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論文題目

The Current Condition of the Usage of Honorifics in the Javanese Language by Contemporary Youth

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The purpose of this study is to clearly reveal the condition of the use of honorifics in contemporary Javanese language through factual research and the result of detailed analysis of data. The Javanese language, like Japanese, possesses an honorific system, known as Krama. Krama, which is extremely complicated and difficult to understand, is used at various levels of societal life as a tool to express politeness according to different honour levels in daily life.

According to the data obtained from the central board of Indonesian statistics (2010), there are more than 76 million speakers of the Javanese language in Indonesia; almost all of these are bilingual speakers, as they also use Bahasa Indonesia.

However, it is pointed out that there is an increase in the number of Javanese young speakers who are not able to use Javanese honorifics; indeed, they tend to avoid using honorifics. This has caused the development of a non-honorific linguistic condition. Although this is the case, up until the present time, no research has been carried out based on factual research regarding the actual condition. Therefore, this research seeks to reveal the intensity of the decreased ability of young people to use honorific Javanese appropriately, using factual data.

In the previous pilot study, a survey was conducted amongst students of Gadjah Mada University in Indonesia, which is acknowledged as having one of the highest levels of education, to find out their awareness about honorific Javanese; after this, the researcher examined how the complicated normative honorific system in the language was actually applied, and how those changes stimulated a new style of the honorific system from the sociolinguistic point of view.

In reality, many of the university students acquired knowledge of honorific Javanese through relationships with neighbours and other people, not through formal study of Javanese language. Moreover, it was common for them to conceive that it is acceptable to communicate with linguistic levels of politeness rather than honour levels.

The researcher formed three major parts from the data analysis and its examination. First, the researcher expounded different opinions regarding the classification of the complex system of honorific Javanese. This section also explained the honorific system in the Japanese language as a standard of honorific expressions. The researcher then compared it with the mechanisms of the honorific system in Javanese (Chapter 2). Following this, the researcher described the current condition of the use of Javanese language. The objects of this research were representative young people: university students and senior high school students. Factual surveys were distributed to each group, which formed the basis for analysis and examination of data (Chapter 3). The final section

showed research on the usage of Javanese honorifics amongst the elderly, which would be compared with the condition of youth towards honorifics. The results show a phenomenon that contemporary youth simplify the system of honorifics, which is often known as Simplified *Krama* (Chapter 4)。

Continuing from the result of the first research on honorific recognition, this second research on usages of honorifics was carried out in 2013. Students from the University of Gadjah Mada were divided into two groups: Javanese from Yogyakarta, and Javanese from other areas, totaling 245 university students. The ability of youth in their usage of normative honorifics was determined through questionnaires measuring appropriate or inappropriate usages. A number of situational dialogues were arranged in which students would speak to a person of a different age or status. Then the students were asked to choose from 27 Javanese sentences representing different levels of politeness or honour. The students could choose more than one sentence. The answers of the students were analyzed and considered to be their normal response in such situations: to assess the accuracy according to Javanese normative honorifics, the researcher requested three Javanese language experts give their answers in the questionnaire according to accurate normative honorifics. The replies of the Javanese language academics were then compared with the replies of the university students.

The results show that there is no significant difference between the university students from Yogyakarts or from other areas of Java in their competence of Javanese language. Although this was the case, the university students from Yogyakarta ranged higher in competent usage of Javanese honorifics. Regarding the use of sentences to honour another person (*sonkeigo*), it could be seen at a glance that most of the university students understood correct usage in accordance with the choices of the Javanese language experts on normative honorifics. However, they also used other sentences, which raises the questions of whether they truly understand or were confused about the correct statements for normative honorifics. From 27 sentences, apart from the normative sentence, they also chose another sentence, although the language experts only chose the most appropriate statement. The students could not show good understanding of how to show honour to the other party in the dialogue when the university student was of a lower status (*kenjougo*), and lacked understanding of using specific honour words: of particular interest inf the analysis is the increase of the number of students who do not see the need to use words which show honour.

Then, in 2014, factual research was carried out with 814 senior high school students in Yogyakarta, from the city and also from farming areas around Yogayakarta. These students were still studying Javanese as part of the formal education system. The same questionnaire was given to them. In addition to the Javanese language experts, the researcher added 46 senior higher school teachers who had sufficient status in the society, representating adult working members of society, in the comparative process. These teachers were also asked to choose the appropriate normative honorific.

From the total analysis of data, at a glance most of the senior high school students from the

surrounding farming areas could use honorifics accurately. Compared to the university students and senior high school students from the city of Yogyakarta, the senior high school students from the farming environs showed greater accuracy in the usage of Javanese normative honorifics. It is clear that senior high school students from the city tended to have use Javanese honorifics with less accuracy in choosing words which show honour to the other party (*sonkeigo*). They often used Javanese expressions from everyday slang language, namely, *Ngoko*, which caused unclear honorific use. The majority of senior high school students from the city were inaccurate in their choice of normative words where a lower status was involved (*kenjougo*). The influence of family and environment played a significant role here. Youth find it normal to use everyday and slang language in conversations, and they tend to give greater emphasis to studying Bahasa Indonesia and international languages, like English, to enhance job opportunities. These factors cause them to distance themselves from Javanese honorifics.

The last part is factual research towards the elderly. Due to their age, questionnaires were not used. Intensive unstructured interviews were used instead, one by one, giving them the opportunity to share in detail. This research was conducted in the regions of Kulon Progo, Temon Kulon village, over a two month period in 2014. Due to the difference in learning Javanese at school during the Dutch and Japanese occupations in Indonesia, the data analysis of interviews was divided into two parts: adults aged 78 or more, and adults aged 60-77. The analysis focused on how the elderly used normative honorifics appropriately and how they maintain the use until now.

After comparing the interviews of the elderly with the youth, a conclusion could be made that the wide variation of levels of Javanese honorifics make it difficult for youth to determine which sentences are normative. This causes them to be afraid of using honorifics inappropriately, since inaccurate use can create misunderstanding that the person is rude. So the youth lose confidence in using honorifics.

Therefore, to prevent misunderstanding, the youth developed another way of expressing honour to the other party in a conversation, by using simplified honorifics. This is comprised of two parts: 1) *Krama Rumah* (honorifics which are used at home or the neighbourhood, using simple patterns); 2) *Krama Sederhana* (code-switching of honorifics into Bahasa Indonesia when they find it difficult to know the appropriate expression in Javanese). Code-switching enables Javanese youth to express themselves politely, but in more neutral and simple forms.

The result of the additional research shows that most senior high school students, use Javanese in the home, but the students from the city do not use honorifics. They use impolite forms of *Ngoko*, combined with Bahasa Indonesia. The second finding is that many of the city students do not use Javanese at all, but only use Bahasa Indonesia at home. This result shows that competence in Javanese honorifics has decreased among city senior high school students.

The result of the analysis regarding simplified honorifics shows that *Krama Rumah* is not wide-spread. On the other hand, *Krama Sederhana* is known by more than 80% of youth on the

outskirts of the city, and more than 70% of the youth know this expression. In other words, there is a tendency for youth to use code-switching into Bahasa Indonesia to communicate politely, while at the same time avoiding inaccurate usage of honorifics. This is known as *teineigoka* (decreased forms of honour into forms of politeness) and requires research specifically about this.

In conclusion, Inoue (1999) showed in a published work that *Teineigoka* already occurs in Japanese. He observed how Japanese society often uses *kenjougo* (words which put oneself in a lower status) in situations where they should use *sonkeigo* (words which put the other party in a higher status), although many people recognized that this was inaccurate. Many senior high school city students, however, used *sonkeigo* for themselves in Javanese, since they thought such sentences were general for respect. These styles were based on the desire to be polite. Therefore, according to Inoue, there is a process of *teineigoka*.

Concluding this analysis of Javanese honorifics amongst Javanese youth, apart from using normative honorifics, they also tend to use semi-polite forms (*junteineigo*) as an alternative. Moreover, by using code-switching into Bahasa Indonesia for Javanese honorifics, a new form of honorifics has emerged. These results show that both Japanese and Javanese have experienced a wider usage of *teineigoka*. The meaning of this change could well be another topic for research about honorifics in the future. It is hoped that this research can contribute to further research, not just on Javanese language, but as factual data which is valuable for research on honorifics.