

YOUTH AND INDIGENOUS LANGUAGE: ASSESSING JAVANESE KRAMA MADYA LANGUAGE VITALITY

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Abstract

The younger generation is one of the elements of society that is expected to maintain regional languages amid the development of globalization since they are the portrait of the cultural future. This study aims to measure the level of vitality of the *Krama Madya* language from the perspective of the young Javanese generation in Malang. The measurement framework used in this study is adopted from UNESCO language vitality measurement factors. Data were obtained from 100 young Javanese generations aged 17-27 years who live in Malang City with various backgrounds using the cluster random sampling technique, ranging from students, teachers, government agencies, and employees to traders, by distributing questionnaires, interviews, and direct observations in the field. The data were analyzed using a qualitative descriptive analysis framework adopted from Miles and Huberman. This study indicates that Javanese *Krama Madya* among the young Javanese generation, based on nine factors of language vitality to measure the level of UNESCO language vitality, is categorized as vulnerable. The indication of this conclusion is based on the diminishing number of language transmissions between generations; the unavailability of literacy that supports the teaching of the language; as well as the negative attitude of the younger Javanese generation, as shown by the shift in the use of this variety with Indonesian and foreign languages in interactions with older and respected speech partners to show their politeness.

Keywords: Young Javanese Generation; *Krama Madya*; Language Vitality

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INTRODUCTION

The vitality of a language, as a cultural product, is heavily influenced by its users. Endangerment can be caused by a lack of vitality and vice versa. If the process of intergenerational cultural transmission can be preserved, a language has a high vitality (Fishman, 1994). Furthermore, a language may be endangered if its speakers no longer value their language, do not see it as a means of uniting the community, and are ashamed or unwilling to care about proper usage. According to current data, Indonesia contains about 700 more regional languages, with around 139

endangered languages and 11 languages already dying (Kemdikbudristek, 2022).

Regional languages are the vast wealth of a nation as evidence of civilization, art, culture, and even the existence of the nation itself, both orally and in writing. Although measuring and comprehending language vitality is a complicated process, it serves as the primary criterion for choosing the right kind of language revitalization program (Mogara et al., 2017). Many vitality measurements on regional languages in various regions have been conducted, and from all of them, there is a common thread that can be

drawn, namely concrete steps must be taken to preserve regional languages because of the tendency to be abandoned by speakers, which is a sign of language extinction (Candrasari et al., 2017; Kurniawati et al., 2021; Septiana et al., 2020).

This study focuses on Javanese which become one of the regional languages with the most significant number of speakers in Indonesia, which has three levels of speech in it, *Undha-Usuk*, is a level of speech that shows variations in respect or politeness. The variety of Javanese emphasizes the speech partner; each choice of variety depends on the person he is speaking to. The more respected the speech partner, the higher the language used to show the speaker's politeness. There are three types of speech in Javanese, namely: *Ngoko* (lowest level), *Krama Madya* (mixed code between *Ngoko* and *Inggil*), and *Krama Inggil* (the softest) (Joemanto, 2020; Soepomo, in (Wilian, 2006). Javanese people emphasize the need for better courtesy education. Javanese parents want their children to be Javanese who is "*Njowo*" or persons who are aware of Javanese conventions and civility, which serve as the governing pillars of all direct and indirect interactions with their surroundings. These norms include gestures, manners, a form of conversation, etc. However, this viewpoint is gradually shifting.

The study's assumptions are founded on the fact that most young Javanese are unaware of their language and culture. The Javanese language is undergoing significant changes among its users. Among Javanese people, the use of Javanese *Krama Inggil* is very rarely found. *Krama Inggil* is mainly reserved for specific groups and settings, such as the Sultan's environment and the *Kejawen* ceremony. The young Javanese are more comfortable using Bahasa Indonesia when speaking to the older ones, and the Javanese *Ngoko* for peers and sometimes with the older ones

(Suharyo, 2018; Errington, 1999). Besides, many parents feel more comfortable using Bahasa Indonesia or foreign languages such as English and Arabic than Javanese as their children's mother tongue (Idrus, 2012). As a result, many later Javanese generations appear to have lost their primal identity as '*Njowo*' people and are no longer proud of their own culture and language. This statement is based on the results of this research which show that only 63,7 % of young Javanese can speak Krama Madya. The reasons of 33,3% who cannot speak Krama Madya varied, such as uncomfortable, unable, unfamiliar, too complicated, to hard-to-find learning resources.

If the first level of Javanese language, *Krama Inggil*, has experienced a significant fading (Asmorotedjo, 2019; Subroto et al., 2008; Suryadi et al., 2014), then the goal of this research is to assess *Krama Madya*'s vitality from the perspective of Javanese youth by using nine aspects of the UNESCO language vitality. Joemanto (2020) states that the second level of Javanese variation is a compromised code used to bridge *Inggil* and *Ngoko*. It is used to communicate with someone who is more respected but less familiar. With this position, *Krama Madya* falls into the low variation (L) category at the Javanese language level, indicating that it is not employed in education or literacy and is only used for interaction and communication.

Language vitality in this study refers to the ability of a language to survive. Suppose a language has no speakers or is no longer utilized for communicating by the speech community, and they stop transmitting to the next generation. In that case, the language is considered to be extinct (Yamamoto et al., 2008). UNESCO provides nine language vitality factors to measure a language's threat level. 1) Intergenerational Language Transmission; 2) Number of Absolute Speakers; 3) Proportion of Speakers in Total Population;

- 4) Trends in Existing Language Domains;
- 5) Responses to New Domains and Media;
- 6) Language and Literacy Education Materials;
- 7) Government and Institutional Language Attitudes and Policies, Including Official Status and Usage;
- 8) Attitudes of community members to their language, and
- 9) Amount and Quality of Documentation (2003).

METHODS

This study is categorized as descriptive qualitative research. The subjects of this study were 100 Javanese youth aged 17-27 years who live in Malang City with various backgrounds, ranging from students, teachers, government agencies, employees, to traders by using the cluster random sampling technique. The data from this study were obtained from spreading questionnaires, recording, interviewing, and observing daily interactions among Javanese youth in Malang City, both with others, older people, and people who are considered to have a higher social position. The questionnaires were distributed to the subjects by using Google Forms. One to two representative members of clusters were interviewed and recorded to get deeper information concerning the questionnaires filled.

Data analysis in this study followed three stages of data analysis by (Miles & Huberman, 1999). Data reduction is made to separate all data according to its unity. After the data on the vitality and language attitudes of the young Javanese generation towards the variety of Javanese *Krama*

Madya are obtained, the data is systematically compiled to make it easier for researchers to make observations and provide an overview of the results of the observations. Thus, the analysis on language vitality and language attitudes among young people in Malang City towards Javanese Krama Madya can be carried out more carefully, systematically, and adequately. The table is based on UNESCO's nine aspects of language measurement. This parameter will be the basis for researchers to draw conclusions that are carried out gradually until the Javanese Krama Madya's survival level concludes. Those nine factors are as follows, 1) Intergenerational Language Transmission; 2) Number of Absolute Speakers; 3) Proportion of Speakers in Total Population; 4) Trends in Existing Language Domains; 5) Responses to New Domains and Media; 6) Language and Literacy Education Materials; 7) Government and Institutional Language Attitudes and Policies, Including Official Status and Usage; 8) Attitudes of community members to their language, and 9) Amount and Quality of Documentation.

RESULTS AND DISCUSSION

According to UNESCO, there are nine main factors for measuring the vitality of a language. These nine factors were adopted in this study to measure the vitality of Javanese *Krama Madya* in Malang City from the angle of the youth.

Table 1.

Language Vitality Measurement Factors of Javanese *Krama Madya* Adopted from UNESCO

No.	Factors	Categories	Notes	%
1.	Intergenerational Language Transmission	Unsafe	Most but not all Javanese children or families use Javanese as their first language	25
2.	Number of Absolute Speakers		± 820,243 Souls	
3.	The proportion of Speakers in Total Population	definitely endangered	A majority speak the language.	66,7
4.	Trends in Existing Language	dwindling	Some parents speak Bahasa	52,8

	Domains	domains	Indonesia at home with their children
5.	Response to New Domains and Media	Minimal	This language is only used in some new domains. 1,4
6.	Materials for Language Education and Literacy	3	Written material exists, and children can learn it in school.
7.	Governmental and Institutional Language Attitudes and Policies, Including Official Status and Use	Differentiated support	The government explicitly protects non-dominant languages. Still, there are apparent differences in the contexts in which the dominant/official language(s) and non-dominant (protected) language(s) are used.
8.	Community Members' Attitudes toward Their Language		Negative
9.	Amount and Quality of Documentation	Inadequate	Exceedingly difficult to find

Table 1 displays UNESCO's nine vitality factors of a language used to measure the vitality of Javanese Krama Madya. It was the responses of 100 Javanese youth aged 17-27 who live in Malang City with various backgrounds, ranging from students, teachers, government agencies, employees, to traders through questionnaires, interviews, and observations.

Intergenerational Language Transmission

The factor most used in evaluating the vitality of a language is whether it is transmitted from one generation to the next (Fishman, 1994). Intergenerational language transmission is a process of passing down a specific language from one generation to the next through formal or informal learning. The failure of intergenerational language transmission can cause language endangerment (Borland, 2006). In the Javanese family, the transmission of language between generations continues. It was found that 86.1% of Javanese youth have the mother tongue of Javanese *Ngoko*, the rest Indonesian as much as 9.7%, and other languages as much as 4.2%. They stated that the acquisition of Javanese *Krama Madya* is more dominant from the

surrounding environment (community and school). At the same time, only 25% of Javanese parents still taught the *Krama Madya* language to their children directly, not as their mother tongue.

In certain situations, Javanese youth use *Krama Madya*, such as to older people or respected people. Therefore, this condition is categorized as an unsafe language in UNESCO's Main Evaluation Factor of Language Vitality (UNESCO, 2003).

The young Javanese generation in Malang City tends to agree that learning regional languages is essential; however, in terms of language transmission planning between generations, nearly 82% of them plan to use Indonesian as their children's mother tongue. Although it is only a plan, the results of these figures show that their awareness of the importance of language transmission is still deficient.

Number of Absolute Speakers and Proportion of Speakers in the Total Population

According to BPS Kota Malang (2018), in 2018, the population of Malang City reached 866,118 people with a majority Javanese ethnicity. The number of speakers in the overall population of a group, where "group" might refer to ethnic,

religious, regional, or national groups designated by the speaking community, is an essential indication of language vitality. *Krama Madya* is learned only from informal learning since its status in the Javanese speech level, *Undha Ushuk* is as a low variety; Javanese learn this variety from the surrounding society. Therefore, a protective policy is needed to maintain this variety since it is used by Javanese culture nowadays to show their politeness, shifting the role of *Krama Inggil*, which is highly fading ((Asmorotedjo, 2019; Subroto et al., 2008a; Suryadi et al., 2014) Even though the high variety of Javanese language is *Krama Inggil* and thus taught in the formal education, the limited time of learning opportunities make it difficult to master. This shapes a condition in which *Krama Madya* is widely used as their politeness identity.

Of the 100 respondents of this research, who represent the young Javanese, 66.7% admitted that they could speak *Krama Madya* actively in different situations that required them to use it. From these data, the variety of Javanese *Krama Madya*, according to UNESCO's parameters, is categorized as definitively endangered, with a value of 3, indicating that only part of the majority group speaks the language.

Trends in Existing Language Domains

Where, with whom, and the scope of issues a language is spoken directly impact whether or not it is passed on to the following generation. In UNESCO's parameters, *Krama Madya* is in the dwindling domain category. This category has indicators that non-dominant languages are losing ground. Parents are starting to use the dominant language at home in their daily interactions with their children, and children are becoming semi-speakers of their language (receptive bilingual).

In Malang City, Javanese *Ngoko* is the dominant language used in non-formal interactions, while Indonesian is the

dominant one in formal interactions. *Krama Madya* is a non-dominant in Javanese society in Malang City; it is used to show the level of politeness of its users. Therefore, it has a very tiny domain of application. It is ideally used in situations where civility is essential, such as talking to parents, older family members, and respecting older people in informal situations (Suharyo, 2018). Of the three domains, 52% use it when speaking to their parents, 77.8% with older family members, and 47.2% with respected older people in informal situations.

Responses to New Domains and Media

New areas for language use may emerge as the living conditions of the community change. While some language communities have developed their languages into new domains, most have not. Schools, new work environments, and new media, including broadcast media and the Internet, usually only serve to expand the scope and strength of the dominant language at the expense of endangered languages (Candrasari & Nurmaida, 2018).

Javanese *Krama Madya* variety has a limited domain in its use. Javanese people use this variety to show their politeness towards speech partners. Responding very slowly to the rapid development of communication technology, only 1.4% of respondents use this variety in their communication via social media. Young Javanese youth are more dominant in using Bahasa Indonesia when they communicate in cyberspace, with a percentage of 86.1%. This shows that in new domains, such as social media, the Javanese *Krama Madya* variety cannot maintain its existence as the variety of politeness used by Javanese people tends to be abandoned. In the communication tradition, written communication serves a similar function as oral one, and so is in the concern for politeness maintenance (Karimkhanlooei & Vaezi, 2017). The data shows that the usage of Bahasa Indonesia

is so dominant in the realm of cyber which has its own politeness guidance and is considered neutral and safe. However, in the context of language vitality, it causes a certain problem. The ideal one is that young Javanese should differentiate their speaking partners. Krama Madya is more acceptable to be used to talking to someone older from the same tribe. From this aspect, it is categorized as 'minimal' with a value of 1, which means it is only used in some new domains.

Materials for Language Education and Literacy

Education in a language is essential for the vitality of language. There are linguistic communities that maintain strong oral traditions, and some don't want their language written down. In other communities, literacy in their language is a matter of pride. But in general, literacy is directly related to social and economic development. It takes books and materials on all topics for different ages and language skills (Obiero, 2010).

In the school environment, the language used in teaching and learning interactions is Bahasa Indonesia, the national language of Indonesia. However, in the national curriculum, regional languages must still be taught in school subjects, including Javanese, from elementary to the high school level. The *Pepak Basa Jawa* book is still relatively easy to find in bookstores because it is one of the references in learning Javanese in schools. However, primarily Javanese texts are dominated by the learning of Javanese *Krama Inggil*.

In another area, literacy in Javanese is written not only in books but also in print media. However, along with the times, Javanese books and printed media slowly disappeared from circulation, such as *Djaka Lodang* Magazine, *Panjebar Semangat* Magazine, *Jayabaya* Magazine, etc. Realizing this condition, several groups of people try to preserve the Javanese

language by publishing Javanese language newspapers such as Mаметri, published by Sleman Ministry of Culture. Or TV shows that use Javanese, either *Ngoko*, *Madya*, or *Inggil*, as the introductory language, such as JTV, Jogja TV, Jowo TV, and so on, which until now remain consistent.

By looking at those conditions, in the aspect of Language and Literacy Education Materials, which emphasizes the accessibility of written sources, Javanese is in general category three, which means written material exists. Children can learn it in school, even though with a tiny portion. Javanese *Krama Madya*, in particular, is a form of mixed code between Javanese *Krama Inggil* and Javanese *Ngoko*. Therefore, this variety's status in the Javanese language strata (*Undha Usuk*) is categorized as low variation (L). In contrast, the high variation (H) in Javanese is the Javanese *Krama Inggil*. This situation makes *Krama Madya* not used in literacy and references formal education.

Governmental and Institutional Language Attitudes and Policies, Including Official Status and Use

This aspect emphasizes how the government treats dominant and non-dominant languages. Bahasa Indonesia, Indonesia's national language, is the Indonesian people's dominant language. Several laws regulate the position and use of Bahasa Indonesia. Article 36 of the 1945 Constitution states that the state language is Bahasa Indonesia, the implementation of which is regulated by Law no. 25 of 2009 concerning the Flag, Language, National Symbol, and National Anthem. The law explains that Bahasa Indonesia is the official language of Indonesia and is used in formal situations. The complete sound of Law No.25 (3) of 2009 is as follows:

"Bahasa Indonesia as the official language of the state as referred to in paragraph (1) functions as the official language of the state, as an introduction to education, national-level

communication, national cultural development, trade transactions, and documentation, as well as a means of developing and utilizing science, technology, arts, and languages. mass media." (Law No.25 (3) of 2009).

Bahasa Indonesia's dominance is powerful because it is the country's official language. However, the government also must protect all regional languages in Indonesia. This is stated in the 1945 Constitution article 32 paragraph 2, which states that the State respects and maintains regional languages as national cultural assets. Therefore, the curriculum, the reference for schools' teaching and learning process places local languages as local content at the national level.

The local governments also made efforts to preserve the Javanese language of the *Krama Madya* variety, as described above. Electronic and print media such as JTV Jogja TV, *Mametri* are the concrete forms of local government to conserve the Javanese language in general. In this aspect, the Javanese *Krama Madya* variety has different government support.

Community Members Attitudes Toward Their Language

Garrett et al., (2003) define language attitudes as a person's view of a language that can affect the choice of language used. When members' attitudes toward their language are very positive, it can be a critical symbol of group identity. As people value family traditions, festivals, and community events, community members can see their language as a core cultural value, vital to their community and ethnic identity. If members see their language as a barrier to economic mobility and integration into mainstream society, they may develop negative attitudes towards their language.

Many factors can shape someone's attitude through his language. In Indonesia, the dominant role of Bahasa Indonesia impacts the usage of the regional language

among its users. As the national language, Bahasa Indonesia is used in every aspect of people's lives, such as science and technology, political systems, legal institutions, educational structures, and others, which affects so much the attitude of users seeing their regional language. The indicator of this is proven by a study which found that the so dominant Bahasa Indonesia causes language shift among children in the family domain (Sahril, 2018).

Besides Bahasa Indonesia, foreign languages, especially English, have a strong potential "threat". The number of phenomena of code-mixing and code-switching in various social activities in society is one of the pieces of evidence of the "threat" of foreign languages to vernacular languages (Putri, 2018). Language shift, code switch and code mix, in turn, will affect language loyalty and choice. If the users no longer use their vernacular language in communication, means that their language attitude tends to be negative and thus "threatens" the language vitality.

This aspect tries to measure the loyalty of the young Javanese generation in Malang City in using Javanese *Krama Madya* at different levels of speech partners. The first speech partners are people they respect but are familiar with in their daily life, such as father, mother, aunt, uncle, teacher, etc. When communicating with speech partners in this category, Javanese *Krama Inggil* or *Krama Madya* is the most appropriate variety to use. Of the 100 Javanese youths in Malang City who were the subjects of this study, it was found that in responding to the first category speech partners, 52% of them used a variety of Javanese *Krama Madya*, 32% used a variety of Javanese *Ngoko*, and the rest in other languages. From these data, it can be narrated that when viewed from the use of Javanese in general, Javanese youth have a high level of language loyalty. However, the 52% percentage of the use of the Javanese *Krama Madya* variety

indicates that there has been a degradation in the value of politeness among them. There are several reasons why they don't use the Javanese *Krama Inggil* or *Krama Madya* varieties, such as uncomfortable, unable, not used to, to the point of being complicated.

The second speech partners are people they respect but are not familiar with, such as older neighbors, RW heads, village heads, kyai, etc. Just like the first category, the Javanese language that should be used in communicating with them is the Javanese *Krama Inggil* or *Krama Madya*. The questionnaires and interviews found that 47% of Javanese youth in Malang City used *Krama Madya* Javanese, 47% chose Bahasa Indonesia, and the rest were other languages. The interview results found that some of their reluctance to use the Javanese *Krama Madya* variety was due to the assumption that it was easier and safer to use Bahasa Indonesia than Javanese *Krama Madya*. The findings above show that, on average, only 49.5% of Javanese youth still use the Javanese *Krama Madya* in situations where this variety should be used. This indicates that they are less positive regarding its usage in this aspect.

Amount and Quality of Documentation

As a guide for assessing the urgency of documenting language, the language material's type and quality should be identified. Written text is fundamental, including audiovisual recordings transcribed, translated, and annotated from natural speech. Such information is essential to help members of the language community formulate specific tasks and enable linguists to design joint research projects with members of the language community.

This study found that the number and quality of documentation of the variety of Javanese *Krama Madya* were minimal because this variety's position in Javanese society was only used in interactions. The

primary function of this variety is to become a "bridge" between *Inggil* and *Ngoko*, which is used to talk to someone who is more respected but less familiar, puts this variety in the position of the low variety (L) in the context of diglossia. Therefore, the quantity and quality of documentation are tough to find.

CONCLUSIONS AND RECOMMENDATIONS

Based on the explanation above, it can be concluded that the variety of Javanese *Krama Madya* among the young Javanese generation, based on nine language vitality factors to measure the level of UNESCO language resistance, is categorized as vulnerable. This is indicated by the decreasing number of speakers of this variety of languages. The process of transmitting language to the next generation, which is getting less and less, is one factor that plays the role. Indonesian and foreign languages dominate the planning of language transmission to the generations below. In addition, the function of the *Krama Madya* language variety as a low variation (L) in the Javanese language strata causes this language variety not to be taught in formal education; the younger generation of Javanese recognizes this variety of languages from the environment and parents. Automatically, literacy using this variety of languages is difficult to find. Another thing that is also the leading cause of the vulnerability of the *Krama Madya* language variety is the attitude of the young Javanese generation towards this language variety which tends to be negative. The strong position of the Indonesian language in Javanese society has shifted the part of the *Krama Madya* language variety in its function as the variety of languages used in interactions with older and respected speech partners to show the politeness of the speakers.

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