



The Shift in the Use of Javanese *Krama* among the Younger Generation in Toili District

Cindy Febriana^{1*}, Dakia N. Djou², Asna Ntelu³

¹²³Prodi Pendidikan Bahasa dan Sastra Indonesia, Universitas Negeri Gorontalo, Gorontalo, Indonesia

*E-mail: cndyfr011@gmail.com

ABSTRACT

This study aims to describe the forms of the shift in the use of Javanese *Krama* among the younger generation in Toili District, the factors contributing to the shift, the preservation efforts undertaken, and the contribution of the findings to Indonesian language learning at the junior high school level. This study employed a descriptive qualitative method involving 22 informants from the younger generation of Javanese ethnicity. Data were collected through observation, interviews, non-participant observation, and documentation. The data were analyzed through the stages of data reduction, data display, and conclusion drawing. The findings indicate that a shift in the use of Javanese *Krama* has occurred, characterized by changes in language choice in daily communication, shifts in speech levels, a decline in the frequency of Javanese *Krama* use, and a decrease in the mastery of *Krama* vocabulary among the younger generation. The shift is influenced by the social environment, the dominance of Indonesian as the primary language, educational factors, and the limited use of Javanese *Krama* within families. The findings are expected to serve as a reference for preserving Javanese *Krama* and as supplementary material for Indonesian language learning in junior high schools, particularly in topics related to linguistic diversity and cultural preservation.

Keywords: shift, language use, Krama Javanese, younger generation

Pergeseran Penggunaan Bahasa Jawa Krama oleh Generasi Muda di Kecamatan Toili

ABSTRAK

Penelitian ini bertujuan mendeskripsikan bentuk pergeseran penggunaan Bahasa Jawa Krama oleh generasi muda di Kecamatan Toili, faktor-faktor yang memengaruhi terjadinya pergeseran, upaya pelestarian yang dilakukan, serta kontribusi hasil penelitian terhadap pembelajaran Bahasa Indonesia di SMP. Penelitian ini menggunakan metode deskriptif kualitatif dengan melibatkan 22 informan yang merupakan generasi muda etnis Jawa. Data dikumpulkan melalui teknik observasi, wawancara, simak bebas libat cakap, dan dokumentasi. Analisis data dilakukan secara bertahap melalui proses reduksi data, penyajian data, serta penarikan kesimpulan. Hasil penelitian menunjukkan bahwa telah terjadi pergeseran penggunaan Bahasa Jawa Krama yang ditandai oleh perubahan pilihan bahasa dalam komunikasi sehari-hari, pergeseran penggunaan tingkat tutur, menurunnya intensitas penggunaan Bahasa Jawa Krama, serta berkurangnya penguasaan kosakata krama di kalangan generasi muda. Pergeseran tersebut dipengaruhi oleh lingkungan sosial, penggunaan bahasa Indonesia sebagai bahasa utama, pengaruh pendidikan, serta minimnya pembiasaan penggunaan bahasa krama dalam keluarga. Hasil penelitian ini diharapkan dapat menjadi referensi dalam upaya pelestarian Bahasa Jawa Krama sekaligus sebagai bahan pengayaan pembelajaran Bahasa Indonesia di SMP, khususnya pada materi yang berkaitan dengan keberagaman bahasa dan pelestarian budaya.

Kata kunci: pergeseran, penggunaan bahasa, Jawa Krama, generasi muda

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INTRODUCTION

Language is a fundamental tool of communication for human life. Without language, social interaction and the transmission of information would be severely limited, if not impossible. As a system of sound symbols produced by the human speech apparatus, language enables us to share ideas, experiences, and knowledge with others. The existence of language facilitates cultural development, education, and the overall advancement of human civilization. Therefore, a strong command of language is a valuable asset for every individual in interacting with and contributing to society. According to Tarigan (1989:4), there are two definitions of language. First, language is an organized system that may also be generative in nature. Second, language is a collection of signs or symbols that are arbitrary.

According to Syamsuddin (1986:2), language holds two meanings. First, language is a means used to formulate ideas, feelings, intentions, and actions, while also serving as a medium for both influencing others and being influenced. Second, language is a tangible reflection of personal character—both positive and negative—a clear depiction of family and national background, and a concrete manifestation of human values.

Indonesian is a symbol of unity and national pride. Through this language, Indonesians from diverse ethnic and cultural backgrounds can understand one another, communicate, and collaborate. In the era of globalization, the Indonesian language has become increasingly important for introducing Indonesian culture and values to the international community. The use of Indonesian in various international forums and global media demonstrates its growing strength and influence. According to Sapir (cited in Wardhaugh, 1986), one cannot fully understand a language without understanding the culture of its speakers; conversely, a society's culture cannot be understood without mastering its language.

Transmigrant communities settling in new regions with different languages undergo a proc-

ess of linguistic adjustment. First-generation transmigrants typically use their mother tongue to communicate with fellow newcomers and Indonesian to communicate with the local population. Subsequent generations born in the migration area may master only the national language, although some may still retain proficiency in their mother tongue. Language shift is a linguistic phenomenon that often leads to language extinction. If a shared language is abandoned in favor of a new one, there is a high probability that the original language will die out due to disuse. This constitutes a critical issue in the study of language shift—a process wherein a first language ceases to be used, and a community switches to a second language for all social interactions (Ariesta et al., 2021).

Language shift is a sociolinguistic phenomenon particularly likely to occur in communities that use more than one language. Fitrawahyudi and Kasmawati (2019) state that regional languages currently face the problem of their status and functions no longer aligning with their proper roles. Regional languages are no longer viewed as symbols of regional pride and identity; they no longer serve as the primary medium of communication within families and local communities, nor are they used as the language of instruction in primary schools. In other words, the status and function of regional languages are being displaced by the presence of Indonesian (Kusumawati, 2018).

A regional language is a system of oral or written communication used by specific indigenous or ethnic groups within a limited geographical area. Such languages are an integral part of a group's cultural identity, reflecting their history, values, customs, and worldview. According to Nababan (1984), a regional language is one commonly used by an ethnic group or the population of a specific area within a country—distinct from the national language and not utilized on a national scale.

Javanese *Krama* is a form of the Javanese language used to convey respect, particularly when communicating with elders, respected individuals,



or in formal situations. It possesses a vocabulary and grammar distinct from Javanese *Ngoko*, which is more casual and used in everyday conversation. The use of Javanese *Krama* aims to foster harmonious relationships, demonstrate appreciation, and avoid conflict or misunderstanding during social interactions. It reflects Javanese cultural values that prioritize politeness, respect, and proper etiquette in communication.

Toili District is located in Banggai Regency, Central Sulawesi Province, Indonesia. It is situated approximately 95 kilometers west of Luwuk, the capital of Banggai Regency. The district's administrative center is located in Cendanapura Village. The majority of Toili District's population consists of transmigrants originally from the islands of Java and Bali. Due to this background, the Javanese language remains widely used in the daily lives of the Toili community. Indeed, the tradition of using Javanese *Krama*—the refined register of Javanese used to express respect—is still practiced in communication with elders. However, over time, a decline in language usage has occurred, particularly among the younger generation.

METHOD

Qualitative research is a method used to study objects in their natural setting (as opposed to experimental research), wherein the researcher serves as the key instrument; data collection employs triangulation (a combined approach), data analysis is inductive, and the results emphasize meaning rather than generalization (Sugiyono 2021:16; Razak, 2017; Abubakar, 2021). This study employs a descriptive research design with a qualitative approach. By definition, descriptive research aims to describe or portray conditions, situations, or phenomena within the research setting exactly as they exist in reality. In practice, this type of research involves no manipulation or application of specific treatments to the subjects of study; instead, events in the field are allowed to unfold naturally and authentically (Sudaryono, 2016:12).

A qualitative approach is understood as a research strategy focused on gaining a deep understanding of issues arising within social reality, grounded in real-world conditions or natural settings characterized by wholeness, comprehensiveness, and intricate, detailed complexity (Anggito & Setiawan, 2018:9). Given this fundamental nature, qualitative research tends to favor descriptive presentation. The data obtained in this study consist primarily of verbal information or words—gathered through speech recordings, field notes, written documents, and visual materials—which are subsequently organized and presented as a systematic narrative account.

RESULTS

1. Forms of Shift in *Krama* Javanese Usage among the Younger Generation in Toili District

The shift in *Krama* Javanese usage among the younger generation in Toili District manifests in various forms that occur gradually in daily life. One of the most prominent forms is the decline in the use of *Krama* Javanese within the family environment. While the parental and grandparental generations used *Krama* Javanese as a means of communication to show respect to older family members, today's younger generation tends to use Indonesian or *Ngoko* Javanese in their daily interactions. Consequently, the ability to understand and use the *Krama* register is diminishing because the intergenerational transmission of the language is not proceeding optimally.

A shift is also evident in terms of vocabulary mastery and speech levels. Many young people still understand Javanese in general but struggle when required to use the appropriate *Krama* vocabulary. They often mix Indonesian, *Ngoko* Javanese, and elements of *Krama* Javanese within a single utterance. This phenomenon indicates a simplification of the language system, resulting in a diminishing use of *unggah-ungguh basa*—the

system of speech etiquette or politeness levels—in Javanese.

Data 1

- A : “Nggonmu saka ngendi wae?”
“Where have you been?”
- B : “Aku saka omahe mbah. Mau dikon nganter beras.”
“I just came from my grandmother’s house. She asked me to deliver some rice.”
- A : “Oh ngono. Saiki arep menyang endi?”
“Oh, I see. Where are you going now?”
- B : “Arep neng lapangan. Katane bocah-bocah padha kumpul neng kana.”
“I’m going to the field. I heard the others are gathering there.”
- A : “Yo wis, aku melu.”
“Alright, I’ll come with you.”
- C : “Eh, ragane lakar ka dija?”
“Hey, where are you two going?”
- B : “Tiang sareng timpal lakar ka lapangan.”
“My friend and I are going to the field.”
- C : “Wah, akeh anak-anak sampun rauh ditu.”
Wow, a lot of the kids have already arrived there.”
- A : “Nggih, tiang melali ka ditu sareng.”
“Yes, we’re heading there as well.”
- C : “Ayo je, sareng-sareng.”
“Come on, let’s go together.”
- B : “Nggih, mangda cepet nganti.”
“Sure, let’s get there quickly.”

The conversation data above illustrates a phenomenon of language shift, characterized by a transition from Javanese to Balinese in daily interactions. Initially, speakers A and B used Javanese as their primary language of communication. This is evident in utterances such as “Nggonmu saka ngendi wae?” (Where are you coming from?), “Aku saka omahe mbah” (I am coming from my grandmother’s house), and “Saiki arep menyang endi?” (Where are you going now?).

The use of Javanese at the start of the conversation indicates that both speakers share the same linguistic background and continue to use Javanese when communicating with fellow Javanese speakers.

However, the situation changed when speaker C—a Balinese speaker—joined the conversation. Speaker C’s presence prompted a change in the language choice of the other speakers. This is apparent in the utterance “Eh, ragane lakar ka dija?” (Eh, where are you all going?). Following this utterance, speakers A and B ceased using Javanese and switched to Balinese, as seen in sentences like “Tiang sareng timpal lakar ka lapangan” (My friend and I are going to the field) and “Nggih, tiang melali ka ditu sareng” (Yes, I am going there too).

This shift in language usage demonstrates linguistic adjustment to the interlocutor—a concept known in sociolinguistics as language accommodation. Speakers A and B chose to use Balinese to ensure smoother and more effective communication with speaker C. Although Javanese was initially the primary language of the conversation, the arrival of a speaker from a different linguistic group led to Javanese being abandoned in favor of Balinese as the shared medium of communication.

This phenomenon serves as an indicator of language shift, particularly if such conditions persist in daily life. The increasing frequency of Balinese usage within social circles has the potential to reduce the frequency of Javanese usage among the younger generation. Consequently, proficiency in Javanese may decline as the language is used less frequently in social interactions. Thus, this conversational data indicates that language contact and a multi-ethnic social environment are among the factors driving a shift in usage from Javanese to another language—in this case, Balinese—among the younger generation in Toili District.



Shift in Speech Levels

Data 1

- Adit : “mas ape bayar, piro iki total e? mie ayam siji karo es teh siji”
“Excuse me, sir. How much is the total? One bowl of chicken noodles and one iced tea.”
- Seller : “ohh, es teh setunggal kaleh mie ayam nggeh mas, gangsal welas mawon mas”
“Certainly, sir. One iced tea and one bowl of chicken noodles. The total is fifteen thousand rupiah.”
- Adit : “aduh, piro iku gangsal welas mas? Aku raiso kromo”
“Oh, how much is fifteen in Javanese? I don’t understand Javanese Krama.”
- Seller : “oalah, limolas ewu mas”
“Oh, I mean fifteen thousand rupiah.”
- Adit : “oalah nggeh mas, sepurane”
“Oh, I see. Thank you, and sorry about that.”

The conversation illustrates a shift in Javanese speech levels—from Krama to Ngoko—during the interaction between a buyer and a seller. At the start of the conversation, Adit uses Ngoko Javanese when asking, “Mas, I want to pay; what’s the total?” The use of words like *piro* and *iki* reflects the Ngoko register, which is common in everyday communication.

Subsequently, the seller responds using Krama Javanese: “One iced tea and one chicken noodle dish, right? That’ll be fifteen thousand.” The use of terms such as *setunggal*, *kaleh*, *nggeh*, and *gangsal welas* demonstrates the more polite Krama form used when serving customers.

However, Adit then admits he is not well-versed in Krama vocabulary, stating, “I can’t speak Krama.” In response, the seller immediately switches to Ngoko, saying, “Oh, fifteen thousand.” This language switch is made to facilitate communication, ensuring the message is clearly understood by the other party.

This phenomenon highlights the shift from Krama to Ngoko Javanese in daily life. Although Krama is still used in specific situations to convey politeness, Ngoko tends to be more dominant; it is considered easier to understand and is used more frequently by the community, particularly the younger generation.

Data 2

- MC : “Mas Dandi ngersakaken gadhah yugo pinten saking Mbak Pita?”
“Mr. Dandi, how many children would you like to have with Ms. Pita?”
- Dandi : “kaleh”
“Two.”
- MC : “mbak pita ngersakaken gadhah putra yugo saking mas Dandi”
“Ms. Pita, how many yugo would you like to have with Mr. Dandi?”
- Pita : “Yugo iku opo? Nggak ngerti yugo”
“Yugo? What does yugo mean? I don’t know that word.”
- MC : “nggak ngerti yugo? Yugo niku anak mbak pita”
“You don’t know what yugo means? *Yugo means ‘children.’*”

The conversation illustrates a shift in Javanese speech levels—moving from Krama to Ngoko—within a formal context, specifically a wedding ceremony. Initially, the Master of Ceremonies (MC) uses Krama (the polite/formal register) when interacting with the bride and groom as a gesture of respect and courtesy. This is evident in the question, “Mas Dandi *ngersakaken gadhah yugo pinten saking Mbak Pita?*” which translates to, “Mas Dandi, how many children do you wish to have with Mbak Pita?” Dandi responds with the word *kaleh* (meaning “two”), which is also a Krama term.

Subsequently, the MC asks the bride, “Mbak Pita *ngersakaken gadhah putra yugo saking Mas Dandi?*” meaning, “Mbak Pita, do you wish to have children with Mas Dandi?” However, Pita responds using Ngoko (the informal/casual register) and Indonesian: “Yugo itu apa? *ggak ngerti yugo*”—

meaning, "What is yugo? I don't understand the word yugo." This response indicates that Pita lacks familiarity with the Krama vocabulary employed by the MC.

Observing this, the MC adjusts their language by switching to a simpler form: *Nggak ngerti yugo? Yugo niku anak, Mbak Pita*—meaning, "You don't understand the word yugo? Yugo means child, Mbak Pita." This shift from Krama to a more easily understood register is made to ensure effective communication.

This phenomenon demonstrates that while Krama remains in use at formal events as a symbol of politeness and respect, comprehension of Krama vocabulary among the public—particularly the younger generation—is declining. Consequently, speakers often switch to Ngoko or Indonesian to facilitate smoother communication. This situation serves as an indicator of the shift away from Krama toward simpler forms of Javanese in daily life.

Data 1

Rina: "Wingi aku weruh fotomu neng Instagram."

Rina: "I saw your photo on Instagram yesterday."

Dina: "Oh iya? Yang mana?"

Dina: "Oh, really? Which one?"

Rina: "Sing pas kowe neng pantai kae."

Rina: "The one where you were at the beach."

Dina: "Oh, itu waktu liburan kemarin."

Dina: "Oh, that was during my vacation last week."

The conversation data reveals a decline in the use of Javanese among the younger generation. At the beginning of the exchange, Rina used Javanese, saying, "Wingi aku weruh fotomu neng Instagram" (meaning "Yesterday I saw your photo on Instagram"). However, Dina responded in Indonesian, asking, "Oh iya? Yang mana?" ("Oh really? Which one?") and saying, "Oh, itu waktu

liburan kemarin" ("Oh, that was during the last holiday"). Although Dina understood the Javanese remarks, she did not use the same language in her replies.

This difference in language choice demonstrates that Indonesian is the dominant language among the younger generation, even though they still understand Javanese. This situation indicates that Javanese is being used less frequently in daily communication, potentially leading to a shift in its function among young people.

Data 2

Aldi : "Kowe wis daftar kuliah durung?"

"Have you registered for college yet?"

Bima : "Belum, masih cari informasi kampus."
"Not yet. I'm still looking for information about universities."

Aldi : "Arep kuliah neng endi?"

"Which university are you planning to attend?"

Conversational data regarding college plans indicates that Javanese is beginning to lose its function as the primary language of communication among the younger generation. This is evident when Aldi uses Javanese—asking "Kowe wis daftar kuliah durung?" (Have you registered for college yet?) and "Arep kuliah neng endi?" (Where do you plan to go to college?)—while Bima responds in Indonesian, saying "Belum, masih cari informasi kampus" (Not yet, I'm still looking for information on campuses) and "Saya masih mempertimbangkan beberapa pilihan" (I am still considering several options).

The conversation illustrates a decline in the use of Javanese within the educational sphere. While Aldi continues to use Javanese when communicating with his friend, Bima predominantly uses Indonesian when discussing educational topics. The habit of using Indonesian in school environments and academic activities has led to Indonesian becoming the dominant language in daily life.

This phenomenon demonstrates that although young people still understand Javanese, they no longer prioritize it as their main language for communication. A decrease in the frequency of Javanese usage can lead to a decline in vocabulary mastery and speaking proficiency in the language. Consequently, this data serves as an indicator of the diminishing use of Javanese among the younger generation.

Reduced Vocabulary

Data 1

Rina: *"Din, yen wong Jawa kuwi ngomong 'kursi' nganggo basa Jawa apa?"*

Rina: *"Din, what is the Javanese word for chair?"*

Dina: *"Hmm... aku lali."*

Dina: *"Hmm... I've forgotten."*

Rina: *"Lha, kok lali? Kan kuwi tembung sing umum."*

Rina: *"How could you forget? That's such a common word."*

Dina: *"Aku ngerti barangé, nanging jeneng Jawa-ne wis ora eling."*

Dina: *"I know the object, but I can't remember its Javanese name anymore."*

Rina: *"Nek 'jendela' ngerti ora basa Jawa-ne?"*

Rina: *"Do you know the Javanese word for window?"*

Dina: *"Ora ngerti. Aku biasane langsung ngomong jendela wae."*

Dina: *"No, I don't. I usually just say window in Indonesian."*

Rina: *"Saiki pancen akeh bocah enom sing wis ora ngerti kosakata Jawa."*

Rina: *"Nowadays, many young people no longer know Javanese vocabulary."*

Dina: *"Iyo, aku luwih kerep nganggo Bahasa Indonesia timbang Bahasa Jawa."*

Dina: *"That's true. I use Indonesian much more often than Javanese."*

The conversation data above reveals signs of diminishing Javanese vocabulary proficiency among the younger generation. This is evident when Rina asks for the Javanese equivalent of the

word "chair" (kursi), yet Dina is unable to recall the term. The utterance *"Aku ngerti barangé, nanging jeneng Jawa-ne wis ora eling"* (I know the object, but I can't remember its Javanese name) indicates that the respondent struggles to recall Javanese vocabulary that is actually commonly used in daily life.

A similar phenomenon is observed when Dina does not know the Javanese equivalent for "window" (jendela) and opts instead to use the Indonesian term. This situation demonstrates that Indonesian vocabulary is more dominant in memory and daily usage than Javanese vocabulary. Consequently, the Javanese vocabulary repertoire possessed by the younger generation is becoming increasingly limited.

This data indicates that the reduced use of Javanese in daily communication contributes to a decline in proficiency regarding the language's vocabulary. While the younger generation still understands some meanings conveyed in Javanese, they are beginning to face difficulties when required to name or use specific words. If this trend continues, the Javanese vocabulary mastered by the younger generation will further diminish, potentially serving as an indicator of language shift.

2. Factors causing the shift in Javanese Krama usage among the younger generation in Toili District

Based on interview results and field observations—supported by sociolinguistic theory—several factors have been identified as causes for the shift in Javanese Kramausage among the younger generation in Toili District. These factors are outlined below.

a. Language Attitude Factors

Interview results indicate that several respondents feel more comfortable using Indonesian in daily communication, as it is perceived to be more practical, easier to understand, and suitable for various situations. Conversely, the use of Javanese Krama is often avoided due to concerns about making errors in

vocabulary selection or speech levels. This situation leads the younger generation to prefer Indonesian over *avanese Krama*, even when interacting with fellow Javanese speakers.

b. Family Factors

Interview results indicate that some parents choose to use Indonesian because they consider it easier for children to understand and more beneficial for supporting formal education. Furthermore, there is a perception that using Indonesian helps children adapt to school environments and multi-ethnic communities. Although these reasons stem from positive intentions, the dominant use of Indonesian indirectly reduces the frequency of Javanese *Krama* usage within the family setting.

c. Migration Factors

Migration has also led to changes in social interaction patterns among the Javanese community in Toili District. While interactions initially occurred primarily within the same ethnic group, social relationships have since evolved to become more open, involving various ethnic groups. The younger generation grows up in a heterogeneous social environment, making them more accustomed to using a common language rather than a specific ethnic language.

d. Economic Factors

Research findings show that the majority of the population in Toili District works in agriculture, trade, services, and other business sectors that involve interacting with people from diverse ethnic backgrounds. In such situations, Indonesian is more frequently used as the primary language of communication because it is understood by all parties. The use of Javanese *Krama* has become increasingly limited, as it is generally used only within the family or among fellow Javanese speakers. Consequently, the younger generation is more accustomed to using Indonesian than Javanese *Krama* in various social and economic activities.

e. School Factors

The multi-ethnic social environment at school is another factor driving language shift. Toili

District is inhabited by people from various ethnic groups, such as Javanese, Balinese, Bugis, Saluan, Gorontalo, and others. In daily interactions at school, students tend to use Indonesian as a shared language of communication because it is understood by everyone. The use of *avanese Krama* is less dominant because not all peers share the same linguistic background. As a result, Indonesian is used more frequently than Javanese *Krama* for communication among students.

f. Factors Related to Modernization and Globalization

Research findings indicate that the younger generation in Toili District predominantly uses Indonesian when communicating via social media platforms such as WhatsApp, Instagram, Facebook, TikTok, and others. Indonesian is perceived as more practical, widely understood, and suited to the communication needs of the modern era. Conversely, the use of Javanese *Krama* (the formal/polite register of Javanese) in digital media is relatively rare. Consequently, young people have become more accustomed to using Indonesian in both written and spoken communication, leading to a continuous decline in the frequency of Javanese *Krama* usage.

g. The Perception that Javanese Krama is Difficult to Learn

Interview results reveal that while some respondents still understand the meaning of Javanese *Krama* Expressions, they struggle to use the language actively in conversation. They admit to frequently forgetting the appropriate *Krama* vocabulary or fearing that they might make mistakes when speaking to older individuals. This situation leads young people to prefer using Indonesian, even when communicating with fellow Javanese speakers. This choice of language is considered safer and more practical, as it eliminates the need to consider which speech level is appropriate for the situation.



h. Friendship and Social Circles

Research findings indicate that the majority of young people feel more comfortable using Indonesian when interacting with their peers. They perceive Indonesian as easier to use and more practical, noting that it lacks the complex speech-level rules found in Javanese Krama. Furthermore, the use of Indonesian within friendship groups is considered to foster more relaxed and flexible communication. Consequently, Javanese Krama is used increasingly less frequently, even among young people from Javanese families.

4. Efforts to Address the Shift in Javanese Krama Usage Among the Younger Generation

The following are measures that can be taken to address the shift in the use of Javanese Krama (the polite register of Javanese) among the younger generation in Toili District.

a. Efforts within the family environment

Parents should actively accustom their children to using Javanese Krama in daily communication at home. A lack of exposure to Javanese Krama within the family from an early age is a primary factor contributing to this shift; therefore, fostering this habit early on is a crucial step (Ambarwati et al., 2022). This habituation can be achieved through routine conversations, storytelling, and interactions with older family members using Javanese Krama.

b. Efforts through educational institutions

One approach is to integrate Javanese language and cultural material into learning activities. Although Javanese is not a compulsory subject in Toili District, schools can incorporate Javanese linguistic and cultural elements through local content (muatan lokal) activities, the Project to Strengthen the Pancasila Student Profile (P5), or learning activities based on local wisdom. Through these activities, students can gain knowledge regarding vocabulary, speech levels (unggah-ungguh basa), and the cultural values embodied in Javanese Krama.

c. Efforts through the community

One measure the community can take is to normalize the use of Javanese Krama in various social and communal activities. Events such as resident meetings, arisan (rotating savings and social gatherings), gotong royong* (mutual cooperation/communal work), religious events, and traditional ceremonies can serve as platforms for introducing and practicing Javanese Krama. By frequently hearing and using Javanese Krama in community life, the younger generation will become more familiar with the vocabulary, expressions, and values of politeness inherent in the language.

4. Contribution of This Research to Indonesian Language Learning in Schools

The findings regarding the shift in Javanese Krama usage in Toili District offer significant contributions to Indonesian language instruction in junior high schools (SMP). These contributions encompass strengthening language awareness, developing contextual learning, instilling character values, fostering local culture-based literacy, broadening students' sociolinguistic understanding, and supporting various regional language preservation programs within the school environment. By leveraging the findings of this research, Indonesian language instruction is expected not only to enhance students' language proficiency but also to cultivate a sense of responsibility toward preserving regional languages as part of Indonesia's cultural wealth.

DISCUSSION

Based on research involving interviews with respondents in Toili District, it is evident that the use of Javanese Krama (the polite register of Javanese) among the younger generation has undergone a significant shift. This shift is reflected in the increasingly infrequent use of Javanese Krama in daily life. Most respondents admitted to using Indonesian or Javanese Ngoko (the informal register) more frequently than Javanese

Krama. Javanese Krama is generally reserved for specific situations—such as speaking with older people or village elders, attending family gatherings, or engaging in contexts that demand polite communication.

This phenomenon indicates that Javanese Krama is no longer the primary language for daily communication among the youth in Toili District. Indonesian is perceived as more practical and easier to understand, and it is more commonly used in school environments, social interactions, and on social media. Meanwhile, Javanese Ngoko is often preferred for peer-to-peer communication because it fosters a sense of familiarity and simplicity. Consequently, Javanese Krama is gradually falling out of use and seeing a decline in its functional role within the community.

Despite this decline in usage, the majority of respondents still regard Javanese Krama as holding a vital position in the social and cultural life of the Javanese people. It is viewed as a means of showing respect to elders and a symbol of politeness in communication. This sentiment is reflected in respondents' statements emphasizing the necessity of using Javanese Krama when speaking to older adults and community leaders, or during traditional and family events. Thus, Javanese Krama retains significant social value due to its close ties to Javanese ethics and etiquette. Beyond its role as a communication tool, Javanese Krama is also considered an integral part of Javanese cultural identity that must be preserved. Respondents recognize it as a cultural heritage passed down through generations, carrying important historical and philosophical significance. Therefore, even as its usage diminishes, most respondents hope that the younger generation will continue to learn and preserve Javanese Krama so that it does not vanish amidst the changing times. Research findings also indicate that various factors influence the shift in the use of Javanese Krama in Toili District. Key factors include the changing times and the influence of globalization. Technological advancements, the rise of social

media, and the influx of modern culture have made the younger generation more accustomed to using Indonesian, slang, or other languages perceived as more modern and aligned with the current era. Consequently, the use of Javanese Krama has become increasingly limited and holds less appeal for the younger generation.

Furthermore, the family environment exerts a significant influence on the use of Javanese Krama. Many respondents admitted that they were not accustomed to using Javanese Krama at home while growing up. Parents tended to use Indonesian or Javanese Ngoko in daily communication, leaving children less familiar with Javanese Krama. This lack of early exposure makes it difficult for the younger generation to properly grasp the vocabulary and usage rules of Javanese Krama. This highlights the family's crucial role as the primary environment for passing down regional languages to children.

Social circles and peer groups also contribute to the shift in Javanese Krama usage. In their daily lives, young people tend to use language they consider more practical and easily understood within their social environments. The dominance of Indonesian and slang—both at school and on social media—has led to a decline in the use of Javanese Krama. Some respondents even noted that using Javanese Krama is perceived as uncool or out of step with the communication styles of today's youth. Such perceptions indirectly affect young people's interest in learning or using the language.

Beyond environmental factors and changing times, some respondents also view Javanese Krama as more difficult to learn than other languages. The difficulty lies primarily in the vocabulary, speech levels, and rules of politeness governing its use. Young people unaccustomed to Javanese Krama from childhood often feel alienated and struggle when attempting to use it in daily conversation. However, other respondents argue that Javanese Krama is not actually overly difficult to learn, provided there is early exposure and instruction within the family and at school.



To ensure the continued use of Javanese Krama, respondents offered various hopes and suggestions. Most expressed a desire for Javanese Krama to continue being taught to the younger generation—whether within the family, at school, or in the wider community. Formal education is seen as playing a vital role in preserving the language, for instance, by incorporating Javanese Krama into school curricula or organizing cultural activities centered on its use. In addition to formal education, respondents also proposed the creation of communities, cultural activities, and learning media that appeal to the younger generation—such as discussions, cultural performances, films, and digital content in Javanese Krama that align with technological advancements and modern trends. Such efforts are seen as capable of boosting young people's interest in learning Javanese Krama in a more modern and enjoyable way. Consequently, Javanese Krama would not merely be viewed as a traditional language but could also keep pace with the times without losing its cultural value.

CONSLUSION

First, the use of Javanese Krama (the polite register of Javanese) among the younger generation in Toili District has undergone a significant shift. Interview results indicate that the majority of respondents rarely—or even never—use Javanese Krama in their daily lives. Young people tend to use Indonesian or Javanese Krama (the informal register) because these are perceived as more practical, simple, easy to understand, and aligned with modern times. Javanese Krama is generally reserved for specific situations, such as speaking with parents or elders, or during family gatherings and traditional ceremonies.

Second, despite the decline in its usage, the majority of respondents still consider Javanese Krama to hold an important place in Javanese society. It is viewed as a symbol of politeness and respect for elders, as well as an integral part of Javanese cultural identity that must be maintained and preserved. Respondents also recognize Javanese Krama as a cultural heritage that

embodies moral and ethical values within social life.

Third, several factors contribute to the shift in Javanese Krama usage in Toili District. These include modernization, globalization, the dominance of Indonesian and colloquial slang, the influence of social media, linguistic diversity within the community, and a lack of exposure to Javanese Krama from an early age. Furthermore, family and peer environments significantly influence the younger generation's attitude toward the language. Many respondents admitted they were unaccustomed to using Javanese Krama because their families predominantly use Indonesian or Javanese Ngoko. Some respondents also find Javanese Krama difficult to learn due to its infrequent use in daily life.

Fourth, efforts to preserve Javanese Krama require collaboration between families and the community. Based on the interviews, respondents hope that Javanese Krama will continue to be taught to the younger generation through family settings, cultural activities, language communities, and engaging digital media that keep pace with technological advancements. With consistent practice and support from various parties, it is hoped that Javanese Krama will remain in use and be passed down to future generations as a vital part of Javanese cultural identity.

Fifth, based on the research findings, the shift in the use of Javanese Krama among the younger generation in Toili District contributes to Indonesian language instruction in junior high schools by serving as a source of contextual learning linked to linguistic phenomena within the students' own environment. These findings can be utilized to enhance students' understanding of the importance of preserving regional languages, strengthen literacy skills, and instill values of linguistic politeness. Consequently, Indonesian language instruction not only develops students' language skills but also fosters an awareness of the importance of preserving regional languages as part of the nation's cultural identity.

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