



JAVANESE LANGUAGE ATTITUDE TOWARDS SPEECH LEVELS OF VERNACULAR IN DISTRICT OF BANDAR SELAMAT MEDAN

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Abstract. The purpose of this study was to determine the attitude of Javanese language through speech level in District of Bandar Selamat, Medan. The method used in this research is qualitative research. The results showed that (1) there were two types of speech levels in District of Bandar Selamat, namely *Madya* and *Ngoko*. They use the Intermediate speech level not because they know about the speech level well, but such speaking style comes naturally to themselves because of the influence of family and environment and they still maintain and care about manners, *Andap-ansor*, and *Tanggap ing sasmita* even though they live in another city. And they use *Ngoko*'s speech level because of the transmigration effect that requires them to use Indonesian because they are in an environment that consists of many tribes, therefore they speak the same as the people there and don't care anymore with manners, *Andap-ansor* and *Tanggap ing sasmita* (2) Javanese language character and attitude in District of Bandar Selamat, they have high loyalty to their local language, they are proud to use their local language and their awareness of norms is very weak because they live on the island of Sumatra so the norms that exist in Javanese people are not very important (3) Javanese in Bandar Selamat have a positive attitude towards their local language because they still care about etiquette, *Andap-ansor* and *Tanggap ing sasmita* as do the Javanese on the island of Java.

Keywords: Javanese; language attitude; speech level

1. INTRODUCTION

Language is a cultural identity. Language and identity are inextricably linked each other and in order to save identity, language users must attempt to save their language. Norton (2000) states that every time language speakers speak, they are not only exchanging information with their interlocutors, they are also constantly organizing and reorganizing a sense of who they are and how they related to the social world. Language also contained the culture of the speaker including moral and ethical values. Sapir (in Blount, 1974) states that the content of each culture is embodied in the language. An aspect of the culture that closely related with the language is our knowledge and attitude about that language itself. It can be seen from our effort to keep our local language and appreciate it by doing good attitude toward the local language itself.

Indonesia is multicultural country. There are 1.128 ethnics group in Indonesia from *Sabang* to *Merauke*. It means that every island even every city must have different culture and language that differ one another as their identity. The largest ethnic group in Indonesia is Javanese who make up 40% of the total population. An Anthropologist, Koentjaraningrat mentioned that Javanese is one tribe that has a very rich culture including language, which has a significant influence to other parts of Indonesia. Because of the migration, Javanese come to live and work in Medan. As a new community in a new place, they have to speak Bahasa Indonesia to other people because Medan is a multiethnic and multilingual city as Siregar (1998) states Medan is a multiethnic city. Several ethnic groups lived in Medan such as Bataknese, Chinese, Mandailingnese, Minangkabau, Malay, Karonese, Acehnese, Tamil and others. This fact leads the Javanese speakers have to speak two languages which are Javanese and Bahasa Indonesia. This phenomenon is called bilingualism. Generally, bilingualism means being able to speak two languages.

Because of bilingualism that happened to Javanese in Medan, the Javanese have to use Bahasa Indonesia to communicate with people from other ethnic groups, and their local language to communicate with another Javanese. But most of Javanese who live for long time in Medan speak similar with ethnics which stay in Medan like Bataknese, Mandailingnese and etc and do not care with their speech levels anymore. To make it clear, the Javanese daily lives cannot be separated from their speech level. Javanese speech levels are divided into three levels, Poedjosoedarmo (1979), “there are basically three speech levels in Javanese”. These levels are; (1) *Ngoko* is informal speech, used between friends and close relatives. (2)

Madya is the intermediary form between *Ngoko* and *Krama*. *Madya* is an interaction between strangers on the street, where one wants to be neither too formal nor too informal. (3) *Krama* is the polite and formal style. It is used between person of the same status who do not wish to be informal.

In reality, the phenomena that researcher found in District of Bandar Selamat Medan is some of Javanese speakers in that location still use Javanese language nicely and politely based on Javanese speech level even though they are came from different background and profession and also they live around some ethnic groups such as Mandailingnese, Bataknese, Padangnese, Acehnese, and Malay that force them to use Bahasa Indonesia in daily communication but some of Javanese speakers still use their vernacular with their family, speaker from same ethnic group in family gathering and for their job. The example that researcher found in Javanese speakers in District of Bandar Selamat Medan daily live is describe below:

1. Ngoko: *Ojo ngono, kowe.*
Madya: *Ojo ngono toh, ndok.*

Another example of language use that related to speech level is the conversation between two Javanese speakers that describe below:

Icha: Assalamu'alaikum Mba, lama gak jumpa ya. *Pripun kabare?*

Mba Wiwit: Wa'alaikumsalam dek. Alhamdulillah *apik-apik wae. Lah kabare awakmu piye dek?*

Icha: Ngapain mbak? *Kabare orang bude karo pakde gimana mba?*

Mba Wiwit: Alhamdulillah *sehat kabeh dek. Iki baru siap nyuci. Entar lagi mau ke tempat bude. Kuliah ndek endi dek?*

Icha: Kuliah di UMSU mba, jurusan bahasa Indonesia.

Mba Wiwit: Bagus-bagus kuliahnya ya. *Ojo neko-neko, cek tercapai citane Jangan lupa sholat dan ngaji, biar tenang jiwane.*

Icha: Iya mba, *maturnuwun.*

From the explanation above, the researcher conclude that language cannot be separated from the attitude, so that she choice Javanese in District of Bandar Selamat, Medan because most of Javanese speakers in that location still use their vernacular through *Madya and Krama* speech levels (Butarbutar, R. et al, 2019).

a. Language Attitude

From a psychological point of view, attitude first defined as a mental state of readiness to respond to something based on experiences and influencing posterior

behavior toward a specific object (Allport, 1935). Attitudes are an important factor in constructing motivation in people, but attitudes are not the only factor involved in constructing it. Based on the theory of behavior, Montano and Kasprzyk (2008: 71) state,

“Attitude is determined by the individual’s beliefs about outcomes or attributes of performing the behavior (behavioral beliefs), weighted by evaluations of those outcomes or attributes. Thus, a person who holds strong beliefs that positively valued outcomes will result from performing the behavior will have a positive attitude toward the behavior. Conversely, a person who holds strong beliefs that negatively valued outcomes will result from the behavior will have a negative attitude.”

The term language attitude means attitudes that are precisely about language. Usually this means attitudes towards different languages, varieties of one language or the speakers of a language. (Fasold 1984: 148, Kalaja 1999: 46.) According to Fasold (1984: 148), the term language attitudes can also mean attitudes towards “all sorts of behavior concerning language, including attitudes toward language maintenance and planning effort”. (Omdal, 1995:85) stated that "Language attitudes are found to be 'relevant to the definition of speech communities, to the explanation of linguistic change, language maintenance and language shift, and to applied concerns in the fields of intergroup communication, language planning and education. While, Richards et al. (1992: 199) state that "The attitudes which speakers of different languages or language varieties have towards each other's languages or to their own language. Expressions of positive or negative feelings towards a language may reflect impressions of linguistic difficulty or simplicity, ease or difficulty of learning, degree of importance, elegance, social status, etc. Attitudes towards a language may also show what people feel about the speakers of that language.

b. Javanese Language

Javanese is one of local languages, which is used by people in their daily conversation. According to Uhlenback (in Chaer and Agustina, 2004: 40), “An expert Javanese language, divides Javanese language into *Ngoko* (intimate level), *madya* (polite level), and *krama* (very polite level) with several classification. There are *mudha krama*, *kramantara*, and *wreda krama*, *madyangoko*, *madyantara*, and *madya krama*; *ngoko sopan* and *ngoko andhap*”. On the other hand, Geertz (in Chaer and Agustina, 2004: 40), “Divides Javanese language into *ngoko* (*ngoko madya*, *ngoko biasa*, and *ngoko sae*) and *krama* (*krama biasa*, *krama madya*, and *krama inggil*) by certain using of each other”.

Then there are two things, which are very important to be remembered when one will determine speech levels that will be used. The first is the levels of formality of relationship

between the speakers and the hearers/ participants and the second is the social status of the second person/ participant.

Meanwhile, Javanese language has little bit different classification of Javanese language styles. Based on Partini (2010: 2-3), the concept of Javanese language dividing systematically can be classified into:

1. *Basa Ngoko* is the lowest level of Javanese styles.
 - a. *Ngoko Lugu* is used by parents to their children; teachers to students, etc.
 - b. *Ngoko Andhap* is used by close friends.
 - 1) *Antya Basa* is *ngoko* mixed with *krama inggil*. For example: *kowe* becomes *panjenengan, sliramu*.
 - 2) *Basa Antya* is *ngoko* mixed with *krama* and *krama inggil*. For example: *kowe* becomes *panjenengan, sliramu, adimas, kangmas*, etc.
2. *Basa Madya*
 - a. *Madya Ngoko* is *madya* mixed with *ngoko*. For example: *aku* becomes *kula*, *kowe* becomes *dika*. Usually, it is used by village people
 - b. *Madya Krama* is *madya* mixed with *krama*. For example: *kowe* becomes *sampeyan, samang*. It is used by village people to other village people.
 - c. *Madyantara* is from *madya- krama* mixed with *krama inggil*. It is used by little *priyayi* to their grandfather or grandmother.
3. *Basa Krama*
 - a. *Wredha Krama* is the same with *kramantara*.
 - b. *Mudha Krama* is a very soft and calm in Javanese speech levels. It is used by all of people.
 - c. *Kramantara* is just *krama* not mixed with *krama inggil*.
 - d. *Krama Inggil* is the word of *krama* mixed with *krama inggil*. For example: *kulo* becomes *kawulo*.
 - e. *Krama Desa* is *krama* mixed with *krama desa*. For example: *di-* becomes *dipun, ake* becomes *aken*, etc.
4. *Basa Kedhaton*

Bagongan is used by all of people in the palace. For example: *aku* becomes *manira*, *kowe* becomes *pakenira*, etc.

Setiyanto (2010: 29- 51), classifies Javanese language into: *Basa Ngoko* (*Ngoko Lugu, Ngoko Andhap* (*Antya Basa, Basa Antya*), and *Madya Ngoko*), *Krama Madya* (*Madya Krama, Madyantara, Mudha Krama, Kramantara, Wredha Krama*), *Krama* (*Krama Inggil, Bahasa Priyayi, Krama Desa, Bahasa Lokasi*), and *Basa Bagongan*.

c. Javanese Speech Levels

Speech level is the code system in certain community. Speech level, globally, can be classified into polite forms and general forms. The factors that confirm two kinds of speech levels form are differences in one society and others. People will be respected

or unrespectable in certain society because of political appearance, social status, economic level, relationship, sex, and many others.

According to Poedjosoedarmo (in Rahardi, 2001: 58), Javanese can be classified into *Krama* (*Muda Krama*, *Kramantara*, and *Wreda Krama*), *Madya* (*Madya Krama*, *Madyantara*, and *Ngoko*), *Ngoko* (*Basa Antya*, *Antya Basa*, and *Ngoko Lugu*). *Ngoko*, *Madya* and *Krama* are not the same as the diction or vocabulary of *Ngoko*, *Madya*, and *Krama*. Indeed, the diction of *Ngoko*, *Madya*, and *Krama* are only the variations, while every diction or word consists of the same of polite synonym.

1. Ngoko

Ngoko is the lowest level of Javanese language styles. It is the most commonly used one. It is also the basic style of the Javanese language. It expresses the most natural conditions that people face every time. They apply *ngoko* when they are thinking or angry. It is nearly impossible to find anyone who uses *madya* style, or even *krama*, in those kinds of conditions. *Ngoko* speech levels indicate that there is no distance between speaker (first speaker) and participant (second person). It means that the relationship between speaker (first person) and participant (second person) are not limited by the feeling of unwilling or *pakewuh*”, (Rahardi, 2001: 59). So, *ngoko* speech level will always indicate close relationship each other and *ngoko* is commonly used by close friend; employer to laborer; teacher to student; and many others. Those correlations, who have certain feeling of willing each other, they will use polite *ngoko*. It is called *antya basa* or *basa antya*.

Table 1 speech level

KATA KASAR NGOKO	BIASA	ENGLISH
<i>Micek</i>	<i>Turu</i>	Sleep
<i>Goblok</i>	<i>Bodho</i>	Stupid
<i>Mbadog</i>	<i>Mangan</i>	Eat

Source: (Rahardi, Kunjana, 2001: 62)

The vocabularies of *ngoko* are actually the bases of other styles' vocabulary. “*Ngoko* is the roots of vocabularies. *Ngoko* has a great number of vocabularies. They are improved as long as people use it. Considering the use and the effects, they are divided into rude word and common words”, (Rahardi, 2001:61- 62). The rude words are usually used to express bad feeling such as anger and disappointment. It often hurts the addressee's feeling. Meanwhile, the common words express a better sense of meaning.

2. Madya

Madya Speech Levels is the middle level of Javanese language, between *Krama* and *Ngoko*. Podjosoedarmo (in Rahardi, 2001: 61), says that “*Madya* speech level is derived from *Krama* speech level, but this level is go through decrease level (collocation) and rural usage in the growth process”. The rural people are commonly used *madya* to communicate with people who have certain authority and also laborer in the office. “*Madya* style is used when an addresser considers that he/ she does not have to respect the addressee”, (Rahardi, 2001: 61). The addressee is probably an older person, the addresser keep using this style with certain considerations. It is probably because he/ she has a higher status than the addressee does.

Table 2 Speech level

MADYA	NGOKO	ENGLISH
<i>Ampun</i>	<i>Aja</i>	Don't
<i>Onten</i>	<i>Ana</i>	Present
<i>Ture</i>	<i>Jare</i>	It is said that....
<i>Awi</i>	<i>Ayo</i>	Come on
<i>Niki</i>	<i>Iki</i>	This
<i>Ndika</i>	<i>Kowe</i>	You

Source: (Rahardi, Kunjana, 2001: 65)

The vocabulary of language indicates what important to its speakers is. It also indicates how certain aspects of culture or society are valued. It talks learners what makes speakers uncomfortable and what they feel about the rightful role and behavior of different members of society, Lieung, K. W., Butarbutar, R., & Duli, A. (2019).

3. Krama

Krama speech level is the politest Javanese level that is used by speakers and participants. In other words, this speech level indicates that the relationship between speaker (first person) and participant (second person) are limited by the feeling of unwilling or *pakewuh*", (Rahardi, 2001: 60). It happens in society because of the relation between speakers and participants are not connected closely or have different social classes. It is probably, the speakers have high class in society, as society, authority, teachers and many others.

Table 3 Speech level most polite

KRAMA	NGOKO	ENGLISH
<i>Kulo</i>	<i>Aku</i>	I/ Me
<i>Griya</i>	<i>Omah</i>	House
<i>Menda</i>	<i>Wedus</i>	Goat
<i>Tilem</i>	<i>Turu</i>	Sleep
<i>Gantos</i>	<i>Ganti</i>	Change
<i>Awon</i>	<i>Ala</i>	Bad
<i>Negari</i>	<i>Negara</i>	Country

Source: (Rahardi, Kunjana, 2001: 63- 64)

"*Krama* indicates politeness and respect", (Partini, 2010: 66). It is usually used when a speaker thinks that the addressee is one he/ she should respect, or he/ she tries to make a good impression to addressee. The consideration of the speaker's thought is various. The addressee might be someone from high class. He/ she might be also a public figure, a senior, a wise person, or an older one. He/ she is also probably a person whom the speakers do not

know before. Anyhow, *krama* is commonly used by children to speak to their parents. It is also used by students to speak to their teachers, and by the employees to the employers.

2. METHODS

This research was applied qualitative research design. According to Guba & Wolf in Bogdan & Biklen (1992:62) qualitative research is frequently called naturalistic because the researcher frequents places the event he or she is interest in natural occur. This research is located in Jl. Bersama, District of Bandar Selamat Medan. The source data of this research will be the Javanese people in Jl. Bersama District of Bandar Selamat Medan because The researcher choose District of Bandar Selamat Medan as the location of her research because she found the phenomena that some of Javanese speakers in that location still use Javanese language nicely and politely based on Javanese speech levels even though they live around some ethnic groups that force them to use Bahasa Indonesia in daily communication but some of Javanese speakers still use their vernacular with their family, speakers from some ethnic and for their job.

The subjects of the study are Javanese speakers who live District of Bandar Selamat Medan. Thirty (30) subjects of Javanese speakers was taken and all them were born and lived in Java Island before and have lived in Medan for 5-20 years. The data of this study were the Javanese utterances spoken during the Javanese speakers communicate in their daily life.

2. RESULTS AND DISCUSSION

Based on the transcription of Javanese speaker's conversation, the writer found out that two kinds of speech levels which is used by Javanese speakers in District of Bandar Selamat Medan. They are Madya and Ngoko. In the society, the people are commonly used Madya to communicate with people who have certain authority. The addressee is probably an older person, because he/she has a higher status than the addressee does. Based on the transcription of Javanese speakers conversation of 30 subjects in District of Bandar Selamat Medan, the researcher found different fact about speech level Madya.

Table 4 Javanese Speakers who Used Madya Speech Level (MSL)

Subjects	Domains Factor	Percentage (%)
30	Used MSL in family domain	14%
	Used MSL in neighborhood domain	20%
		10%
	Used MSL in workplace domain	13%

Used MSL in social gathering domain	
TOTAL	57%

From the data displayed in Table 4.1, it can be seen that 17 subjects of Javanese speakers used Madya Speech Level. According to Poedjosoedarmo (1968) speech levels in Javanese constitute a system for showing 1) degree of formality, and 2) the degree of respect felt by the speaker toward the addressee. The greater the degree of respect and formality in an utterance, the greater politeness shown. Based on the transcription of Javanese speakers conversation, they actually used Madya speech level because their politeness toward their vernacular is high, it is shown by the way they use their vernacular in a good way to every Javanese speakers, even though they came from different position or degree and they still maintain Tata Krama (language style), Andap-ashor (humbling oneself while exalting others), and Tanggap ing sasmita (being able to catch the hidden meaning) like people do in Java Island even though they live in another city.

There are 4 Javanese speakers or (14%) used Madya speech level in family domain. The statements from the subjects.

Apa kabar? Saiki griyo mu endi? (How are you? Where is your home now?)
Alhamdulillah sehat. Di Bromo ne, melaku-melaku lah nang rumah
 (Im good, in Bromo. Come to my home)
Tinggal kambek sopo? (With whom?)
Ngontrak nek, kamber kawan. (With my friend)
Wes, ati-ati (Okay, take care)

Another result came from neighborhood domain, there are 6 Javanese speakers or (20%) used Madya speech level as the statement from the subjects.

Kene ndika eneng tak omongi. Wengi pulang nang endi? Malam sekali
 (Come here, I want to say something. Where you went yesterday night? Too late)

In workplace domain, there are 3 Javanese speakers or (10%) used Madya speech level as the statements from the subjects

Ndaweg teng kantin. (Let's go to Canteen)
Eneng wis balik. (I just come back)
Tuku opo endi? (What did you buy there?)
Rokok! (Cigarette)

While in social gathering domain, there are 4 Javanese speakers or (13%) used Madya speech level as the statements from the subjects

Sampean longo nangdi? (Where are you going?)

Nang tempat bude (I'm going to my aunty home)

Ada apa? (What happen?)

Aku mau di timbale bude. (My aunty call my me)

Wis, ati-ati (Okay, take care)

Based on the theory Ngoko speech level is the lowest level of Javanese language styles. It is the most commonly used one. Ngoko speech levels indicate that there is no distance between speaker (first speaker) and participant (second person). So, Ngoko speech level will always indicate close relationship each other. Based on the transcription of Javanese speakers conversation, the researcher also found Javanese speakers in District of Bandar Selamat Medan using Ngoko speech level.

Table 5 Javanese Speakers who Used Ngoko Speech Level (NSL)

Subjects	Domains Factor	Percentage (%)
30	Used NSL in family domain	10%
	Used NSL in neighborhood domain	17%
	Used NSL in workplace domain	7%
	Used NSL in social gathering domain	10%
	Used NSL in social gathering domain	10%
TOTAL		43%

From the data displayed in Table 4.2, it can be seen that 13 subjects of Javanese speakers used Ngoko Speech Level. The definition of speech levels stated by Poedjosoedarmo (1968) is narrowed by the statement ‘the degree of formality and the degree of respect’ that refers to high levels. So in Ngoko speech level degree of formality and degree of respect is not exist because according to Poedjosodarmo in Ngoko speech level there is no respect at all. Based on the transcription of Javanese speakers conversation, they used Ngoko speech level because their awareness to Udhak-Usuk or speech level is low and they do not respect to their vernacular anymore, so they use Javanese language not in a good way in their daily life.

There are 3 speakers or (10%) used Ngoko speech level in family domain as the statements from the subjects

Yah, mana jamnya? (Where is my watch, Dad)
Lupa ayah belinya, amit ya (I'm sorry, I forgot)
Iya, besok beli dua ya jamnya
(Okay, tomorrow you have to buy two watch)
Iya, Insya Allah (Okay, Insya Allah)

Another Ngoko speech level came from neighborhood domain. there are 5 Javanese speakers or (20%) used Ngoko speech level as the statements from the subjects

Iki becakne sopo? (Whos's padicab is it?)
Becakne pak Ahmad (Ahmad's padicab)
Ahmad yang tinggal endi? (Where he live?)
Yang di Gg. Jaya (In Gg. Jaya)
Yowes (Okay)

In workplace domain, there are 2 Javanese speakers or (7%) used Ngoko speech level as the statements from subjects

Kok gak datang semalam? (Why you didn't come yesterday?)
Jatuh pak dari kereta, luka dhengkul saya nih
(I fall down from motorcycle, my leg is wound)
Udah di kasih obat? (Did you take the medicine)
Udah pak (Yes sir)

While in social gathering domain, there are 3 Javanese speakers or (10%) used Ngoko speech level as the statements from the subjects 17 and subject 18:

Bocah di sini macam tak di sekolahkan
(Children's here look like don't get education at school)
Iya, orang emboknya entah kemana
(Yes, because their mother doesn't care about the)
Hancur lah masa depannya (Their future will be bad)

Based on the questionnaire sheet that distributed to 30 Javanese speakers conversation in District of Bandar Selamat Medan, the characteristics of language attitude that they use when then use the dominant speech level is language pride. Language pride is a language that encourages people to develop the language and use it as an identity in a community (Garvin & Mathiot, 1956). There are some statements that show that the

Javanese speakers are have language pride in their daily life based on the questionnaire sheet:

Apakah anda sering menggunakan bahasa Jawa untuk menunjukkan identitas anda sebagai orang Jawa?

(Are you often use Javanese language to show your identity as Javanese)

Sering (Often)

Apakah anda sering merasa gengsi untuk menggunakan bahasa Jawa ketika berada di situasi formal?

(Are you have prestige to use Javanese language in a formal situation)

Tidak pernah (Never)

Apakah anda bangga menggunakan bahasa Jawa?

(Are you proud to use Javanese language?)

Ya (Yes)

From the data displayed above, the language pride of Javanese speakers in District of Bandar Selamat Medan are used Javanese language as their identity, they used Javanese language in a formal and informal situation, and they proud to use Javanese language. It is shown by the way they keep on using their vernacular wherever they go, in different place even city because their vernacular become their identity in a community.

Table 6 Javanese Language Attitude Toward Their Vernacular

Javanese Speakers	Attitude toward Vernacular	Percent
30	Positive	47%
	Fair	17%
	Negative	36%

The factor of attitude toward vernacular is experienced by all subject. In order to verify the data, the factor of attitude is elaborated in 3 criteria: positive, fair and negative. Based on the data from list of interview and transcription of audio recorder, the attitude of 30 Javanese speakers towards speech levels of vernacular are: 14 Javanese speakers have positive attitude, 5 Javanese in fair and 11 Javanese speakers have negative attitude toward their vernacular when they using their vernacular in four domains factor.

The researcher categorized it because from the observation by using questionnaire sheet and interview (see appendix 2 and 3), the researcher found that Javanese speakers who

have positive attitude are those who use Javanese language politely, they speak Javanese language in Madya speech level to speaker who have high position and speaker from down or same like them.

3. CONCLUSIONS

There are two kinds of Javanese speech levels found in District of Bandar Selamat Medan; they are *Madya* and *Ngoko* speech level. They actually used *Madya* they actually used *Madya* speech level because their politeness toward their vernacular is high, it is shown by the way they use their vernacular in a good way to every Javanese speakers, even though they came from different position or degree and they still maintain *Tata Krama* (language style), *Andap-ashor* (humbling oneself while exalting others), and *Tanggap ing sasmita* (being able to catch the hidden meaning) like people do in Java Island even though they live in another city. And they use *Ngoko* speech level because their awareness to *Udhak-Usuk* or speech level is low and they do not respect to their vernacular anymore, so they use Javanese language not in a good way in their daily life.

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