

**International Conference
INDONESIA Art & Urban Culture 2016**

Copyright© 2016

Oase Pustaka

Oase Group

xx +532 hlm.; 21 cm x 29,7 cm

ISBN: 978-602-6492-371

Penulis:

Perancang Sampul: Ulva Khoirun Nissa

Penyunting Naskah: Dwi Susanto

Penata Letak: Dewi Puspitasari

Redaksi:

Oase Pustaka

Oase Group

Perum Palur Wetan RT 4/ RW 5, Mojolaban, Sukoharjo

Pos-el: oase_pustaka@yahoo.com

Website: www.oasegroup.com

Tlp. (0271) 8205349

Cetakan pertama: Desember 2016

Perpustakaan Nasional RI Data Katalog dalam Terbitan (KDT)

Nama

International Conference: INDONESIA Art & Urban Culture 2016. I: Jilid
1/penulis naskah, Nama . – Karanganyar: Oase Pustaka, 2016.

xx. 532 hlm. ; 21 cm x 29,7 cm

ISBN: 978-602-6492-371

1. Non-Fiksi, Penelitian: International Conference: INDONESIA Art &
Urban Culture 2016. I. Judul II. Susanto, Dwi.

Hak cipta dilindungi oleh Undang-Undang
Dilarang mengutip atau memperbanyak sebagian
atau seluruh isi buku ini tanpa izin tertulis dari Penerbit

Isi di luar tanggung jawab Penerbit Oase Pustaka

DAFTAR ISI

PENGANTAR EDITOR	v
DISKURSUS KETUA PANITIA	vii
DISKURSUS REKTOR UNIVERSITAS SEBELAS MARET	ix
DISKURSUS WALIKOTA SURABAYA	xi
DISKURSUS KUNCI/KEYNOTES SPEAKER	xii
DAFTAR ISI	xv

PEMBAHASAH UTAMA

KEHIDUPAN DIPLAS DALAM *SERAT CINTHINI*

Elizabeth D. Inandiak	1
-----------------------------	---

PELAKSI YANG MEMUDAR: AKHIR MASYARAKAT DAN KEBUDAYAAN INDISCH DI SURABAYA 1942-1950

.....	6
-------	---

WEAVING HERITAGE CITY: CONSERVATION AND WEAVING THE OUTSTANDING VALUES

Lenna T. Adhisakti	12
--------------------------	----

URBAN SPACES, RURAL SPACES, AND "OTHER SPACES" IN INDONESIAN FILM FLYERS (1966-1990)

Christopher A. Woodrich	23
-------------------------------	----

WACANA SEKSUALITAS, KEHIDUPAN URBAN, DAN UNIVERSALISME, KEHIDUPAN URBAN, DAN UNIVERSALISME NEOKOLONIAL DALAM SASTRA INDONESIA

Glenn Felder	29
--------------------	----

PEMBAHASAH PENDAMPING

SEJARAH

LOCAL WISDOM OF SAMIN COMMUNITY TO SUSTAIN NATURAL RESOURCES AND ENVIRONMENT IN THE ERA OF MODERNIZATION

Agung Wibowo, Ravik Karsidi, Bani Sudardi, Mahendra Wijaya	35
--	----

PERKEMBANGAN IKLAN DAN PENGARUHNYA TERHADAP GAYA HIDUP MASYARAKAT BATAVIA (1930-1942)

Aldi Wafur, Ilham R. Ramadhan, Nazirwan Rohmadi	42
---	----

DRAMAMA MONUMEN NASIONAL DAN PEMBENTUKAN KESADARAN SEJARAH INDONESIA

Benedict Kanumoyoso	49
---------------------------	----

URBANISASI & PROSTITUSI: KEHIDUPAN SEKSUALITAS DI SURABAYA PARUH KEDUA ABAD

Gayung Kasuma	57
---------------------	----

KEBANGKITAN KAUM SANTRI PERKOTAAN DI SURAKARTA PADA MEDIO PERTAMA ABAD XX M. Bagus Sekar Alam.....	64
SENI ARSITEKTUR MAKAM PADA MASJID-MASJID KUNO JAKARTA: PENDEKATAN ARKEOLOGI Parlindungan Siregar.....	70
SITUS MAKAM SUNAN PANDANARAN DALAM KAITAN PEMUKIMAN DAN KEBERADAAN AIR SEBAGAI SUMBER BELAJAR DAN WISATA ZIARAH DI PASEBAN KLATEN JAWA TENGAH Suharyana	77
KOTA SETENGAH HATI DI SELATAN JAKARTA: PERJUANGAN UNTUK MENJADI KOTA MANDIRI (1950—1990-an) Tri Wahyuning M. Irsyam	86
REGENERASI SENIMAN WAYANG ORANG SRIWEDARI: PELUANG DAN TANTANGAN Warto	97
"ARAK" AND RACIAL DISCRIMINATION IN THE ENFORCEMENT OF COLONIAL GOVERNMENT REGULATION OF LIQUOR PRODUCTION SYSTEMS: BATAVIA 1873-1898 Susanto, Yusana Sasanti D., Isnaini Wijaya, Waskito Widi W.....	107
CASSANOVA FROM JOGJAKARTA: SISTEM PRODUKSI DAN PERDAGANGAN ANEKA AROMA "LAPEN" DI JOGJAKARTA 2000—2010-AN Yusana Sasanti D.	115
MENELISIK POTENSI WISATA KAWASAN SITUS BUDAYA (MESIN WAKTU) NOSTALGI DENGAN KOTA TRADISIONAL LEWAT BANGUNAN MAJAPAHIT-AN DI TROWULAN Achmad Aprelio Adha	123
PASAR TRADISIONAL DAN IDENTITAS KULTURAL MASYARAKAT JAWA (SOLO) Aries Adenata	130
MASA LALU MASA KINI BANYUWANGI: IDENTITAS KOTA DALAM GELIAT HIBRIDITAS DAN KOMODIFIKASI BUDAYA DI PERBATASAN TIMUR JAWA Wiwin Indiarti	135
BAHASA	
BONEK DALAM PERSPEKTIF BAHASA MEDIA MASSA Ranga Agnibaya.....	145
IDENTITAS MAGELANG DALAM PERSPEKTIF BAHASA, SENI SASTRA LISAN, DAN BANGUNAN BERSEJARAH Dwi Atmawati	150
STRATEGI DAN ANEKA MACAM FORMULA SEMANTIK KRITIK DALAM MASYARAKAT MADURA: KAJIAN PRAGMALINGUISTIK Edy Jauhari, Dwi Purnanto,	150
BAHASA, BUDAYA, DAN SURAKARTA DALAM SLOGAN "SOLO THE SPIRIT OF JAVA" Widyastuti	160
KOMUNIKASI SEBAGAI SARANA AKULTURASI ANTARA WARGA RELOKASI DENGAN WARGA LOKAL Romdhoni Witojatmiko	160

.....	64	IDENTITAS SEBAGAI IDENTITAS DAN PERLAWANAN MASYARAKAT BANYUMAS PSIKOKULTURAL Teguh Triandono	175
.....	70	LOCAL KNOWLEDGE AND WISDOM OF MITONI IN THE URBAN SOCIETY OF SURAKARTA: AN ETHNOLINGUISTIC PERSPECTIVE Wahid Abdillah	181
.....	77	MANIFESTATUS AS THE IDENTITY OF YOGYAKARTA: A SOCIOLINGUISTIC STUDY Tasman Pratiwi, Patria Handung Jaya, Ika Puspita Rini	188
ARQUITECTUR DAN TATA RUANG KOTA			
.....	86	THE TRANSITION OF HOODLUUM KAMPONG TO CHILDREN FRIENDLY KAMPONG IN SURABAYA YOGYAKARTA Dwi Agumawati, Ravik Karsidi, Drajat Tri Kartono, Kusnandar.....	197
.....	97	A REVIEW ON AL-ISLAM MUHAMMAD CHENG HO PALEMBANG MOSQUE ORNAMENTS FROM THE EXISTENCE, SHAPE AND MEANING PERSPECTIVES Dwi Agumawati	203
.....	107	ILUSTRASI ARSITEKTUR SEBAGAI PENANDA KOTA SURAKARTA Susanto, Kusumaningdyah Nurul Handayani	209
.....	115	THE TOPOLOGY OF TERRITORIAL KINGDOM AREA IN BUILDING ZONE FOR RELATIVES SOCIETY: CASE STUDY SURAKARTA AND KOTAGEDE Dewi Pradiya P., Tri Yuni Iswati.....	214
.....	125	AKSENTUASI ARSITEKTUR OMAH LAWEYAN SEBAGAI PRESEDEN KAWASAN Muhammad Wuzoffa.....	220
.....	130	STRENGTHENING THE MUTUAL COOPERATION CHARACTER VALUES OF URBAN COMMUNITY THROUGH URBAN PEOPLE IN KARTASURA SUB DISTRICT AREA Susanto	224
.....	135	KEWUJUDAN URBAN DAN EKOLITERASI: KONTESTASI NILAI DAN PRAKTIK GREEN LIVING DI PERKOTAAN MODERN DI SURABAYA JAWA TIMUR UNTUK MEWUJUDKAN SUSTAINABLE CITY Santi Infirida, Eduardus Bimo Aksono Herupradoto, Usma Nur Dian Rosyidah, Dini Rasmangtias	231
.....	143	PELESTARIAN BUDAYA SANTRI DAN BATIK SEBAGAI PENDUKUNG REVITALISASI KAWASAN BERKELANJUTAN DI KAWASAN CAGAR BUDAYA KAUMAN SURAKARTA Wahid Wahid, Nandariyah, T.S.Pitana, M. Masykuri	237
MASYARAKAT			
.....	156	DIKONGENG SEBAGAI SARANA PEMBENTUKAN KARAKTER ANAK USIA DINI DI SURAKARTA, Dewi Palmangsih.....	244
.....	163	SOCIAL-POLITICAL LIFE REFLECTION IN A PLAYS "PANEMBAHAN RESO" BY W.S. RENDRA Eko Suryanto, Budi Waluyo, Suyitno.....	251

PALEMBANG TRANSFORMATION TOWARDS A MULTICULTURAL CITY: A REFLECTION ON THE MANUSCRIPT "UNDANG-UNDANG SIMBUR CAHAYA" AND "TUHFAH AR-RAGHIBIN" Asep Yudha Wirajaya	259
FOOD, ILLNESS, IDENTITY, AND SOCIAL STRATA IN MARGA T. AND MIRA W.'S NOVELS Purwanti Kusumaningtyas	266
SELF PUBLISHING DENGAN KEKUATAN MEDIA SOSIAL DI MASYARAKAT KOTA Rianna Wati	275
FADING LOCAL MYTHS/TAWANGMANGU: CAUSES AND EFFECTS ON EXISTENCE OF TRADITIONAL CEREMONIES Sumarwati, Atikah Anindyarini	280
MALANG DALAM TRAWANGAN NOVEL RATANA INDRASWARI IBRAHIM Susilo Mansurudin	286
GUDEG MANGGAR SEBAGAI REPRESENTASI RESISTENSI KULTURAL WILAYAH PESISIR MANGIR TERHADAP KEKUASAAN MATARAM Bagus Kurniawan	291
KONSTRUKSI IDENTITAS MASYARAKAT URBAN PERANAKAN TIONGHOA DALAM MAJALAH PENGHIDOEAPAN (1925-1942) Dwi Susanto	297
KONSTRUKSI SOSIAL PEREMPUAN PESISIR ATAS MITOS DEWI RANTAMSARI DALAM PERANNYA MENJAGA LAUT PANTAI UTARA DI KOTA TEGAL Erna	306
KEHIDUPAN KOTA METROPOLITAN DALAM CERPEN ALTERNATIF MATERI AJAR SASTRA URBAN DI SMA Juanda	312
IDENTITAS KOTA DENPASAR DAHULU DAN KINI DI DALAM ANTOLOGI PUISI BALI MODERN DENPASAR LAN DON PASAR I Ketut Sudewa	322
PEMETAAN LETAK GEOGRAFIS TANAH JAWA DALAM NASKAH-NASKAH JAWA Nurnaningsih	329
NILAI-NILAI PENDIDIKAN SEKS DALAM SERAT CENHINI SEBAGAI PILAR PEMBENTUKAN KARAKTER PENERUS BANGSA Prasetyo Adi Wisnu Wibowo, Sundari, Aloysius Indratmo	335
KEARIFAN LOKAL DALAM NASKAH SUSILA SANGGAMA Waridi Hendrosaputro, Supardjo, Sisyono EW, Endang TW	341
RUANG DAN BAYANGAN KEMATIAN DALAM ROMAN <i>LE DERNIER JOUR D'UN CONDAMNÉ</i> KARYA VICTOR HUGO : SEBUAH KAJIAN SEMIOLOGI ROLAND BARTHES Sunahrowi	348
SENI	
TREN FILM PENDEK PENYELAMAT BUDAYA BANYUMASAN Estining Pamungkas	355

ON ON THE	26	PERKAWINAN DAN FUNGSI KONTEMPORER <i>BELIS</i> DALAM PERKAWINAN ADAT MASYARAKAT PERKAWINAN NUSA TENGGARA TIMUR (NTT)	361
LEVELS	266	BETWEEN THE LOCAL IDENTITY CONSTRUCTION AND SOCIAL SEGREGATION: <i>PIIL</i> PENGAGRI, LIFE PHILOSOPHY OF LAMPUNGSE PEOPLE	368
	275	SEBAGAI 'BANDUNG JUARA' SEBAGAI PEMBENTUK IDENTITAS MASYARAKAT KOTA BANDUNG: PENDEKATAN SEMIOTIKA	374
ISTENCE	280	THE HEGEMONIC FORMS AND SOCIAL IMPACTS ON THE ENACTMENT OF <i>DHALANG RUWAT</i> TRADITIONAL CEREMONY IN THE URBAN SOCIETY OF SURAKARTA	380
	286	POP AS A POPULAR POP ART IN INDONESIA	388
YAH PESI	291	SELEBRASI CARNIVAL: CULTURAL PRESERVATION IN GLOBALIZATION ERA	394
AM MAJALA	297	RETRACING TRADITION IN CONTEMPORARY URBAN CULTURE	401
SARI DALA	306	REPRESENTASI MUSIKAL: PENGARUH BUDAYA URBAN DALAM ALIH UBAH KREASI LAGU- LAGU BERBAHASA JAWA	406
AJAR SAST	312	CULTURE DI FLORES DALAM PERSPEKTIF SEJARAH, PENDIDIKAN, DAN SENI	414
BALI MODER	322	IDENTITAS DALAM MURAL <i>BONEK</i> DI SURABAYA	422
	328	REKONSTRUKSI JUMPUTAN SOLO SERTA KENDALA PENGEMBANNYA	427
PEMBENTU	338	THE HISTORY OF PENCAK SILAT CULTURE THROUGH <i>PENDEKAR</i> MIGRATION ACTIVITY	435
	353	REKONSTRUKSI MAMPU MENEMBUS MODE MASA KINI	442
	361	REKONSTRUKSI GAYA HIDUP	
N CONDAM	366	INDUSTRI RAKYAT SAMPAI LONGLENAN :PERGESERAN NILAI DALAM PEWARISAN REPRESENTASI UPAYA ANAK NEGERI MENGGAPAI MIMPI	448
	375	PERILAKU PERGERAKAN BELANJA WARGA KOTA SURAKARTA PADA SEKTOR INFORMAL	456
	385	PERKEMBANGAN KOTA PONTIANAK, SEJARAH DAN HETEROGENITAS PENDUDUK	464

HARMONI DALAM KETEGANGAN ANTARA SISTEM NILAI BUDAYA KOTA DENGAN KEARIFAN LOKAL MASYARKAT DESA BEJI KECAMATAN NGAWEN KABUPATEN GUNUNG KIDUL Bernadus Wibowo Suliantoro	47
BUDAYA DALAM BALUTAN CELANA <i>JEANS</i> Cunong Nunuk Suraja.....	48
PEMBANGUNAN PARIWISATA PERKOTAAN BERBASIS MASYARAKAT: SEBUAH PANDANGAN TEORITIS Deria Adi Wijaya	49
"METROSEXUAL MAN" MODERNITY WINDOW: AN URBAN PEOPLE LIFE PORTRAIT Dianita Wahyuningtyas	49
URBAN WOMEN AND MODERN LIFE STYLE: STUDY PRESENTATION OF SELF IN GROUP PERKOTAAN SURAKARTA Hetty Mei Ratnawati.....	49
THE EFFECT OF GLOBAL CULTURE ON ADOLESCENT LIFESTYLE BEHAVIOR IN SURAKARTA Sawitri	50

LAMPIRAN

1. Susunan Panitia
2. Susunan Acara

JAVANESE STATUS AS THE IDENTITY OF YOGYAKARTA: A SOCIOLINGUISTIC STUDY

Yashinta Farahsani

Mechanical Engineering, Faculty of Engineering, Universitas Muhammadiyah Yogyakarta
E-mail: yashinta_hime@yahoo.com / yashinta.farahsani.umy.ac.id

Patria Handung Jaya

²Language Training Center, Universitas Muhammadiyah Yogyakarta
E-mail: patria.handung@gmail.com

Ika Puspita Rini

³Language Training Center, Universitas Muhammadiyah Yogyakarta
E-mail: pita.marya@gmail.com

ABSTRACT

Javanese, as the mother tongue language of Javanese ethnic, has been a symbol in Yogyakarta city. It has been maintained time by time by the indigenous people and the Yogyakarta Sultanate to save its language and culture. However, there has been significant change in the application of Javanese because of the new immigrants outside Yogyakarta. This paper will study about the Javanese language status in Yogyakarta. The data is taken from questionnaires which are distributed to the native people of Yogyakarta. Therefore, people prefer to use Indonesian (Indonesian), as the communicative language, rather than Javanese language. It is because Indonesian is the national language which can accommodate people to communicate. If Javanese language is not maintained intensively, it will be replaced by *Bahasa Indonesia*.

Key words: Javanese, identity, *Bahasa Indonesia*, Yogyakarta

INTRODUCTION

As the city of education, Yogyakarta has been a place for many people around Indonesia to get knowledge. The number of schools and universities with their popularity and achievements makes it the first destination for everyone to continue their higher education. Every year, the number of students in Yogyakarta is increasing. Moreover, the name "Mini Indonesia" is now awarded to Yogyakarta because not only Javanese, the native people from Yogyakarta, who lives in this city but also many people from various tribes live there.

There must be consequences from this situation. First, almost similar to Jakarta, the population of people in Yogyakarta is increasing rapidly every year. Second, it is still related to the first, the development in Yogyakarta is now growing faster. Finally, from the social side, the life style in Yogyakarta also changes now. The change of lifestyle as we can see now is the use of language to communicate each other.

One of the consequences that we can see clearly is the use of language nowadays in Yogyakarta. As many people know, Javanese is an official language in Yogyakarta and it has been an identity for this city. However, by the time many visitors come,

whose language are vary, to this city the use of Javanese is decreasing slowly but sure. People start to use Indonesian instead of Javanese to communicate each other in many occasions.

There are several occasions that people prefer to use Indonesian instead of Javanese in Yogyakarta. Firstly, in educational institution, students prefer to use Indonesian to communicate to their friends. Secondly, if we take a look in some shopping places in Yogyakarta such as Malioboro, in many cases people prefer to use Indonesian to bargain. In this case both the seller and the buyer are Javanese.

The problem related to language is very complex comparing to others. Language is an important part of identity and how it affects social, we need more insights into the communicative process. The use of language as communicative purpose and social identity. It becomes the writers' main focus in writing this paper. The writers believe that it is urgent to discuss the problem since Javanese is the identity of Yogyakarta. Therefore, the writers want to find out how is the status of Javanese as the identity of Yogyakarta.

Based on the background of the study, the writers identify several problems. Those problems

society applies the use of language. It also explains the reasons why social phenomena related to language can occur. Wardaugh (1986: 1) stated "Let us say that a *society* is any group of people who are drawn together for a certain purpose or purposes". The statement means that society has an aim in every social phenomenon occurred in relation to language.

Theoretical Frameworks

Javanese

In a book titled *Tata Bahasa Jawa Mutakhir*, it is stated that Javanese is the first language of the Javanese population living in the provinces of Central Java, Yogyakarta, East Java, Banten, Lampung, around Medan, transmigration areas in Indonesia, such as in most of the province of Riau, Jambi, Central Kalimantan, and some places in abroad, for examples Suriname, Netherlands, New Caledonia, and the west coast of Johor. Javanese ranks 11th in terms of the number of speakers in the world.

Diachronic Java language evolved from the Old Javanese. Javanese that is now spoken is Modern Javanese spoken by Javanese ethnic since the 16th century until now. Javanese developed along with the shift of Hindu-Buddhist culture to Islamic Java culture. Modern Javanese was much influenced by Arabic vocabulary as one of the tools for cultural assimilation Islam-Java process.

Old Javanese was spoken by the Javanese ethnic since the first century BC to the 15th century. From the first to the sixth century, the Old Javanese was used orally. Old Javanese was under the influence of Sanskrit vocabulary. The total vocabulary from Sanskrit reached 45% of the total vocabulary of Old Javanese that exists. Old Javanese was used to spread Javanese Hindu-Buddhist culture since the 7th century until the 15th century. The first letters used were Pallawa letters, and later evolved into the Old Javanese letters.

Sulistiyowati (2014) in her paper title "*Artikulasi Identitas Wong Solo di Eks Enklave Surakarta: Konstruksi Bahasa dan Pemertabanannya*" stated that Javanese dialect in Yogyakarta dan Surakarta is considered as the standardized Javanese dialect because it occupies the top ranking in hierarchical status and gradually accepted as the most delicate variation, the most advanced, the fastest growing, and the most able to express the essence of Javanese culture. Wijana (2005: 157) explained that the selection of the Javanese dialect of Jogja-Solo is influenced by several factors, such as social status, number of speakers, and functions played by the language. It can be concluded that Javanese is a strong traditional language that can be maintained well because of those factors.

Language Identity

One way to determine someone's identity is by recognizing the language that he/she uses, because language is an identity. Norris (2007: 657 via Hall 2012: 35) stated "Identity is constantly interactively on a micro level, where an individual's identity is claimed, contested and re-constructed in interaction and in relation to the other participants". This means the function of language as an interaction tool takes a big deal in defining someone's identity.

Language can also analyze social phenomena. Gumperz (1982: 1) said that to understand the issues of identity and how it affects social, we need to gain insights into the communicative process". Similar to the research conducted by the writers, the identity of Yogyakarta can be analyzed by the frequency of language used by the society. Therefore, language and social interaction cannot be separated.

Language Shift

What happen in recent years, Yogyakarta has become multilingual community. Kridalaksana (2008: 160) defined multilingual as that the community is able to speak more than one language. In this case, Yogyakarta community are speaking Javanese and Indonesian. While Indonesian, as the national language, is used more than Javanese because more people from around Indonesia come to Yogyakarta to study, and the most common language used to communicate is Indonesian. It creates bilingualism in Javanese and Indonesian. Will it be monolingualism in Indonesian someday? Holmes (1992: 64) defined language shift is generally referring to the process by which one language displaced another in the linguistic repertoire of a community. Therefore, it is possible to occur language shift in Yogyakarta if Javanese can not be maintained and more people speak in Indonesian.

Holmes (1992: 65) also mentioned some factors contributing to language shift. They are:

Economic, social, and political factors

The most obvious factor caused language shift is the importance for learning second language – in this case is Indonesian. Since it is national language, people use it for communication in all areas, such as workplace, school, public places, etc. It may happen if the community do not take active steps to maintain Javanese.

Demographic factors

Resistance to language shift tends to last longer in rural than in urban areas. It is partly a reflection of a fact that rural groups tend to be isolated from the centers of political power; and they can meet most of their social needs in the ethnic language. Yogyakarta belongs to a big city in Indonesia where multicultural community are living. The bigger the

area, the more variation of people living there, the more possible the language shift happen.

Attitudes and values

Language shift tends to be slower in communities where the minority language is highly valued. When the language is seen as an important symbol of ethnic identity, it is generally maintained longer. Yogyakarta is one of the cities that maintain highly its value to be a *Kejawen* city. While the community keeps maintaining it, Javanese will not be shifted into Indonesian.

FINDING AND DISCUSSION

Javanese Identity in Yogyakarta

Yogyakarta people still use Javanese especially to communicate in daily life by the people around. However, since the number of arrivals from outside, the use of Indonesian getting more especially in the school and public environment. At the end, sometimes the people who can speak Javanese prefer to use Indonesian because Indonesian is more formal.

Problems that occur at the present are *isidiglossia*. It is the situation in which two distinct varieties of a language are spoken within the same speech community. Indonesian is used as the national language to communicate by all Indonesian people who come from different areas. It creates positive value to unite all the people of Indonesia because without the national language, our unity can be destroyed due to the ethnical conflict. However, there are some things we need to consider related this problem. If all the people of Indonesia use Indonesian as the national language, then the ethnic languages will slowly weaken their root and extinct (Wijana, 2006: 30).

Actually, between Indonesian and other languages that developed in Indonesia have different functions. In a different situation, such as at home, public places, official meetings, schools, ceremonies, sermons, marriage, and death, both languages can be used. It depends on who and where the language is used. The higher the social class is, they prefer to use Indonesian. In the villages, the elderly people still prefer to use their ethnic languages. Different from young people, because of the influence of the association both at school and in the home environment, they are more likely to use Indonesian.

The writers found there are 28 out of 100 distributed questioners that the respondents are Yogyakarta people (proven by the Yogyakarta ID card holder). Most of 28 respondents were born and raised in Yogyakarta by Yogyanesse parents. A few of them were raised by mixed region parents (Yogyanesse – other Javanese). Only two respondents were raised by Yogyanesse – non Javanese parents.

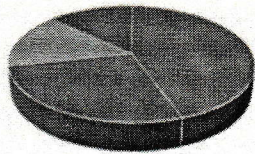
Beside that interesting fact, the writers also found that most of them have Indonesian as their first

language (13 of 28); some of them have Javanese as their first language (10 of 28); and few of them have Indonesian and Javanese as their first language. From the finding, the writers tried to figure out the frequency of language use and the variety of language use.

Frequency of language use

From the finding, frequency of *ngokobalus*, *ngokokasar*, *kramabinggil* and *kramamadya* is 23, 14, 8 and 7 respectively. It is proved by the diagram below:

Frequency of Language Use



• Ngoko Halus • Ngoko Kasar • Krama Hinggil • Krama Madya

Ngokohalus is very popular among the respondents. The respondents use this type of Javanese very often. They speak the language not only to their peers but also to their parents. Even, few of them use it to speak to older people. Mostly, they define older people are the people whose age is more than they are but the gap is not so far. However, some of them speak the language to elderly who they consider close enough in their relation or familiar with.

Ngokokasar is the second popular language among Yogyakartaese. The respondent explained that they use the language only with their closest peer. They use the language only when they feel comfortable with the person they speak to.

Kramabinggil is used when the respondents meet the elderly to show their respect. However, the respondents do not use this language so often. Only a few of them speak this language to their parents.

Kramamadya is variant of Javanese that rarely used by the respondents. From the seven respondents who said they can speak this language, they speak this language occasionally.

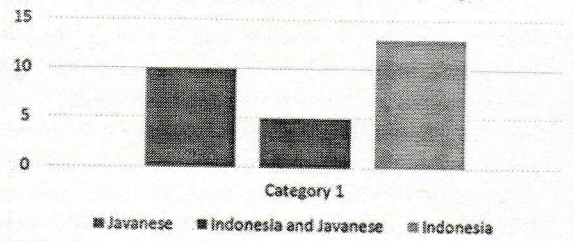
Variety of language use

The finding showed that there is variety of language used by the respondents. Most of the respondents speak *ngokobalus* both to peers and to older people (parents). Ethically, it will be polite for youngsters to speak *kramabinggil* to older people or parents, but recently, most respondents speak *ngokobalus* to older people whom they feel comfortable with or close enough to them. For the recently met older people they prefer to speak Indonesian.

Therefore, there is language shift happened. The respondents prefer to use Indonesian when they speak to elderly, for example their lecturer, or the university staffs, than to use *kramabinggil* even they

know that they are Javanese as well. They choose to speak Indonesian because they feel more comfortable when using it, and Indonesian is easier to understand and is more polite. Some of respondents who said Indonesian is more polite are the ones who do not speak *kramabinggil*. This statement is proved by the diagram below:

Yogyakarta People First Language



From that explanation, it is shown that Javanese identity in Yogyakarta is shifting. Most Javanese youngsters only master *ngokobalus* and *ngokokasar*. The *krama* language is gradually left behind. Even, when they speak to their parents they prefer to use *ngokobalus* or Indonesian. However, cultural ethic orders them to speak *krama* to their parents. This phenomenon might be has a correlation to the changing of first language that introduced by the parents. However, this opinion still needs to be proven in another research.

Factors Influencing Language Shift in Yogyakarta

Relation Outside the Family Environment

Sociolinguists realize that students prefer to use language as their friends use rather than older people use. It proves that their classmates, schoolmates, and close friends give bigger influence in using language than their teachers and parents. Although they learned the first language from their parents, in their development, their milieu influences their language development. (Chambers, 1995: 159).

Students language development happens naturally and normally. In their development, parents' role as the first language teacher starts to be shifted. They feel more comfortable in using Indonesian to socialize rather than using their first language, Javanese. However, someone's language will change in accordance with the place they socialize.

When children turn into teenagers, language transitional phenomenon will be clearly seen. It is a period when they are easily influenced. The first influence is environment where they socialize with their friends. They spend more time with their friends than with family. The second one is their own language which is different from adults or elderly people. The more frequent used of Indonesian makes the use of Javanese decreasing.

Factor of Language Shift by Speakers in Multicultural Society

Language that is developing and influenced by other languages makes the speakers prefer to use more than one language. Moreover, they live in a place which has different language. It will make that person to choose which language he should use.

The language use in social life becomes very important when we interact with other people. Different place to socialize will influence the use of language, for example in market, at school, at home, in the office, etc. It depends on what language used by the people in that area. In Indonesia, people prefer to use Indonesian. Yogyakarta as one of big cities in Indonesia becomes the destination for people around Indonesia to study. Therefore, the society turns into multicultural and they prefer to use Indonesian to communicate rather than Javanese as the ethnic language there.

Since Yogyakarta develops rapidly, the social gap is getting bigger. One impact of this case is the use of language. More people use Indonesian, forget Javanese, and shift Indonesian into the first language for their children. It is the second cause of Javanese decreasing.

People think that Indonesian is more formal and polite. Therefore, this language is used in many occasions, such as wedding, presentation, graduation, etc. It is far different from the past when Yogyakarta people used *Jawa Krama Hinggil* to show the politeness and formality. It has changed and people prefer to use Indonesian than *Krama Hinggil*. Therefore, language shift happens in Yogyakarta from Javanese turns into Indonesian.

CONCLUSION

As the city of education, Yogyakarta has become a place for many people around Indonesia to get knowledge. There must be consequences from this situation. First, the population of people in Yogyakarta is increasing rapidly every year. Second, it is still related to the first, the development in Yogyakarta is now growing faster. Finally, from the social side, the life style in Yogyakarta also changes now, it is the use of language to communicate each other. Javanese is an official language in Yogyakarta and it has been an identity for this city. However, by the time many visitors come, whose language are vary, to this city the use of Javanese is decreasing slowly but sure. People now start to use Indonesian instead of Javanese to communicate each other in many occasions.

There are two factors influencing the language shift in Yogyakarta. First, relation outside the family environment. It proves that their classmates, schoolmates, and close friends give bigger influence in using language than their teachers and parents. They spend more time with their friends than with family. Second, language choosing used by speakers in multicultural society. Yogyakarta as one of big cities in Indonesia becomes the destination for people around Indonesia to study. Therefore, the society turns into multicultural and they prefer to use Indonesian to communicate rather than Javanese as the ethnic language there. More people use Indonesian, forget Javanese, and shift Indonesian into the first language for their children. It is the second cause of Javanese decreasing.

REFERENCES

Chambers, J. K. (1995). *Sociolinguistic Theory*. Oxford and Massachusetts: Blackwell Publishers Inc.

Gumperz, John J. (1982). *“Language and Social Identity”*. United Kingdom: Cambridge University Press.

Hall, Joan Kelly. (2012). *“Teaching and Researching Language and Culture”*. New York: Routledge.

Holmes, Janet. (1992). *An Introduction of Sociolinguistics*. London and New York: Longman.

Sulistiyowati. (2014). *Artikulasi Identitas Wong Solo di Eks Enklave Surakarta: Konstruksi Bahasa dan Pemertabanannya*. Jurnal Humaniora. Vol. 26. June 2, 2014. 146-163.

Wardaugh, Ronald. (2006). *“An Introduction to Sociolinguistics”*. TJ International Ltd: Cornwall.

Wedhawati. (2006). *Tata Bahasa Jawa Mutakhir*. Yogyakarta: Kanisius.

Wijana, I Dewa Putu. (2006). *Sosiolinguistik: Kajian teori dan analisis*. Yogyakarta: Pustaka Pelajar.

APPENDIX

Nama : _____
 Semester : _____
 Jurusan : _____
 Fakultas : _____

1. Latar Belakang Ide
1. Apakah anda memeg
 Ya.
 Tidak. Sebutkan
2. Di kota apa anda

3. Di kota apa anda

4. Di kota apa anda

5. Apakah anda dib
 Ya.
 Tidak. Seb
6. Di kota apa bu

7. Di kota apa bu

8. Di kota apa bu

9. Di kota apa

10. Di kota apa

11. Di kota apa

12. Apakah k
 Ya.
 Tid
1. Bahasa
 Bahasa
 banyak
2. Bahasa

INTERNATIONAL CONFERENCE

INDONESIA

ART & URBAN CULTURE

PROSIDING

ISBN: 978-602-6492-37-1



9 786026 492371