



Teachers' and Students' Cognitive, Affective and Psychomotor Attitudes in Yogyakarta Special Region

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Abstract. This study aims to depict the language attitudes of students and teachers towards Javanese *krama* in Yogyakarta Special Region. The objectives are divided into three aspects, namely sub-cognitive, sub-affective, and sub-psychomotor. The research involves 92 teachers and 241 students. The data collection methods include a survey, a focus group discussion, and virtual interviews. Data analysis consists of several stages, i.e. (1) interpretation and categorization of questionnaire responses, (2) interpretation, confirmation, and categorization of various views and testimonies, (3) calculation of the answers of the closed questionnaires, and (4) discussion of findings. Credibility is obtained through discussions between researchers and addition of the number of respondents. The research findings show that the language attitudes of teachers and students in Yogyakarta Special Region are moderate based on the sub-cognitive (72.47), sub-emotion (78.09), and sub-psychomotor with mistakes in diction and choice of codes. Javanese *krama* tends to be viewed as a more polite and respectful language (68.9% and 80.2%) than a language that contains noble culture (31.1% and 11.6%). The pride in Javanese *krama* is considered high (81.1) but the loyalty levels are moderate to low.

Keywords: language attitudes · Javanese *krama* · patani malay

1 Background

A bilingual or multilingual community have distinct knowledge, affection, and behaviors towards various language variations. They have a belief that speech has various styles and that language has different variations. Language attitudes occur due to the connection between cognition, emotion, and behavior (Lambert, 1967: 91–108). An individual's language attitude is shown through several indicators, namely (a) standard and non-standard language, (b) the four dimensions of status, namely intelligence, education, leadership, and social status, (c) social attractiveness and personal integrity, including reliability, friendliness, helpfulness, and sense of humor, and (d) dimensions of linguistic attractiveness, namely articulation, communicative efficiency, aesthetic quality, and correctness. Attitudes can also be elicited with closed and open questionnaires to investigate why certain people speak in a certain way (rural or urban style) (Ladegaard, 2005: 215).

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Component	Recognizable features	Elicitation
	KNOWLEDGE Knowledge About and Experience with: - Language varieties - Language use in a regional and social perspective - Own language usage	QUESTIONNAIRE: - Ability to recognize speech samples and to characterize them - Ability to characterize and describe own language usage and situation
	EMOTION Evaluation of and opinion about - Language varieties - Speakers - Own language usage	VGT and QUESTIONNAIRE: - Evaluation of personal and linguistic characteristics based on speech samples - Evaluation of own language usage and the linguistic situation in the area
	Behaviour Variation in linguistic behaviour depending on : - Interlocuter and auditor - Context - Topic	TAPE RECORDING : Number of standard / non-standard variables in linguistics behaviour depending on: - Interlocuter and auditor, context and topic - Compared to assessment of ingroup member

Fig. 1 .

In addition, Garvin & Mathiot through their research on Urban Guarani stated that a positive attitude towards standard language is shown through language loyalty, pride in using the standard language, and a fairly high awareness of the norms (Garvin & Mathiot, 1960: 371–373).

The study of language attitudes and choices includes three main components, namely the respondents’ knowledge of language, emotions, and behaviors. In this study, each aspect will be developed into an indicator based on the sociolinguistic perspective, including the components, indicators (features) and elicitation development (question pursuit through elicitation techniques (Ladegaard, 2020: 2016) (Fig. 1).

Language attitudes underlie language choice and language choice can be an early detector of language attitudes. Thus, language attitudes and language choices are interrelated. Language attitudes of children do not just occur, but begin in the household domain. Meanwhile, the family domain is influenced by the relationship between teachers and parents. Thus, the first agent of language attitude in children (as part of the efforts to maintain language) is the mother. A study in Bali conducted in the family domain shows positive results, as children show positive attitudes and appropriate language choices (Yuniarti, Budiarsa, Malini, 2017).

What about the language attitudes in the scope of a school in Yogyakarta Special Region? This study aims to examine the language attitudes of students and teachers in Yogyakarta and in Patani towards the high register of their vernacular language.

Objectives

The research aims to depict the language attitudes based on the cognitive, affective, and psychomotor (behavior) aspects.

2 Javanese *KRAMA*

In Indonesia, as stated by the Language Agency and the Ministry of Education and Culture, there are 718 regional languages used by various ethnic groups and regions in Indonesia (edukasi.kompas.com). One of the regional languages with the most number of speakers and widest scope is the Javanese language. Javanese is the mother tongue in the provinces of Yogyakarta Special Region, Central Java, and East Java, in addition to other regions or islands (Partana, 2010). Due to the influences of different regions, Javanese has a variety of dialects.

Javanese language has three registers, namely *ngoko*, *krama madya*, and *krama inggil*. The registers are used differently depending on the speech partner (Saddhono, 2013). The Javanese registers can be seen from the forms of language used (Poedjosoedarmo, 1979). The forms of language used in *ngoko* and *krama inggil* will differ in nouns, verbs, and adjectives and show the level of respect of the speaker towards the speaking partner. For example, the word “aku” is used in *ngoko* to describe the first-person pronoun, whereas in *krama inggil*, the word “kula” is used. The research finds Javanese *krama* an interesting aspect to study.

3 Method

This study involved 92 teachers and 241 students. Data collection methods include a survey, a focus group discussion, and face-to-face interviews. Respondents were selected with data abundance criteria that allowed researchers to maintain interaction with them (See Saldana & Omasra, 2018: 251). Both open and closed questionnaires were used to collect data on sub-knowledge, sub-emotion, sub-psychomotor language attitudes. Data analysis was carried out in various stages, namely: (1) interpretation and categorization of the contents of the questionnaire, (2) interpretation, confirmation, and categorization of opinions and testimonies, (3) calculation of closed questionnaire answers, and (4) discussion of findings. Credibility was obtained through discussions between researchers, and the addition of the number of respondents. According to Mujiyanto, (2018) exploration is targeted through all things that are thought, experienced, perceived, and interpreted by participants or respondents.

4 Results and Discussions

Language attitudes include the cognitive element (knowledge about the language and language use), the emotion element (the feelings, pride, and loyalty for the language), and the conative-psychomotor element (the language behavior). The entire data of the survey are presented in different tables.

Table 1. The Cognitive Language Attitudes of Teachers and Students in Yogyakarta Special Region

NO.	CONTEXT OF USE	CORRECT ANSWER	%	MISTAKE ANALYSIS
1	2	3	4	5
1	Asking a parent	Javanese <i>krama</i>	85.6	children's language, wrong diction, impolite
2	Speaking to a senior at school	Javanese <i>krama madya</i>	33.5	acting too friendly, too formal, wrong diction
3	Speaking to a close friend	Javanese <i>ngoko</i>	62.9	too formal, low solidarity
4	Speaking to a stranger	Javanese <i>krama</i>	68.1	not polite enough, acting too friendly, wrong diction
5	Complaints in Javanese <i>ngoko</i> -Indonesia	Close friends	96.4	mistakes in selecting the participants
6	Speaking to the canteen keeper	Javanese <i>krama</i>	74.9	wrong first-person pronoun, wrongly selecting Javanese <i>ngoko</i>
7	Speaking to a teacher in class	Javanese <i>krama</i> – Indonesian	74.3	wrong diction, not polite enough
8	Utterances in Indonesian – English	Close friends	82.6	too casual, mistakes in identifying participants
9	Speaking to a housekeeper	Javanese <i>krama madya</i>	83.5	wrongly selecting the Javanese <i>ngoko</i> code, wrong diction
10	Responding to a question by the head of community unit	Javanese <i>krama</i>	62.9	wrong diction, not mastering Javanese <i>krama</i>
		Mean	72.47	

4.1 Results

Knowledge about the language is examined in 14 questions. The survey on a total of 170 teachers and students shows a mean score of 724.7 for the knowledge aspect. The item about language use for close friends has the highest score (96.4%) and the item about language use for a successful senior has the lowest score (33.6%). The mean score of the sub-cognitive language attitude (724.7) is categorized as moderate. The complete sub-cognitive results are presented in the Table 1.

The sub-emotion language attitude is examined through 15 questions in various contexts. Students and teachers give responses based on their opinions on the presented problems related to language use. Questions are directed in positive and negative conditions that evoke a sense of approval or pride, disapproval, or indifference. These responses indicate whether the respondents have the loyalty and pride in Javanese *krama* and

Table 2. The Affective Language Attitudes of Teachers and Students in Yogyakarta Special Region

NO.	CONTEXT OF USE AS QUESTION ITEM	CORRECT ANSWER	CHOICE ANSWER (%)			
			A	B	C	D
1	2	3				
1	Using Javanese <i>ngoko</i> to a teacher	Disapproves because it is disrespectful	12.8	5.1	80.1	2.0
2	Using the word “ <i>kowe</i> ” to a parent	Disapproves because it is disrespectful	2.6	5.6	91.8	0
3	Listening to speech in Javanese <i>krama</i>	Approves because it sounds polite	91.8	4.6	2.0	1.5
4	Wrong diction in a Javanese <i>krama</i> speech	Laughs because it is incorrect	29.6	34.7	6.6	29.6
5	Wrong diction in a Javanese <i>krama</i> speech	Smiles but wants to correct it	81.6	1.5	14.8	2.0
6	A child using <i>ngoko</i> to a parent	Greatly disapproves and is concerned	61.2	23.5	14.8	0.5
7	An adult using <i>ngoko</i> to a stranger	Disapproves because it is disrespectful	5.6	8.7	84.2	1.5
8	A child using Javanese <i>krama</i>	Approves because it means excelling at the language	90.8	2.6	6.1	0.5
9	Using Javanese <i>krama</i> to a housekeeper	Approves because it means appreciating	70.4	4.1	17.8	7.8
10	Using Javanese in the class	Approves because it means excelling at the language	90.8	6.6	1.5	1.0
11	Using <i>ngoko</i> with a teacher	Disapproves and wants to correct it	3.6	4.6	2.6	89.2
12	A student using Javanese <i>krama</i> to a teacher	Approves	93.8	5.6	0.5	0
13	Using Javanese <i>krama</i> to a friend	Approves because it is polite	68.4	14.8	7.1	9.7
14	Code switching between Indonesian and Javanese <i>krama</i>	Approves because it is communicative and polite	70.4	18.9	3.1	7.7
15	A teacher using Javanese <i>krama</i> to a student	Approves because it makes students learn Javanese <i>krama</i>	76.0	10.2	12.8	1.0
		Mean of the correct attitudes	78.09			

BMPS. The language attitudes of teachers and students in Yogyakarta Special Region are illustrated as follows Table 2.

Further investigation to obtain data on language loyalty and pride shows that Javanese *krama*, especially *krama inggil* often has the impression as a means to show manners and respect to the speaking partner. Only few see language as a product of noble culture (31.1%).

Table 3 shows that teachers and students in Yogyakarta Special Region have a high level of pride in Javanese *krama* (81.1%), but their views about the language existence as a tool to preserve culture are moderate. The respondents tend to view Javanese *krama* based on the function, namely as a tool to show respect and maintain manners.

However, the loyalty level in Javanese *krama* tends to be somewhat disappointing, as teachers have moderate loyalty (69.64%), whereas students have low loyalty (52.45%). This contradicts other results as students' choice of words and re-survey show consistent results, namely 45.4% on the domain aspect and 40.81% on the speaking partner. Overall, the students' loyalty in Javanese *krama* is low (44.7%).

The sub-psychomotor language attitude is measured using open-ended questions about utterances. The utterances are then analyzed based on the appropriateness. Sub-psychomotor data is used for data triangulation of the sub-cognitive and sub-emotion language attitudes. The theoretical logic is that a high level of language attitude is formed by a high level of knowledge, loyalty, pride, and accurate language practices. The following are the language attitudes of teachers and students in Yogyakarta Special Region. The data were not obtained at Patani due to the limitations in instrument development and data collection (Table 4).

4.2 Discussion

Based on the findings of the study on teachers and students in Yogyakarta, it is concluded that the language attitudes of teachers and students in Yogyakarta towards Javanese *krama* are in the moderate or average category. All teachers show consistent results of the language attitudes, namely moderate. This is not the case with the students. Hence, an additional instrument was embedded in the psychomotor component. Further data processing shows consistency. As a result, there are two main conclusions:

- The language attitudes of teachers in Yogyakarta towards Javanese *krama* is categorized as moderate.
- The language attitudes of students in Yogyakarta towards Javanese *krama* is categorized as poor.

The achievement of cognitive and affective attitude scores that do not differentiate between teacher and student answers makes discussion and exploration difficult. The cognition rate of 72.47% was obtained from teachers and students without distinction, as well as the affective rate of 78.09%. Both do not distinguish data from teachers and students. Thus, based on the cognitive and cognitive attitude data, it is not known who contributed this figure.

Table 3. Language Pride and Loyalty of Students and Teachers in Yogyakarta Special Region

NO.	QUESTION ITEM	ANSWER ITEM	RESPONSE (%)		CONCLUSION	
			TEACHERS	STUDENTS		
1	2	3	4	5	6	
1	Where do you use Javanese <i>krama</i> ?	never	0	4.3	Javanese <i>krama</i> is used everywhere, especially in the informal scope including at home, at a place of worship, and in public. Teachers use Javanese <i>krama</i> more often than students. (Interview: teachers often speak in Javanese <i>krama</i> to students to condition them to the language and educate them.)	
		at home	74.3	62.5		
		at a place of worship	63.5	44		
		in public	81.1	76.7		
		at work	59	22		
		at school	70.3	62.9		
			348.2	69.64	45.4	272.4
2	Whom do you use Javanese <i>krama</i> to?	Parents	85	74.1	Javanese <i>krama</i> is mainly used to parents, people who are older, officials or people of authority, respectable people, and newly introduced people. Friends usually use Javanese <i>krama</i> in code switching with Javanese <i>ngoko</i> and Indonesian	
		Children	23	6.5		
		housekeepers	18.9	21.6		
		Work superiors	79.7	52.2		
		Peers	23	11.6		
		Religious leaders	85.1	78.9		
			314.7	52.45	40.81	244.9
3	The Javanese people should be proficient in Javanese <i>krama</i> .	agree	89.2	84.5	Javanese <i>krama</i> is considered important by most respondents.	
		disagree	10.8	15.5		
4	If it were compulsory to use Javanese <i>krama</i> , the group of people to speak in Javanese <i>krama</i> to should be ...	parents	95.9	78.9	If Javanese <i>krama</i> were compulsory to use, respondents would use it to: parents, people who are older, people with a higher position, newly introduced people, the public in formal events.	
		people who are older	98.6	93.5		
		people of authority	78.4	57.8		

(continued)

Table 3. (continued)

NO.	QUESTION ITEM	ANSWER ITEM	RESPONSE (%)		CONCLUSION
			TEACHERS	STUDENTS	
		newly introduced people	64.9	50	
		the public in formal events	59.5	45.7	
		397.3	79.46	56.18	
5	What I feel when I use Javanese <i>krama</i> in public	proud	81.1	62.9	Teachers are more proud to use Javanese <i>krama</i> than students (81.1: 62.9). Some teachers and students feel indifferent in using Javanese <i>krama</i> (35.3: 17.6) and some feel ashamed to use Javanese <i>krama</i> in public.
		indifferent	17.6	35.3	
		ashamed	1.3	1.6	
6	Opinion about Javanese <i>krama</i>	noble	31.1	11.6	Javanese <i>krama</i> is considered more as a sign of manners and respect than viewed as a noble trait. For most students, Javanese <i>krama</i> is hard to understand.
		polite and respectful	68.9	80.2	
		difficult to understand	0	7.2	

Questions arise after the attitude (psychomotor) questionnaires are given to teachers and students separately. The attitudes of students' language behavior towards Javanese *krama* are in the low category (45.66%), whereas the attitudes of the teacher's behavior are in the moderate category (74.05%). This condition confirms the findings of Sujono, Padmaningsih, Suparjo (2019) on Javanese families today and how a lot of speakers make many mistakes when speaking in Javanese *krama inggil* due to poor understanding of the speech register.

This leads to further discussions about what exactly students' knowledge on Javanese *krama* is, what errors are most dominant, and how their pride and loyalty really are.

Based on Table 3, pride of language is moderate, but the students' language loyalty is in fact low with 45.4%, based on the speaking domain, and 40.81% based on the speaking partner. This finding is believable as it reflects the results of tabulation of language attitudes with sub-behavior with a low category (45.66%). The results of tabulation are then directed to the situations that force students to give answers in Javanese *krama*. The items in the questions are the result of discussion with teachers, as presented below.

Teacher A: At school, we often use Javanese *krama* to give opportunities to students to show their abilities.

Teacher B: For me, using Javanese *krama* at school aims to teach manners to students.

Teacher C: If I speak in Javanese *krama*, I force them to also speak in Javanese *krama*.

Table 4. The Conative-Psychomotor Language Attitudes of Teachers and Students in Yogyakarta Special Region

NO.	CONTEXT OF USE	CATEGORY OF TEACHERS' ANSWERS	TEACHERS' ANSWERS (%)	STUDENTS' ANSWERS (%)	CATEGORY OF TEACHERS' ANSWERS
1	2	3	4	5	6
1	Welcoming a guest speaker	Javanese <i>krama</i> with accurate diction, correct structure and length	40 (54%)	104 (45%)	Short Indonesian, no greeting
		Javanese <i>madya</i> , less accurate diction, short	16 (21%)	55 (24%)	Polite Indonesian, greetings
		Using Indonesian shortly	11 (15%)	44 (19%)	Javanese <i>krama</i> with wrong diction, greetings
		Addressing with <i>ngoko</i> , no greetings	3 (4%)	23 (10%)	Javanese <i>madya</i> , greetings
		Inaccurate answer	0	7 (3%)	Inaccurate answer
2	Reprimanding a student who climbs the wall and talk back to the teacher	Larangan Javanese <i>krama</i> , halus, diksi tepat	21 (28.4%)	101 (47%)	Short Javanese <i>krama</i> , no reason
		Larangan Javanese <i>krama</i> & Javanese <i>ngoko</i> , diksi tepat	19 (25.7)	56 (24%)	Javanese <i>ngoko</i> , greetings
		Indonesian dengan sapaan halus	15 (20.2%)	50 (21%)	Short Indonesian, polite, greetings
		Javanese <i>ngoko</i> , sapaan sopan, ajakan	10 (13.5%)	18 (7.7%)	Short Indonesian, no greeting
		Larangan Javanese <i>kramarama</i> singkat	9 (12.1%)	8 (3.4%)	<i>Unclear answer</i>
3	Rejecting a controversial opinion of a guest speaker	Indonesian, santun, diksi tepat	38 (51.3)	106 (45.5%)	Indonesian, greetings
		Javanese <i>krama</i>	20 (27%)	61 (26.2%)	Javanese <i>krama madya</i> mixed with Indonesian
		Javanese <i>krama</i> & Indonesian	13 (17.5%)	54 (23.2%)	Javanese <i>ngoko</i> mixed with <i>krama</i> & Indonesian
		Indonesian tidak santun	10.8	15.5	<i>Unclear answer</i>
4	Addressing an award from the Head of Education Agency	Javanese <i>krama</i> , santun, sapaan, diksi tepat	65 (87.8%)	113 (48.9%)	Short Javanese <i>krama</i> singkat, no greeting
		Indonesian santun	7 (9.4%)	90 (38.6%)	Short Indonesian

(continued)

Table 4. (continued)

NO.	CONTEXT OF USE	CATEGORY OF TEACHERS' ANSWERS	TEACHERS' ANSWERS (%)	STUDENTS' ANSWERS (%)	CATEGORY OF TEACHERS' ANSWERS
		Indonesian tidak santun	3 (4.0)	9 (3.8%)	Javanese <i>ngoko</i> , short, unclear
5	Asking students to make learning time management	Javanese <i>krama</i> santun, greetings, diksi tepat	37 (50%)	112 (48.1%)	Javanese, short, no greeting
		Javanese <i>ngoko</i> , santun, greetings	21 (28.4)	92 (39.5%)	Short Indonesian, no greeting
		Indonesian	16 (21.6%)	29 (12.4%)	<i>Unclear answer</i>
6	Proposing Friday as the day to use Javanese <i>krama</i> to the headmaster	Javanese <i>krama</i> Santun, greetings, diksi tepat	51 (68.9)	114 (48.9%)	Javanese, short, no greeting
		BI campur Javanese <i>krama</i> , santun, komunikatif	18 (24.3%)	90 (38.6%)	Short Indonesian, no greeting
		Indonesian	5 (6.7%)	29 (12.4%)	<i>Unclear answer</i>
7	Welcoming a special guest, an old school friend	Javanese <i>krama</i> campur BInd & B <i>ngoko</i> santun	62 (83.8)	109 (46.8%)	Javanese <i>krama madya</i> , short, greetings/not
		Indonesian, greetings, santun	7 (9.4%)	87 (37.3%)	Short Indonesian, greetings/not
		Javanese <i>ngoko</i> akrab	5 (6.7%)	37 (15.8%)	<i>Unclear answer</i>
8	Expressing formal gratitude in public to a religious leader (<i>ustadz</i>)	Javanese <i>krama</i> with greetings, a good length, accurate diction	47 (63.5)	113 (48.5%)	Short Javanese <i>krama madya</i> with greetings/not
		Javanese <i>krama</i> mixed with Indonesian, polite, friendly	20 (27%)	93 (39.9%)	Short Indonesian greetings/not
		Indonesian	7 (9.4%)	27 (11.5%)	<i>Unclear answer</i>
9	Asking a child to participate actively in the community	Javanese <i>ngoko</i> mixed with Javanese <i>krama</i> , greetings	53 (71.6%)	116 (49.8%)	Javanese <i>krama madya</i> , short, greetings/not
		Javanese <i>krama</i> of greetings, a good length	19 (25.7%)	91 (39%)	Short Indonesian, greetings/not
		Short Indonesian	2 (2.75%)	26 (11.1%)	<i>Unclear answer</i>

(continued)

Table 4. (continued)

NO.	CONTEXT OF USE	CATEGORY OF TEACHERS' ANSWERS	TEACHERS' ANSWERS (%)	STUDENTS' ANSWERS (%)	CATEGORY OF TEACHERS' ANSWERS
10	The teacher reprimands students for not going to the library. Students are having a birthday party in the class.	Firm Javanese <i>krama</i> mixed with Javanese <i>ngoko</i> , greetings Firm Javanese <i>krama</i> mixed with Javanese <i>ngoko</i> , greetings Firm Javanese <i>krama</i> mixed with Javanese <i>ngoko</i> , greetings	47 (63.5%)	117 (50.2)	Javanese <i>krama madya</i> short, greetings/not
		Firm Javanese <i>ngoko</i>	14 (18.9%)	91 (39%)	Short Indonesian, greetings/not
		Indonesian	12 (16.2)	25 (11.7)	<i>Unclear answer</i>
			74.03%	45.66%	

Several dozen other statements can be represented by the three statements above. Many teachers use Javanese *krama* when communicating with students, not because they are not capable of speaking in Indonesian or ignoring Indonesian as the language of instruction for education at school, but because the teachers are aware of the continuously declining Javanese *krama* language abilities of the students. Another effect is the decline of language politeness among students when communicating with adults because their use of the Javanese *ngoko* and Indonesian is much more prominent in the diglossia divisions.

In the use of Javanese *ngoko*, about 80.1% still understand the use of Javanese registers based on the speaking partner. In the survey context, the presented speaking partner is a teacher who has a higher social status and has more power than the students. Most respondents understand that the use of Javanese *ngoko* is not a respectful form to use when communicating with teachers.

The use of the diction "kowe" is perceived as a form of disrespect by 91.8% respondents. This means that they understand that they must switch to second or third person pronoun in the *krama* form if the speaking partner is someone respected or has a higher status than the speaker. The form "kowe" becomes inappropriate and unacceptable to use based on the sense of appreciation and respect towards the speaking partner.

In the use of Javanese *krama inggil*, most respondents (91.8%) express that they enjoy the communication form using Javanese *krama inggil*. This represents the pride in the Javanese language. The loyalty element towards the language can be measured from the pride in the Javanese *krama inggil* language.

The following data is about the awareness of the norms in using Javanese based on the survey about using Javanese *krama inggil* with the wrong diction. The use of inappropriate diction has an implication on the awareness of norms in using the language.

In the case of the language norms and using the wrong diction, only 29.6% of respondents give a positive response, whereas others respond with ‘not aware’ and ‘indifferent.’ This implies that understanding on the principles of using Javanese in the context of transforming regional names into Javanese *krama inggil* is still low, as seen in the misunderstanding in calling the names of places, for example “Semarang” into “Semawis”. Some respondents did not give an answer as they are not aware of the mistake or whether the use of the diction is inappropriate.

In the case of the different mistakes in using the principles of Javanese *krama inggil* related to the proper use and grammar of the language (*unggah ungguh basa*), most respondents (81.6%) said that they “want to correct” the mistakes. This means that they still have a good understanding and mastery of the principles of grammar. There is an attempt to correct the inappropriateness or mistakes in the use of diction that does not fit the category. The response of wanting to correct the language use suggests that the respondents understand what should be corrected. The sentence “*Ibu kula dhahar riyin*” is in fact incorrect and does not reflect the principles of Javanese *krama inggil*.

The next data is related to the use of language with a speaking partner with a close relationship, namely between children and parents. More than half of the respondents (61.2%) felt that it was a shame to see many children speaking *ngoko* to their parents. This is viewed as impolite, despite the closeness of relations between children and parents.

In the case of using Javanese with strangers, the use of the Javanese *ngoko* towards strangers is considered disrespectful. About 84.2% of respondents did not agree with the use of *ngoko* in such context. This implies that the respondents have an awareness of the use of Javanese in the appropriate register. The use of language in the appropriate register also has an implication on the awareness of respect and appreciation towards the speaking partner.

In the case of children who speak excellent Javanese *krama inggil*, most respondents (90.8%) agree, which shows that the pride of the Javanese language also emerges among the respondents, as the language is used appropriately by children. This has an implication on the Javanese language preservation efforts among children, and can certainly serve as a higher pride point.

The research findings on the language attitudes related with affection are as follows. In Javanese *krama* language activities, a student asks the teacher in the class. A total of 90.8% of respondents state that they “approve as a form of respecting the teacher.” The utterance “*Kita kedah saged njagi lingkungan, kados pundi caranipun supados mboten kengeng banjir maleh kados warsa kawuri*” is appropriate based on the choice of words and speaking partner who is respected or older, such as a teacher. The approving response to this utterance shows that the politeness values are still reserved by students. Certainly, this is because their school or home environments still uphold the Javanese culture, resulting in a positive effect in their lives. Understanding of the language manners as shown in the above case shows how one engages in social interaction in life using the appropriate language use.

The research findings on the language activity of a student towards the teacher using the Javanese *ngoko* shows that 89.2% respondents do not approve of the occurrence. The utterance “*Bu, sekolahe dewe sida oleh juara Adiwiyata ora?*” makes the respondents want to correct it. The choice of the Javanese *ngoko* words such as *dewe*, *sida*, *ora* is

inappropriate when used by a student to the teacher. The use of Javanese *ngoko* to an older person is considered impolite. The respondents want to correct the language use into Javanese *krama*, which is essentially used to talk to an older person. Respondents fully understand the importance of manners and respect towards teachers or parents.

The research findings on the use of Javanese *krama* towards the teacher shows an approval with 89.2%. This means that the students still have manners in language. The use of Javanese *krama* by a student to the teacher is a form of politeness. One of the principles of politeness is illustrated in a Javanese proverb: *dhupak bujang esem mantra, semu bupati and sasmita narendra* which means that in communication, a Javanese will consider the speaking partner. This principle teaches a person to use the appropriate and polite language when talking to an older person. The polite choice of language is Javanese *krama*.

On the use of Javanese *krama* with peers, 68.4% approve of this because it is polite to do so. The approval number is fewer than the use of Javanese with teachers or older people. The data shows that in daily communication, the respondents prefer the use of Javanese *ngoko* with close friends and peers. The feeling of less pride in using Javanese *krama* contributes to the lower approval rate.

The use of Indonesian language mixed with Javanese (code switching) has a 70.4% approval due to a sense of politeness. The code switching with Javanese *krama* shows that the respondents are actually proud of Javanese *krama*. In certain situations, they still use Javanese in the interactions.

The use of Javanese *krama* by the teacher to the students has a positive response of 76% because it makes students learn Javanese *krama*. In this case, teacher uses Javanese *krama* as a model for the students. What a teacher does is related to the cognitive aspect, namely to transfer knowledge to children and teach them from not knowing into being aware of manners which can lead to good habits. Students obtain their knowledge or information about the manners in using Javanese *krama*. Students that are not good at or not familiar at all with the use of Javanese can learn more and take the information as an input in their memory and mind. Moreover, teacher also gives examples of the use of Javanese *krama* to maintain harmony in social interaction. The teacher hopes that the use of Javanese *krama* can help students to be more polite and respectful towards others, especially older people. By conditioning children to use Javanese *krama*, it is expected that the manners of the students will be positively influenced.

According to the content of the survey that is based on the affective values from the respondents, there are two attitudes (positive and negative) towards the Javanese language. The positive attitude is indicated by loyalty towards the Javanese language. The survey was aimed to measure the loyalty of Javanese speakers. Only a few respondents respond with "indifference" about the cases in the survey items. Some respondents give a good and positive response to the presented language occurrences. Another positive attitude is shown by pride in the Javanese language and understanding the language accurately. Some respondents show pride in Javanese as seen by Javanese speakers who use the language correctly and appropriately. There is a desire to use Javanese in the right context to respect and appreciate the speaking partner. The use of Javanese *krama inggil* is associated with the effort to respect the speaking partner. The speaker is proud

to speak in Javanese *krama inggil* with the right speaking partner as a manifestation of high respect towards the speaking partner.

The next positive attitude can be seen in the awareness of the speaker about the norms and principles in using Javanese *krama inggil* in communication. Most of the respondents still have a good understanding on the principles of using the Javanese *krama inggil* appropriately in terms of the choice of words, the accurate placement of diction, and the context understanding with the speaking partner. The social context that is the background of the speaking partner is still taken into account in the form of communication using Javanese *krama inggil*. The principles in using the language are understood well and used in the right context by respondents. In the case of calling a region with Javanese *krama inggil*, many respondents fail to understand because it is not something that is commonly used in communication, especially as most respondents come from educated background, whereas calling a region in *krama* can be categorized in the scope of Javanese *krama ndeso*, hence the unfamiliarity.

Based on the descriptions above, it can be concluded that the positive attitude emerges among the speakers, namely students and teachers in the region of Yogyakarta. The three aspects, namely loyalty and enthusiasm towards the language, pride in the language, and awareness on the norms of the language, have a positive implication among the speakers (Garvin dan Mathiot, 1960).

As discussed in the previous sections, the language attitude in the sub-psychomotor aspect shows a low mastery among students and a moderate one among teachers. The percentage 40.83% among students strengthens the findings on other aspects of language attitudes in the percentage range. Hence, this serves as a “caution” for all Javanese speakers about how students possess a low, even very low level of Javanese *krama inggil* abilities.

When welcoming a guest speaker, only 54% of teachers are able to use appropriate Javanese *krama*, whereas the rest uses the less polite Javanese *krama madya*, and even the Javanese *ngoko*. Some teachers prefer speaking in Indonesian. Students’ language use is even worse, as only 19% of them use Javanese *krama*, and unfortunately in the incorrect form, especially in the diction used.

Based on the interviews, it is found that some teachers use Javanese *krama* to students to give examples of how to use the language, even when the teacher reprimands the students who intend to skip class by climbing the wall. About 66.2% of teachers use Javanese *krama* with a relatively accurate utterance. This is not supported by the students’ response. Although it is meant to be the highest level of politeness, students speak Javanese *krama* in a short form with no greetings, such as “*inggih*.” The 47% percentage means that most students prefer speech other than Javanese *krama*.

In the formal forum, the teachers’ performance of Javanese *krama* is moderate (78.3%), and the students’ performance is low (49.4%) with utterances that are not fully Javanese *krama* as they use code-switching with Indonesian and the Javanese *ngoko* to fill the gap in diction. Some of them even use questionable phrases. This may become a problem as they face a serious challenge in speaking in Javanese *krama* in a formal forum. The language preservation program must address this scope.

Teachers are able to communicate well with officials (87.8%) and quite communicative when using Javanese *krama* in the formal personal context. Nevertheless, this is not

supported by the students' performance (48.9%) as they only use short utterances with no greetings. There are no manners in the form of greetings. This may become a crucial issue in the future.

Teachers (78.4) are also quite good at inviting in Javanese *krama* using various forms of Javanese *krama* accurately and expressing utterances in Javanese *krama* fully and in code switch. On the contrary, students are not able to respond to the invitation. They make short utterances in Javanese (48.1%) or in Indonesian.

Teachers also perform Javanese *krama* well when giving suggestions (93.2%), especially in meetings. This is not followed by a good performance among students, as their Javanese *krama* remains low (48.8%).

When meeting an honorable guest (old colleague), teachers are able to show respect in code switching (83.8%). They also still use Javanese *krama* although the speaker and the speaking partner have a close relationship. This shows that a close relationship still needs politeness. In contrast, the students perform poorly (46.8%) in short utterances with no greetings.

When speaking to a religious leader (*ustadz or kyai*), teachers show a lower performance (63.5%) perhaps due to certain difficulties. Meanwhile, students use Javanese *krama madya* (48.5%). The domain of places of worship requires strengthening in Javanese *krama* so that the role of Javanese *krama* becomes more prominent in the semi-formal scope.

About 71.6% of teachers speak in Javanese *krama* with children in the informal forum of family. Teachers perform quite well in giving instructions in Javanese *krama*, but students are not able to keep up or give an appropriate response as they still use Javanese *krama madya* and Indonesian.

Teachers reprimand students in Javanese *krama* (63.5%) and give examples about manners although they disapprove the students' behaviors or actions. Students however respond poorly (50.2%) by using short utterances with no greetings.

The research findings affirm the results of previous studies about how students often make mistakes using the appropriate diction (see Windaryanti & Suryadi, 2000) and have poor understanding about the language register (see Sujono, Padmaningsih, Supardjo, 2019). They are often struggling in finding the polite form of a word (*krama inggil*) and either choose to use code switching to Javanese *ngoko*, Indonesian or stay quiet as a strategy. This means that the students' language attitudes in Yogyakarta Special Region are still low. This cannot be denied based on their language attitudes which prefer Indonesian although many of them come from the working class (compare with Kurniasih, 2005). This implies that the language condition related to students' language attitudes has become lower. Therefore, it is the responsibility of all stakeholders, including teachers, the community, the religious leaders, and the regional government to make efforts (see Nurhayati, 2013) because this matter clearly endangers the position of the value system of Yogyakarta culture in the future (Regional Regulation of Yogyakarta Special Region Number 14 of 2011). The language attitudes are not only seen from the recognition or tests of language proficiency or practice, as they also represent the combination of the knowledge of the speaker (in this case students and teachers), as well as

the affective attitude that shows pride, loyalty, and behavior based on the language practice in the context that enables the speaker to use the language accurately (see Lambert, 1967).

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