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by Slamet Setiawan

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***Trends and Challenges
toward Asian Economic Community***

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Preface

Dear all ICERD participants, welcome to Surabaya, Indonesia. Welcome also to Universitas Negeri Surabaya. We are very glad to have you all, to participate in this conference.

In celebrating its 51st anniversary, The State University of Surabaya/Universitas Negeri Surabaya, proudly presents "The 2015 Internasional Conference on Educational Research and Development". The conference is conducted to bring together diversified ideas of researchers, educators, lecturers, teachers, students, and those who have interests in research on education and its development as well as on science and technology.

We are very honored to have Prof. Dr. Muhammad Nuh, DEA (former Republic of Indonesia Minister of Education and Culture, 2009 – 2014), Prof. Dr. Muchlas Samani (Universitas Negeri Surabaya, Indonesia), Prof. Dr. Fou-Lai Lin (National Taiwan Normal University), Prof. Dr. Bill Atweh (Adjunct Professor of Curtin University, Australia, and visiting Professor at Philippines Normal University), and Prof. Dato' Abdul Rahman B. Abdul Aziz, Ph.D (Universiti Utara Malaysia), and Dr. Zeny Reyes (Philippines Normal University) as keynote and plenary speakers.

To all our sponsors for this conference, Bank Tabungan Negara (Universitas Negeri Surabaya branch) and Telkom Divre 5 Surabaya, our thanks are also for you.

On behalf of the Organizing Committee and Steering Committee, I wish you all a blessed and productive time in our ICERD conference. God bless you all.

December 10th, 2015
Surabaya

Arie Wardhono

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“Enemies” at Our Home: The Threat to Indigenous Languages Seen from Language Use

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ABSTRACT

English as the world lingua franca is not deniable. It bridges the communication gap among people from different origins. Its position is staggeringly strong when the regional and global issues are pronounced. Does it give impact to indigenous languages? This study aims to: describe the use of English in community; reveal the use of indigenous language among children; and provide a proposition to the indigenous language survival. This is a case study which takes place in Surabaya and applies observation and documentation to obtain the data. The findings show that English has been massively used in community with or without consciousness in various linguistic levels. On the other hand, children seem not to use Javanese as their native language for their literacy. They tend to use the national language instead. To maintain the regional language, restructuring curriculum is one of the urgent concerns. This should cover the formulation of language skill competencies which are accompanied by material adjustment; and are supported by the application of appropriate teaching techniques. When the current trends promote the national and international languages, yet no much attention is given to the indigenous languages; it is like inviting enemies to assassinate our relatives.

Keyword: *indigenous language, regional language, language survival, lingua franca, literacy*

1 Introduction

Following streets and roads in Surabaya, it cannot be avoided that English blankets all spaces. Regardless of the size and form, it is used for name of buildings, advertisements, banners, direction signs, and many more. When they are not in English, they are displayed in Indonesian. It is hardly found that those properties are in Javanese. This is a paradoxical situation where the majority of population in Surabaya is Javanese.

Another phenomenon is that children in Surabaya were born in digital era. It is not strange anymore that the children have their own gadget. They can access everything beyond the limit. It cannot be denied that they may develop their literacy in English and Indonesian. In this modern device, indigenous languages, including Javanese, seems not to have space. The position of Javanese is marginalized.

The study related to the children's language in Surabaya has been conducted. Setiawan (2001) found that Javanese had been decreasing in use among Surabayanese including their children. He also revealed that generational transmission in language is not successful or is not consciously planned (Setiawan, 2009). Thus, it is not surprising that parents still master two languages well but their children. The children's language ability in Javanese is not as good as their parents. Following Li (2000), such children in relation to the status of bilingual is called dominant bilingual: children who have greater proficiency in Indonesian language and who use it significantly more than Javanese, their ethnic other language.

It seems that this is a reflection that English and Indonesian has taken almost all domains which used to be Javanese. Does it give impact to Javanese languages? This study aims to: describe the use of English in community; reveal the use of Javanese language among children, and provide a proposition to the Javanese survival.

This paper covers introduction for the first section and is followed by theoretical framework. The third section is a brief description of the method, and discussion is in the fourth section. The last one is the conclusion.

2 Theoretical Framework

This section addresses the discussion on the three points: language domain, language contact, and impact of individual bilingualism.

2.1 Language Domain

In a bilingual or a multilingual community setting, the competition of language use over domains is unavoidable. Knowing what language is used in what domains helps to understand to what extent a given language may survive, particularly when minority languages are the issue. Appel & Muysken (1987:41) claims that “the majority language seems to conquer domain after domain via the intermediate stage of bilingual language use” (see further section 2.2). Linguistic situation in Surabaya is close to this indication in which Javanese is pushed away by both Indonesian and English. They grow bigger whereas Javanese is getting smaller and in some domains this ethnic language among Surabayanese is not used any longer.

In relation to language domain, this suggests that the fewer domains a language has, the weaker that language will be. Under such circumstances, the process of language shift is underway. Fasold (1984) in Govindasamy and Nambiar (2003:31) says that “when a speech community starts employing a new language in domains previously reserved for the old one, language shift is in progress”. For example, Premrirat (2007:80) reported that Standard Thai as the national language has conquered strategic domains, namely schools, government offices and the mass media. As a result, shifting language to Standard Thai is unavoidable. A similar case is reported by D’Arcy (2010:61), “there are relatively few domains in which the Maori language is commonly used”.

Engineering domains, on the other hand, can be used as a way to reverse language shift. In a study on Welsh conducted by Lewis (2008:73), it is revealed that the school, as the frontier of the education system “has become the basis of reversing language shift with respect to the Welsh language in Wales”. The language is used as the medium and is practiced in bilingual education across Wales. Coulmas (2004) as in Extra and Yagmur (2005:18) states that “Schools are where language regimes and their social effects are most in evidence and where it is most obvious that a language regime bears on both structure and use”. Mateo (2005:21) states that the education system is the way to pass down Basque successfully from one generation to the next. Can new domain be created to accommodate the use of Javanese in Surabaya which is claimed to be metropolitan city?

Many studies reveal that the home domain is a crucial factor in terms of language maintenance and shift. This implies that losing language in this domain is a warning signal of losing the language. Spolsky (2003:559) reports for New Zealand that in most North Island communities, a majority of Maori adults were able to speak and understand the language. However, in areas where Maori were a majority, English tended to be used in the home domain, particularly with and among children. This is an indication that language was losing its place in Maori ethnic identity. Similar evidence is found in Central Maluku. Musgrave (2006:13) is very pessimistic about the future of the local languages in this region, in that the use of local languages in the home has all but ceased. The home domain is where the indigenous language is usually engaged by the ethno linguistic group. Edwards (1997:34) agrees that the home domain is the most important of all language domains. Also Jaspaert & Kroon (1991) and Holmes et al. (1993:15) claim that one of the important factors that contribute to language maintenance is the use of the ethnic language in the home domain. Dorian (1981:105) in Govindasamy and Nambiar (2003:31) says that the “home is the last bastion of a subordinate language in competition with a dominant language of wider currency”. That is why the title of this paper employs the word “enemy” to reflect so as to whether any language other than Javanese used in the home domain by Surabayanese families.

2.2 Language Contact

Note that the language contact situation in Indonesia is somewhat unusual. It has occurred because of the extensive language planning and policy for the sake of national unity and stability of a new state. People who predominantly speak their ethnic language are being ‘forced’ to speak the national language, Indonesian. The trend is for increasing numbers of Indonesian speakers but decreasing numbers of ethnic language speakers. As a result, the decline and even the extinction of ethnic or local languages can be seen everywhere.

In line with the above explanation, Grosjean (1982:36) explains that two possible consequences of language in contact are prolonged or stable bilingualism and return to monolinguals. The latter has three scenarios: two of them are the same as in Fishman’s (2000) and Wardhaugh’s (1982) suggestion: language maintenance and shift. In short, there are three possible outcomes of language contact:

Stable bilingualism	: $B \rightarrow A = A + B$
Language Maintenance	: $B \rightarrow A = A$
Language shift/loss	: $B \rightarrow A = B$

Prolonged or stable bilingualism: The situation in which bilingualism is maintained within the group for a long period of time. This requires speakers of two languages to accommodate other

members of speech communities using either one or both languages. Many studies have been done in relation to this matter in immigrant communities, post-colonial countries and within new nationalities.

Even though the stable bilingualism is exceedingly rare, some examples can be found, such as in Belgium, Canada and Switzerland. They appear destined to have long-term bilingualism. This kind of bilingualism can lead to new linguistic behaviors or situations: “code-switching” or “code-mixing” (Fishman 1989; Wardhaugh 1986) and “diglossia” (Ferguson 2000).

Language maintenance: This outcome describes language contact in which the community keeps using their indigenous language and intrusive language disappears. An example of language maintenance can be found in Yiddish in New York. Even though Yiddish overall has weak Ethnolinguistic Vitality, it has strong Subjective Ethno linguistic Vitality. Romaine (2004:160) quotes Fishman’s report that Yiddish in New York was found to be a fascinating and perhaps uniquely intrusive opportunity to examine the fate of a language that lives in two contrasting social settings: ultraorthodox and secularists.

Language shift: This situation describes the outcome of language contact where the indigenous language is lost and the intrusive language becomes the dominant. Evidence of this situation is found in Quichua. Haboud’s study (2004) in this language communities found that language shift or even language endangerment is affected not only by the number of speakers but other factors. She argued that although Quichua (Quechua) is still the native language of more than eight million people in the Andes, it is clearly endangered. The reason is that there were many discrepancies across speakers’ beliefs, attitudes, and practices regarding Quichua.

2.3 Individual bilingualism and its outcomes

There are many definitions, types of individual bilingualism as well as its outcomes. What type of bilingual best describes Surabayanese children? As the word ‘bilingual’ primarily describes someone with the possession of two languages (Li, 2000, p. 7) no matter the degree of mastery and by Romaine’s proposal (1995:10) with her label of ‘minimal definition of bilingualism’. Even though Li (2000) presents 37 terms to describe the outcome of individual bilingualism (see further Li (2000, pp. 6-7 for the complete list), Surabayanese children of this study may fall into one of the categories listed based on their time of the acquisition and level of their proficiency, as presented in Tables 1 and 2 respectively.

Table 1: Individual bilingual outcome based on when acquiring languages

PHASE	TYPE OF BILINGUAL	DESCRIPTION
1	simultaneous bilingual	Someone whose two languages are present from the onset of speech.
2	early bilingual	Someone who has acquired two languages early in childhood.
3	successive bilingual	Someone whose second language is added at some

		stage after the first has begun to develop.
4	secondary bilingual	Someone whose second language has been added to a first language via instruction.
5	incipient bilingual	Someone who is at the early stages of bilingualism where one language is not fully developed.

Table 2: Individual bilingual outcome based on proficiency

LEVEL	TYPE OF BILINGUAL	DESCRIPTION
1	balanced bilingual	Someone whose mastery of two languages is roughly equivalent.
2	dominant bilingual	Someone with greater proficiency in one of his or her languages and who uses it significantly more than the other language(s).
3	asymmetrical bilingual	Someone who understands either first or second languages, in either its spoken or written form, or both, but does not necessarily speak or write it.
4	recessive bilingual	Someone who begins to feel some difficulty in either understanding or expressing him or herself with ease in either first or second language, due to lack of use.
5	minimal bilingual	Someone with only a few words and phrases in either first or second languages.

This study focuses on Javanese children’s language in Surabaya. The possible outcomes of their developing language proficiency in Javanese and Indonesian may fall into particular categories, as listed in Table 2. The possible outcomes of developing individual bilingualism are put on the continuum in ‘balanced bilingual’ is on one end (Level 1) and the ‘minimal bilingual’ is on the other end (Level 5). In between, there are ‘dominant’, ‘asymmetrical’ and ‘recessive’ bilinguals.

3 Method

Qualitative method with observation and documentation was employed to obtain the data. The first issue of this study used observation to reveal the use of English in public places. In addition, documentation was used to gain data of language used among Javanese people at present time via social media. The second and the third issues used relevant documentations, mainly academic references and documentations of children’s language in Surabaya and other related issues.

4 Discussion

4.1 Use of English and Indonesian in Community

1) Street Furniture and Advertisements

As mentioned in the introduction section, English and Indonesian are massively used on street furniture. This term refers to equipment such as lights, road signs and telephone boxes that is positioned at the side of a road for use by the public. The following in (01), (02) and (3) are examples of the English use in Surabaya.

Modern gadget spreads like tidal waves which cannot be stopped. Regardless of the age people use them handy in their daily lives. Mobile phone provides applications that allow people to practice their language skills. They exchange messages and surely language is used. English use has penetrated the all users and locations. Old Javanese who live in village have used English without their consciousness. Study the data below.

(14)

roaming	error
pending	charge
cancel	connect
send	low bat (battery)

In relation to the information technology which uses laptop, for example, the use of English is not deniable.

(15)

copy	file
paste	recycle bin
save	insert
undo	enter

These phenomena are sign that, once again, people get used to having English exposures every day. Yet, Javanese is no place to appear.

4.2 Children's Language

1) Home Language

This section discusses issues on language use in the home domain or home language. The term is defined by Coulmas (2005:234) as "The language most commonly used in the family." Richard Nordquist (2010)¹ proposes a similar description "The language (or the variety of a language) that is most commonly spoken by the members of a family for everyday interactions at home".

Even though there is no indication that parents impose rule of home language, there are parents who implicitly urge their children to use a certain language in in the home domain. Why Indonesian, not Javanese, is used in the home domain by Javanese families is the diverse composition of society, as in (16) below. Indonesian is seen as the only language that is able to bridge the barrier of inter-ethnic communication. Therefore, parents often consider that Indonesian should be taught to their children from an early age.

(16)

C13 *Bagi kami keluarga Jawa tetapi di negara* We are a Javanese family, but our

¹ The definition is from Richard Nordquist. Home language. Accessed on 14 November 2010 on <http://grammar.about.com/od/fh/g/homelanguageterm.htm>

kita beraneka suku dan bahasa yang dipakai bahasa Indonesia alangkah baiknya kita ajarkan dengan bahasa Indonesia agar sesama bangsa kita menyambung apa yang dibicarakan.

country has diverse ethnicities for which Indonesian is chosen to be used, it's better to teach Indonesian to our children in order that there is no barrier during inter-ethnic communication.

Another interesting view is that the use of Javanese is avoided due to the poor knowledge of it, as seen in (17) below. These parents appear to give up when they have little ability in Javanese and to shift to Indonesian. This suggests that their view contradicts with their ethnicity. As Javanese, they should put in some efforts to maintain Javanese as a symbol of identity: the identity that is intrinsically bound up with the ethnic sense of self. In this respect Burck (2008, p. 148) clarifies that "Another dimension of language use within families concerned the ways in which language speaking was signified in the construction of identities".

(17)

C36 ... *bahasa Jawa tidak harus digunakan dalam sebuah keluarga jika keluarga tersebut memiliki pengetahuan yang minim tentang bahasa Jawa.*

...Javanese does not have to be used in a family if they have poor knowledge of Javanese.

Another Surabayanese parents' view on the use of Indonesian is based on the communication and language status reasons, as in (18) and (19). Some city parents' agreement with the use of Indonesian among Javanese family is based on the different frequency and functional distribution of the two languages in communication. In (18), they say that Javanese is seldom used. Indonesian, on the other hand, is always used particularly in in the workplace.

(18)

C30 *Sangat setuju sekali, karena bahasa Jawa hanya dipakai jarang-jarang sedangkan bahasa Indonesia akan digunakan sampai dalam lingkup kerja.*

I do agree with that because Javanese is seldom used whereas Indonesian will be used in the workplace.

Some other parents in this category are in support of using Indonesian as a Javanese family's home language due to its status. They argue, as in (19) that Indonesian people, including Javanese, who use Indonesian language to perform daily activities, are doing something natural because it is the national language. This view might suggest that some city parents consider that national interest is more important than ethnicity. Losing ethnic identity is not so serious given the potential benefits of Indonesian as the unifying national language. This also suggests that these kinds of parents, regardless of where they live, and what their ethnic and language background are, contribute to the language shift from the ethnic language to Indonesian. Blum (2005:151) emphasizes that "Nationalism in many places in the world is bound up with language" including Indonesia.

(19)

C03 *Setuju aja, karena bahasa Indonesia juga merupakan bahasa nasional dan tidak ada salahnya orang Indonesia*

I agree with that because Indonesian is the national language and there's nothing wrong with Indonesian people

menggunakan bahasa Indonesia untuk using it for daily communication.
berbahasa sehari-hari.

As a result, it is not surprising that Surabayanese children’s report of the language is somewhat shocking. Most of them reported that they used Indonesian to all members of the family including the extended relatives: parents, siblings, grandparents as well as maids (see the shaded column). The findings suggest that Javanese, among most Javanese families in Surabaya, is not transmitted naturally to children and is no longer used for their communication in the home domain.

Table 3: Summary of reported Surabayanese children’s language use in the home domain

NO	SOCIAL NETWORK		SURABAYA			SUM
			JAVANESE	INDONESIAN	BOTH	
1	PARENTS	N	6	11	7	24
		%	25	46	29	100
2	SIBLINGS	N	9	12	3	24
		%	38	50	12	100
3	GRANDPARENTS	N	10	5	1	24
		%	42	21	4	100
4	MAIDS	N	8	16	3	24
		%	33	67	13	100

2) Language

Proficiency

As there is no habituation of using Javanese at the home domain, children language proficiency in Javanese language is not as good as Indonesian. This is worsened by the fact that the material learned at school does not support the language used by Surabayanese society. They were taught Javanese which is used by people in Central Java.

Setiawan (2013) found that at school Surabayanese children mostly used Indonesian although the subject was Javanese. They got difficulty in understanding Javanese words, particularly *karma inggil* and may have used Indonesian to fill the gap or may have switched entirely to Indonesian as neutral code to avoid speech levels. Setiawan (2013) reported that children often used Indonesian words in their Javanese speech such as *disingkat* instead of *dicekak* “be shortened”, *lebih* instead of *luwih* “more than”, *empat puluh* instead of *petang puluh* “forty” and many others. These simple words are in daily use and children should be able to use them. On other occasions, on the other hand, they often asked questions related to Javanese words they did not understand such as in (20) and (21) below. Students in (20) and (21) did not understand the Javanese words *pacelathon* “conversation” and *unggah-ungguh* “language etiquette”.

(20)

S : *Pak, pacelathon iku apa pak?*

S : Sir, what does *pacelathon* “conversation” mean?

(21)

S : *Pak, unggah-ungguh iku apa?*

S : Sir, what does *unggah-ungguh* “language etiquette” mean?

The switching into Indonesian was done when children did not feel confident to communicate in Javanese because of their lack of vocabulary. This was evidenced by observation. Students were sharing stories during the recess. Almost always their stories were told in Indonesian and the reason for using Indonesian was revealed during interview as presented in (22) below.

(22)

T : *Mengapa kamu cerita itu pakai bahasa Indonesia, tidak Jawa?*

T : Why did you tell the story in Indonesian not in Javanese?

S : *Bingung Pak kalau pakai Jawa. Kalau saya bingung, saya pakai bahasa Indonesia.*

S : I am confused if I use Javanese. When I feel confused, I use Indonesian.

Students described being confused when using Javanese as their vocabulary was limited. In fact, not only were children confused using Javanese, adults also experienced the same difficulty in manipulating speech levels causing them to switch to Indonesian. This confirms findings by Peodjosoedarmo (2006:117) who says, "... many people, aware that they are not very competent at manipulating the levels, simply use the Indonesian language instead of Javanese in contexts where it is necessary to be formal and polite." (Setiawan, 2013).

To examine further Surabayanese children's proficiency in Javanese, they were given some sentences to be translated. The result, as predicted, was not satisfactory

(23)

(a) *Bapak ngrawuhi undangan dateng bale dusun.*

Dad	to attend	a function	at	village office
'Dad	is attending	a function	at	the village office'

(b) Correct translation:

Bapak mendatangi undangan di balai desa.

The example of the children's correct translation is in (24) below which is the same as the given translation in (23b). The children whose work is correct are presumably able to understand the Javanese word *ngrawuhi* 'to attend' very well. Therefore, they could choose the Indonesian word *mendatangi* properly.

(24)

V05 *Bapak mendatangi undangan di balai desa.*

The source of the difficulty in translating the first Javanese sentence can be detected from the ungrammatical Indonesian sentences below in (25a) and (25b). Both sentences hold different meanings from the intended one because most children failed to grasp the meaning of the Javanese word *ngrawuhi* 'to attend'. They translated the word into *mengantarkan* 'to send' as in (25a) or *memberi* 'to give' as in (25b). This might suggest that Javanese children were not able to understand

krama words although they are simple and frequently used, such as in the greeting *sugeng rawuh* 'welcome' or *selamat datang* in Indonesian.

(25)

- (a) V03 **Bapak mengantarkan undangan dari balai desa.*
Dad to send invitation from village office
'Dad is delivering the invitation from the village office'
- (b) C12 **Bapak memberi undangan dari balai dusun.*
Dad to give invitation from village office
'Dad is giving the invitation from the village office'

The above discussion is the use of Javanese among children in Surabaya. The following is some evidence of the use of it in society. Some of Javanese people do not have much knowledge how to use speech levels properly. They often get confused to distinguish between *rawuh* and *sowan*, *maringi* and *ngaturi*, *wangsul* and *kundur*, *karma* that means married and *karma* that refers the refine Javanese speech level *karma inggil*, and many more. The following dialogue is evidence.

(26)

Setting : On Sri Tanjung train Jember – Jombang
 Participants : a man around middle age
 a young Javanese woman about thirty

- | | | |
|---|--|--------------------------------------|
| A | : <i>Sampun krama. Mbak?</i> | Are you married, Mbak? |
| B | : <i>Inggih sekedhik-sekedhik.</i> | Yes, a little. |
| A | : <i>???</i> | ??? |
| A | : <i>Ngapunten, penjenengan sampun krama?</i> | Sorry, are you married? |
| B | : <i>(senyum) Inggih Pak, sekedhi-sekedhik</i> | (smiling) Yes Bapak, a little. |

Krama that is meant by A is 'married' or 'get married' to know her marital status. However, B's perception is *krama inggil*. The B's failure to understand A's question is simply because B may have not much knowledge of Javanese.

3) Language of Literacy

Literacy obviously deals with two language skills: reading and writing. Javanese seems not to be the favored medium of writing communication anymore. Almost all mass media use Indonesian. Nowadays, English is also used for this purpose starting from the level of word, phrase, sentence, and paragraph and longer text. This issue has been addressed in section 4.1. Only two magazines that have been survive so far, *Penyubar Semangat* and *Joyo Boyo*. The readers of these are those who are older Javanese generation. Presumably, these magazines are not younger generation' favorite genre in this era.

To ascertain children's reading habits, Setiawan (2013) run a survey of reading habit for Javanese children. They were asked to list titles of Javanese and Indonesian stories they had read. The result of their list is presented in Table 2. Surprisingly, most children (89%) had read fewer than four

Javanese stories; and only 11% of them had read four or more Javanese stories. These situations are the opposite from their list for Indonesian stories. Most of the children (85%) had read at least four or more Indonesian story books. This unbalanced reading habit between Javanese and Indonesian might influence their proficiency and thus, it may also influence their preference.

Table 4: Number of story books read by children

Language	Fewer than 4	4 or more
Javanese	89%	11%
Indonesian	15%	85%

The evidence that Javanese is no longer the favored medium for writing is reported by Setiawan (2009). It was found that children use Indonesian to write a message for all interlocutors. This may suggest that Javanese is not the language for Javanese children's literacy.

Not only children, adult Javanese speakers show that they do not have sufficient Javanese grammar. This phenomenon can be found when they write things using SMS via their mobile phone. The following is the evidence.

- (27)
- IA : *Kalau yg jual mbak2 saya ambil wes, apalagi kalau manis* If the sellers are young girls, I'll buy it. Even better if the sellers are young sweet ones.
- Cm : *Opo seng dituku?* What will you buy?

Conversation in (12) contains misspelling on words *wes* and *seng*. Respectively they should be written *wis* and *sing*.

Similar errors are found in the following dialogs. The wrong spelling is found in *tibake*, *iseh*, *sugeh*, and *suwon*. These can be acceptable for Javanese grammar when written into *tibakke*, *isih*, *sugih*, and *suwun*.

- (28)
- DI : *tibake iseh* test operasional In fact, it's only operational test...
- Cm : *tenang bro tantangane wong arep sugeh yo ngono kawo* Calm down brother, this is only a challenge for someone who will be rich.
- G : *Suwon bu Las* Thanks, bu Las.

The note can be made from the above evidence is that Javanese people do not know a simple matter of their ethnic language, let alone the more complicated grammar. Study the following example in (29).

- (29)
- Cm : *Coro jowone paling yo siap-siap.* In Javanese, it may mean get ready, right.

Javanese grammar prescribes that when a word has syllables which contain the same vowel /ɔ/ as in *randa* [rɔndɔ], *agama* [ʌgɔmɔ], *Jawa* [dʒɔwɔ], *lara* 'ill' [lɔrɔ] then has suffix [-ne] attached to it, the vowel /ɔ/ becomes [ʌ]. Therefore, the correct well-formed grammar should be *randa* [rʌndʌne], *agama* [ʌgʌmʌne], *Jawa* [dʒʌwʌne], *lara* 'ill' [lʌrʌne]. In fact, many Javanese people fail to apply this rule.

4.3 Proposition to the language Survival

There two parts in this section as proposition to maintain Javanese language: live language and curriculum reform.

1) Live Language

There are two views among linguists toward the language: prescriptive and descriptive. The former sees how language should be used; and the latter describes the existing language in a given community. Study the following expressions in different styles.

Table 5: Comparison between Javanese of the standard and the Surabaya dialect

1	Javanese Surabaya dialect	:	<i>Hei yo'opo kabare rek?</i>
2	Standard Javanese	:	<i>Piye kabare cah?</i>
3	Indonesian	:	<i>Apa kabar kawan?</i>
4	English	:	How are you pal?

In Surabaya, that people say *Hei yo'opo kabare rek?* for 'How are you pal?' is common and this is the marker of identity. Surabayanese will never say *Piye kabare cah?* for the same purpose. The latter is "not just right". This expression belongs to the standard Javanese spoken mainly in Central Java.

In fact, Javanese with Surabaya dialect is different from the standard one. The following is some examples of words of Javanese Surabaya Dialect and the standard one. The word *sanajan* 'although' and *mangkat*, for instances, are the standard Javanese form that are taught at any school where Javanese is part of the school curriculum. As a matter of fact, Surabaya people hardly ever use these words, let alone the younger generation. They use *masiyo* and *budhal* respectively instead.

Table 6: List of Javanese words spoken in Surabaya

Standard Javanese	Surabaya Dialect	Indonesian	English
nyilih	nyelang	meminjam	borrow
wis bar	wis mari	sudah selesai	over, be completed
wis mari	wis waras	sudah sembuh	recover
kanggo	gae	untuk	for
mengko	engkok	nanti	later
peso	lading	pisau	knife
sanajan	masiyo	meskipun	although
wuto	picek	buta	blind
badha	riyoyo	idul fitri	eid fitr
mangkat	budhal	berangkat	go, depart
nganggo	nggae	memakai, menggunakan	use, wear
mau	maeng	tadi	just now
diwarahi	diuruki	diajari	be taught
mati	matek	mati	dead
bayi	bayek	bayi	baby

tuwo	tuwek	tua	old
mung	mek	hanya	only

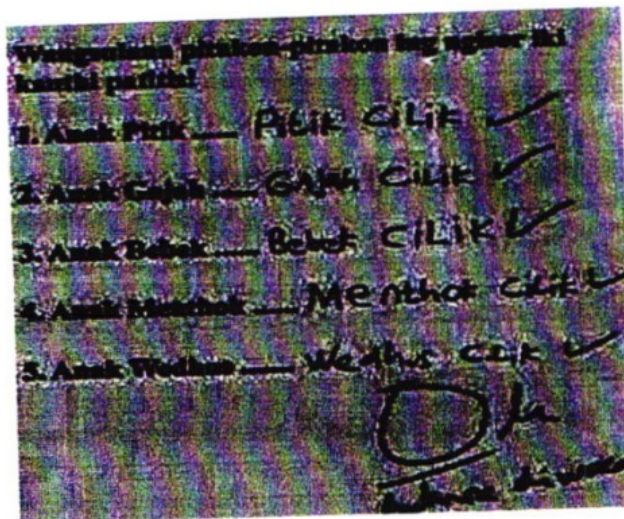
The evidence above implicates, following descriptivism, that Surabayanese children should be taught the language which is used in their daily life; the language where they live by; the language by which people communicate. When they learn language (dialect) of others, they get some problem and finally it causes confusion. He thought that they learn another language; alien language. As their confusion and language complication, they may use another language that is easier, simpler, and neutral: Indonesian. When this is the case, Javanese children will abandon their ethnic language.

2) Curriculum Reform

When the proposition described in 1) is agreed, the next bigger effort is curriculum reform. This means that everything related to the Javanese language teaching should be touched and evaluated. They are standard competency, material development, human resources, assessment, and also language teaching strategy.

The teaching-learning process so far has not been effective in transferring knowledge as well as triggering children to use Javanese in communication. The teaching and assessment focuses only on children's knowledge which is lower order thinking; recalling memory. Study the following example.

(30)



There are at least two notes taken from the above excerpt. 1) The instruction is hard to understand among Javanese children in Surabaya. It can be predicted that Surabayanese children may get difficulty in understanding "strange" words: *wangsulana*, *kanthi*, *patitis*. They may understand them when they are changed into Surabaya dialect, respectively, *jawaben*, *sing*, *bener*. Surabayanese children, presumably, will understand easily when the instruction becomes *Jawaben pitakon-pitakon ndik nisor iki sing bener*. 2) The problem type demands the students to recall their memory. Yet, the

problem is not contextual. The teaching-learning process as well as assessment should be conducted contextually: focusing on the language skills. Children should perform dialogues in a particular setting, for example, visiting friends, receiving guests, asking and giving directions, etc. When these elements of reform are executed, it is positively predicted that Javanese is going to be survival.

5 Conclusion

English language has penetrated all aspects of life and its position is staggeringly strong when it is related to the global demand. Similarly, when national issue is put forward, Indonesian plays a key role as a bridge of linguistic barrier among ethnicities in archipelago. Its position is even greater when it relates to the government agenda: to be one unified country, Indonesia and its tool is Indonesian as unifying language.

Home domain is the true indicator whether indigenous or ethnic language is survival in the future. Home is a locust where language and cultural transmission across generation takes place. Home is a laboratory where language is practiced for communication among family members. Home is a primary battle site among languages and the great directors are parents. When the parents allow the second language or even the third language gets into the home domain, it certainly, sooner or later, is going to kill the indigenous or ethnic language. This is the same situation in which Javanese parents in Surabaya seem do not pay much attention to the survival of their ethnic language. This can be seen from their view toward Javanese, also from the children's language proficiency in Javanese and its use in the home domain.

The proposition made for the maintaining and reviving Javanese is to accept the reality that Javanese Surabaya dialect is different from one which is in Central Java. Thus, Surabayanese children should be taught language with community where they live use; not the one that is regarded alien language. Moreover, the acceptance of language diversity should be followed by curriculum reform which is designed in such a way that children are motivated to use language in practice.

Finally, it is worth thinking of what Dench and Setiawan (2011) suggest in relation to preserving language:

Each language is unique. It serves as the glue that binds together the community of its speakers, reflects their world view (of both the social and natural worlds), and in its words, stories, songs, and manner of ways of speaking, serves as the repository of the cultural, intellectual and artistic life of that community.

When parents fail to do language and culture transmissions to their young generation, no action is taken by the members of ethnicity to preserve their ethnic language, and families allow Indonesian and/or English to be the first language and be the language of communication at home, it can be predicted that indigenous languages, including Javanese, will die in the near future which is started from children's literacy.

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