used to think'
- (6) *Wingi kula kagem mundut wos* 'Yesterday I used to buy rice'

Thus, it can be concluded that the placement of the lexicon for themselves *arma inggil* speakers to speakers of Semarang Java is not an error, but it is the truth collective formed and created by the community itself Semarang Javanese speakers and a mutual agreement.

Truth that leads to collective agreement phenomena characterized through:

- 1) Speech Kri-S productive in everyday speech events.
- 2) Kri-S speech thanking the narrative flow, all the participants speech to establish cooperation, harmony utterances occurred, and no one is threatened.
- 3) Speech Kri-S became the pride of Javanese speakers become an icon for Semarang and Semarang speech community.
- 4) Gradient courtesy Semarang speak speech community is no longer measured by the prevailing normative standards in the Java language, but has been measured with a pattern that Kri-S.

In the realm of public speech etiquette *inggil* quite productive, especially in speech communication greeting Java. Speech is used as a greeting greetings familiarity where the answer does not matter, as reflected in the phrase below scolds:

- (7) *tindak pundi* 'scolds hello when you meet in the street'
- (8) *hallo, sugeng (sonten)* 'scolds hello when the phone'
- (9) *sampun ngilen* 'admonished regarding Hajj greetings'
- (10) *sami wilujeng* 'scolds greetings when meeting and visit'
- (11) *sampun sami dahar* 'scolds greetings to guest host'

## 5.2 The use of the Java language speech Krama *Inggil* in Pekalongan

The use of Javanese speech *arma inggil* in Pekalongan more moderate than the usage in the city of Semarang. Face *arma inggil* in Pekalongan more inclined oriented to normative rules. Only this reference to normative quality is very loose. Allowance was triggered by topography (*arma tal*), speakers dynamics (urban), and the spirit of preservation (mother tongue). Face speech *arma inggil* can be photographed as follows:

- 1) young and old urban families have a tendency to use *arma inggil* speech with a fairly loose rules. This leeway in placement lexicon *arma inggil* in speech. However, this leniency was conceived and realized by speakers to anticipate errors Indonesian lexicon is often inserted in the speech.
- 2) Young families and older families township has a tendency to use speech *arma inggil*

fairly strict, especially regarding the application of the rules of use of speech. In terms of the quality of the old families of speech utterances look tighter than young families. Accuracy of the control, selection, and placement in the speech lexicon *arma inggil*.

Java narrative forms *arma inggil* in diverse urban area has a typical portrait. Uniqueness is to have the freedom of expression and has leeway to put *arma tal* elements in speech, and dialect or accent which is owned by native speakers. Distinctiveness forms of expression are characterized by penysispan Indonesian lexicon. Color dialectical speech marked with soy sauce. The phenomenon is reflected in the speech below.

- (12) *Oo leh dereng tentu pok.*
- (13) 'Oo then not be able to'
- (14) *Mboten usah matur bapak dulu leh.*
- (15) 'No need to talk with the father first'
- (16) *Duko banget po'o.*
- (17) 'Very angry'
- (18) *Dhahar dulu po'o.*
- (19) 'How to eat first'
- (20) *Ha'ah pok baru aja tindak.*
- (21) 'It really has just gone'

Dialectical elements insertion in the speech difficult to stop because it was emotionally attached inside speakers. Moderate Indonesian lexicon insertion in the speech at the old family still controlled, Medium on young families and young people are less able to stem the pace of Indonesian lexicon in speak .

Java narrative form *arma inggil* in the village in addition to the characteristic thick dialektalnya also obey the rules. Dialektal traits that accompany speech *inggil arma* in general is realized through the lexicon and accent. This *arma tal* lexicon as a marker of familiarity and emotional kedaerahannya and categorized as a neutral lexicon because it has no equivalent kramanya. Rule is a mecca of speech is normative standard Java language, but more loosely. Such as speech excerpts below.

- (22) *Bapake badhe tindak pundia?*
- (23) 'His father would go to tho?
- (24) *Nggih Pak, badhe kagem napa ok?*
- (25) 'Yes sir, would be for tho?'

The use of *arma inggil* speech on the public domain in the city of Pekalongan start seldom used. It is generally only used in short narrative or as a means scolds sapa familiarity, as in the data excerpts below:

- (26) *Monggoh pinarak rumiyen.* 'Please sit down'
- (27) *Badhe tindak pundhi?* 'Will go?'
- (28) *Kapan rawuhipun.* 'When is it coming from?'
- (29) *Sare meriki mawon.* 'Sleep here'

The low use of narrative *arma inggil* in the life of Pekalongan, caused by:

- 1) Low mastery of vocabulary *arma inggil*.
- 2) Lack of understanding of the rules of use of speech *arma inggil*.
- 3) Less emotionally because not introduced since childhood.
- 4) There is no pressure from the environment to use speech *arma inggil* in everyday life.

Behaviors that develop speech *arma inggil* is used when used for specific purposes related to the interests of speakers, among others: the time of application, while borrowing needs / money, and when offering goods / transaction.

*Krama inggil* speech patterns used by speakers in Pekalongan City Java has three types, namely:

- 1) Type *arma inggil*-pure (Kri-m), ie, speech *arma inggil* abiding to the rules.
- 2) *Krama inggil* dialectal (Kri-d), ie, speech *arma inggil* accompanied or followed dialectical elements.
- 3) *Krama inggil* mixed code (Kri-bI), which is inserted speech *arma inggil* another lexicon / Indonesian.

Empirical facts above, the comparison between the use of Java speech *arma inggil* by Javanese speakers in the city of Semarang and Pekalongan in Javanese speakers have a different pattern orientations. *Krama Inggil* speech used by Javanese speakers in the city of Semarang is more oriented toward self *kramanisasi* pattern (bS: *mbasake awake dewe* 'alkalinize yourself'). *Krama inggil* speech being used by Javanese speakers in Pekalongan City is still oriented towards normative application although looser.

## 6. Conclusion

Conclusion obtained from the research is speech *krama inggil* Java used by Javanese speakers in Semarang different with form used in Pekalongan. This difference is significant enough that it can be used as an identity characteristic utterance.

The main findings in the speech Kri used by Javanese speakers in the city of Semarang and Pekalongan is the difference in orientation, namely:

- 1) Kri speech used by Javanese speakers in Semarang oriented self *kramanisasi* pattern (bS: *mbasake awake dewe* 'alkalinize yourself'). This phenomenon is contrary to the accepted rules in the standard Javanese language. *Kramanisasi* patterns themselves are taboo for the standard Javanese language rules but grateful for Semarang bases.
- 2) Kri speech used by Javanese speakers in Pekalongan City is still oriented to normative rules BJS that apply in the application although looser.

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