

Javanese Language Shift, Gender and Modernity: A Case Study at IAIN Kudus

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Abstract: This study aims at exploring the phenomenon of Javanese language shift among lecturers and staffs at IAIN Kudus and their possible motives. This study used a descriptive qualitative approach and the data were taken from the interview, observation and focus group discussion. The results indicate that the use of Indonesian of male lecturers and male staffs is less striking shift than female ones. Indeed, female lecturers and female staffs tend to have a strong preference for using Indonesian rather than Javanese. This could be caused by the effect of globalization, the increased use of other languages, social changes, mobility, and modernity. The motives of language shift among the female lecturers and female staffs are the language used in a formal education is Indonesian and the increase of technology particularly in relation to social media use Indonesian as a medium to deliver information.

Keywords: *Javanese Language Shift, Gender, Modernity*

1. INTRODUCTION

It is widely known that Indonesia consists of a number of cultures, ethnics, and citizens in which each of them has certain languages such as Javanese, Sundanese, Madurese, and so on. In accordance with the Javanese language, it does not have the status of an official language in Indonesia, but it is spoken by most Javanese People representing a large number of Indonesian people because of its great population. It is in line with Weber (1997) highlighting that Javanese is spoken by about 90 million people, representing 40 % of the people of Indonesia, making it the twelfth most widely spoken language in the world. It is in conjunction with Quinn (2011, p. 363) asserting that Javanese language remains the normal language used by the Javanese people in most rural areas and district-level in their daily life. Considering this, it could be assumed that Javanese has the largest number of speaker in Java Island. There are three main levels

of Javanese including krama, madya and ngoko in which each of them consists of high, middle and low. From these three levels, ngoko and krama are often mostly used by the Javanese people.

People coming from a high social status usually used ngoko to those from the low social status. Meanwhile, those from low status mostly used krama when they are speaking to people from high status. Further, ngoko is usually used by people having close relationship with others such as friends and equals. In the last few years, Javanese people in central Java particularly in Demak, Kudus, Jepara and Pati mostly used Javanese language in their communication. In fact, as the times go, some of them use another language such as Indonesian to communicate with others.

This phenomenon indicates that there is a shift away from formal styles of Javanese to

the national language, Indonesian, by considering the context of educational background and culture opportunities among Javanese youth. They used Indonesian in official or formal situations, for instance at school, hospital, university, wedding party and governmental office, and other public places. In accordance with it, it seems that Indonesian is used as a lingua franca by the Javanese people. Interestingly, Javanese people have a tendency to use more Indonesian than Javanese language. This is strengthened by Rukiah (2010, p. 82) advocating that Javanese is less favored than Indonesian and is less prestigious. Further, Rahayu & Listiyorini (2013, p.132) state that Javanese language is considered to a language used by people from low status in the society.

A tremendous amount of research related to language shift and maintenance has been conducted by some researchers. The acquisition of bilingualism gives benefits not only to enhance the achievement in academic at schools but also to keep the vitality of the less languages which are considered dominant (Nurhayani, I., 2016). With regard to this, people treat language choice, the shift and styles of linguistic differences as a sociolinguistic variable (Abtahian, M. R.; Salihu, H., 2014). Indeed, there are a number of factors influencing the use of language in society including social class, home language use, age and others (Williamson, R. C., et al., 2015; Li, et al., 2016).

In relation to the use of Javanese, Connors, T. J & Klok, J. V. (2016) emphasize the importance of documenting colloquial Javanese due to the various dialects and the endangerment. Regarding

the gender phenomenon in sociolinguistic, Matsumoto, K., & Britain, D. (2003) investigate the gender paradox of sociolinguistic in a multilingual community of the Republic of Palau in which older Japanese-Palauan women use more Japanese representing adherence to their heritage language. In addition, younger Japanese-Palauan women tend to use bilingual in Palauan and English indicating that there is a change towards a language in the economy as crucial for promoting tourism and trade. It is in line with Dong, J. Y. (2014) exploring the gender differences in using language under the sociolinguistics which indicates that the psychology of culture and the orientation of social value of language users are influenced by both social and environmental pressure and culture in family and experience. In addition, the gender differences in language are influenced by the educational background, age, occupation, social status and so on. Likewise, the phenomenon of language shift occurs in Indonesia (Musgrave, 2003; Goebel, 2005; Kurniasih, Y.K., 2006).

Similarly, the phenomenon of language shift also occurs at IAIN Kudus in which most of them are from Central Java such as Kudus, Pati, Demak, Salatiga, and Jepara which are considered as Javanese users in the society. As a matter of fact, it seems interesting that there is a Javanese language shift among lecturers and staffs at IAIN Kudus. Referring to this phenomenon, this article describes the pattern of language used by lecturers and staff at IAIN Kudus, explains the possible motives of why the lecturers and staff at IAIN Kudus shift the Javanese language to other languages as the way they do in their interaction and finds

out the significant difference of lecturers and staff in shifting Javanese language in their interaction.

2. METHOD

This study belongs to a descriptive qualitative research. Regarding a qualitative research, Gay, Mills and Airisian (2011, p. 12) highlight that qualitative research seeks to probe deeply into the research setting to obtain in depth understanding about the way things are, why they are that way, and how the participants in the context perceive them. From the definition, it can be inferred that the problems commonly arose in qualitative research are about the way things are, why they are that way, and how the participants in the context perceive them. Data were gathered through the interview to lecturers and staff at IAIN Kudus. In addition, the observation was conducted both to see and describe the pattern of language used by the lecturers and staffs at IAIN Kudus in their interaction. Besides, Focus Group Discussion (FGD) was done at the main office at IAIN Kudus in line with the wishes of the participants. Participants were informed about the study design at the start of the interview or FGD, and researchers answered questions. In obtaining data, a number of steps were conducted. Those steps cover arranging the interview guide related to Javanese language shift, gender and ideologies of modernity among lecturers and staffs at IAIN Kudus, arranging the observation sheet, conducting an observation of lecturers and staff in using language at IAIN Kudus, interviewing the lecturers and staffs related to Javanese language shift, gender and ideologies of modernity among lecturers and staffs at IAIN Kudus and conducting a focus group discussion to elicit deep data.

3. FINDINGS AND DISCUSSION

The Pattern of Language Used by Lecturers and Staff at IAIN Kudus

The pattern of language used by lecturers and staff both male and female at IAIN Kudus may vary each other. In this matter, Indonesian and Javanese are used in different contexts and situations. Lecturers mostly use Indonesian when they are at campus or in formal situation. Similarly, staffs use Indonesian when they conduct public services to students, lecturers and their counterpart at campus. Female lecturers tend to prefer using Indonesian when they interact with people at Campus. Further, they prefer using Indonesian to Javanese at home particularly when they communicate with their children and husband. On the contrary, male lecturers tend to use Javanese when they are interacting to their family members including wife, children, and parents. Furthermore, they are actively associated with social and religious activities in the Javanese society. Likewise, male staffs tend to use Javanese when they are getting in touch with their family and neighbors. On the other hand, female staffs use Indonesian and Javanese when they are communicating with their neighbor depending on the addressee, context and situation.

As had been proclaimed in the youth pledge on October 28th, 1928, the position of Indonesian is as a national language in Indonesia. Therefore, people may tend to use Indonesian in public places particularly in formal context such as at school, campus, hospital and so on. In this case, the majority of female lecturers prefer using Indonesian to Javanese in their communication although they were born in Central Java. Their Indonesian language use is conducted when they teach their students at campus, have a meeting with other lecturers, and interact with the staffs. Likewise, they use Indonesian with their own children and husband at home. One of their reasons of using Indonesian is the easiness of speaking Indonesian. This is in accordance with

Paauw, S. (2009, p. 2), highlighting that Malay, Indonesian, is regarded as easy to learn compared to Javanese in which Indonesian is facilitated by the diglossic character of the language, that is a lack of the morphology of the literary variety and a simpler syntax and lexicon. Furthermore, the complexity of Javanese speech levels may become the reason that female lecturers prefer using Indonesian to Javanese. This proof is revealed by one of the female lecturers at IAIN Kudus.

“I like using Indonesian in my interactions. I use Indonesian when teaching my students at IAIN Kudus and any kind of activities in formal situations. In addition, I use Indonesian when I talk to my daughter and husband. There are some levels of Javanese including ngoko, madya and krama. This may difficult for me to use Javanese fluently. It is different from Indonesian that is easy to use to all people. Sometimes, I feel shy that I cannot speak Javanese fluently although I come from rural village, Pati, Central Java. In fact, I live in Semarang now, the capital of Central Java. Sometimes ago, I lived in Jakarta for 6 years to study at UIN Syarif Hidayatullah Jakarta. Thus, I feel more comfortable to speak Indonesian than Javanese” (FL1, July, 2018).

The description above indicates that the first female lecturer tends to feel cozy and confident when they speak Indonesian than Javanese though in fact she comes from Pati, Central Java. There have been a number of reasons causing her to use Indonesian regularly. One of them is the culture and environment where they live. The female lecturer above has studied in Jakarta for more than five years. Jakarta is the capital of Indonesia where most people living there speak Indonesian. This condition may influence her to use Indonesian fluently when they speak to her friends, neighbors and so forth. As a result, when she comes back to her village and works at IAIN Kudus, Indonesian is mostly used by her during communication.

Furthermore, Javanese is rarely used by her in the society regarding that now she lived in Semarang where most people speak Indonesian. Another female lecturer gives her response related to the pattern of language use.

“I was born in Brebes, Central Java. However, I accustomed to speaking Indonesian. I think it is because of the culture and environment where I live. In fact, the influence of Sundanese in Brebes makes me never speak Javanese. Further, some people in my village speak Sundanese while others use Javanese. Although I live in Rembang now, Central Java where the majority of people use Javanese than Indonesia. Interestingly, my family and neighbors in Rembang are able to realize and accept my Indonesian language. I also use Indonesian at home with my husband and children. Surely, my children also speak Indonesian more fluently than Javanese. They feel comfortable and easy to speak Indonesian since its effectiveness in using Indonesian at school”. (FL2, July 2018).

The statement of the second female lecturer above indicates that she has a strong preference for using Indonesian rather than Javanese since she is accustomed to speak Sundanese in her childhood, Brebes, where the location is near to West Java. Consequently, she cannot speak Javanese fluently. In order to get communication confidently and comfortably, she decided to speak Indonesian to all people. However, after moving to Rembang, Central Java, she starts learning Javanese to get closer with her neighbors considering that Rembang is mostly inhabited by Islamic People who have a number of Islamic Boarding schools. In line with the previous female lecturer, this female lecturer also has a tendency to use Indonesian than Javanese in their linguistic repertoire. The descriptions of the female lecturers above show that the phenomenon of language shift occurs in

which they changed their former language, Javanese, to the new one, Indonesian language. This is strengthened by Holmes (2001) advocating that language shift is the phenomenon that the former language is changed to the new one by language users because of the need of communication.

Different from the female lecturers having a strong preference for using Indonesian, male lecturers have no strong preference for using Indonesian. Indeed, they use Indonesian in certain contexts and situations. It has been described by the male lecturer that Indonesian is used by him when he has a meeting in a formal agenda; teach at Campus, and when he speaks to his counterpart in the office. On the other hand, he speaks Javanese to people in the home environment. In addition, he speaks Krama categorized as high Javanese to his family members including parents, wife and daughter. Further, he uses Krama to neighbors from high social status or to older people than him. Meanwhile, he somehow speaks ngoko categorized as low Javanese to his close friends to maintain his better relationship. This is proved by the following extracts:

“I try to use Indonesian and Javanese proportionally based on the context of situations. When I teach at campus, I use Indonesian to my students. Moreover, I use Indonesian to other lecturers and staffs in the office. However, I prefer using Krama when I speak to older lecturers or officers since I feel more comfortable and I would like to show my respect and politeness to them. In the home environment, I prefer using Javanese Krama to my neighbours and family members. Meanwhile, I use ngoko when I interact with my close friends to keep the closer relationship” (ML1, July, 2018).

The statement above indicates that the first male lecturer would not ignore the use of Javanese. Indeed, he would like to preserve and maintain the Javanese culture that is achieved by speaking Javanese in

certain context of situation. Moreover, it is done in the home environment by instilling and reinforcing the use of Javanese language to his children. Therefore, the roles of parents and other family members such as grandparents, aunts and uncles are crucial to maintain Javanese. This is in line with Kurniasih (2006, p. 15) explaining that the input of family members is considerably meaningful in maintaining Javanese. In other words, the fluency of Javanese use on children is dependent on the input of family members particularly parents and the environment.

Related to the pattern of language use, another male lecturer at IAIN Kudus asserts that he has no a strong preference for using Indonesian. In this case, he speaks Indonesian based on the context of situation and the addressee. In line with the first male lecturer, the next male lecturer reports that he speaks Indonesian to academicians such as lecturers, administrative staffs, and students at campus. However, he mostly uses three levels of Javanese speech including ngoko, madya and krama to his social networks. Ngoko is used when he speaks to his close community or friends, Madya is used when he speaks to unknown or strange people and Krama is used when he speaks to older people in his neighborhood especially at a place of worship (mosque). Moreover, he speaks krama (high Javanese) to his parents, wife and children. One of the reasons of using krama to his family members is to instill and maintain the use of Javanese to children considering that most young generations in a village nowadays cannot speak krama (high Javanese). It has been described by the following extracts:

“I use Indonesian and Javanese in my interactions. It depends on the participants and context of situation. In formal places such as school and University, I usually use Indonesian. Meanwhile, I use Javanese including ngoko, madya and krama in the social networks. I use ngoko when I speak to my close friends and community in

casual conversation, I use Madya when I meet someone at the first time, and I use Krama when I speak to my family including my parents, wife, and children. Further, I use Krama when I speak to older people in neighborhood” (ML2, July 2018).

The description above shows that the phenomenon of language shift may not appear in male lecturers. They have preferences for using both Indonesian and Javanese in the context of situation. Indeed, male lecturers have no tendency to ignore the use of Javanese use in the society. In fact, they have an initiative to maintain it as a Javanese heritage.

The previous female lecturers report that they have a tendency to use Indonesian. This report is different from the female staffs regarding the use of language pattern. The female staffs have differences in the use of Indonesian. The first female staff reports that she uses Indonesian based on the context of situation. In this case, she speaks Indonesian to academicians such as lecturers and students at campus. Meanwhile, she speaks Javanese in the home environment particularly to her family. Further, she would like instill the use of Javanese to her children since at an early age considering that the young generations mostly cannot speak krama (high Javanese) fluently. However, she sometimes uses Indonesian to her children when she is talking about school activities. In this matter, she tries to adjust to the language used at her children’s school. This proof is revealed by her as follows:

“I like speaking both Indonesian and Javanese. I use Indonesian when I speak to academicians at campus particularly when I give public services to students and lecturers. On the other hand, I use Javanese when I speak to my family members such as parents, grandparents, husband and children. I would like to reinforce Javanese language especially krama to my children since it can show the

respectness and politeness to others. In fact, many teenagers now only use ngoko which is considered as low Javanese and it does not show respect to older people. In certain context, for example when my children are learning something related to school activities, I use Indonesian since the language used at school is Indonesian” (FS1, July 2018).

Different from the previous female staff using Indonesian and Javanese in her interaction, another female staff asserts that she has a strong preference for using Indonesian to Javanese. She speaks Indonesian when giving public services to academicians such as lecturers and students at campus. Indeed, the social networks and his community mostly use Indonesian in communication. Further, she reports that she lived in Semarang for three years when achieving her undergraduate program (S1) where the majority of her friends using Indonesian in interactions. Although she works in Kudus, Central Java, she keeps using Indonesian in communication regarding that she is in the process of studying in graduate program (S2) at Diponegoro University, Semarang. It is interesting to note that she somehow speaks English to her classmates in Semarang considering that English is used by her lecturers at class. In this case, she rarely uses Javanese in her interaction. It has been delivered by her as follows:

“I feel more comfortable to speak Indonesian than Javanese. My friends mostly speak Indonesian to me. They are from different areas. That’s why Indonesian is considerably comfortable since it is understandable for us. In fact, I can speak Javanese especially ngoko but I’m not comfortable using it. When I come back to my village, Pati, Central Java, I never get associated with my neighbors that mostly use Javanese. I also learn English during my study at graduate program (s2) at Diponegoro University, Semarang. The social

networks may influence my language use in interaction” (FS2, July 2018).

The male lecturers have reported that they have no a strong preference for using Indonesian. Likewise, the male administrative staffs have a tendency to maintain Javanese use particularly in their neighborhood. The first male administrative staff argues that he only uses Indonesian when he speaks to academicians like students and lecturers especially when he gives services at campus. Further, he uses Javanese ‘ngoko’ to other staffs in the office that are considerably equals and intimate to him. Ngoko is used by him to establish a close and intimate relationship. On the other hand, he used krama when he speaks to older administrative staffs. This proof is delivered below:

“Actually I feel more comfortable using Javanese. Considering that I work at campus, so I use Indonesian when giving public services to students and lecturers since it is in formal situation. In my neighborhood, I use Javanese in interaction especially krama (high Javanese). In the home environment, I use krama to my parents and older people. Further, I use Madya to my brothers and sisters. My parents have instilled Javanese (krama) to their children since at an early age. So, I can speak Javanese fluently” (MS1, July 2018).

Similarly, another male staff also has a preference for using Javanese in interaction. Further, Indonesian is also used in a certain context and situation especially in a formal situation. The pattern of Javanese use in his neighborhood is mostly ngoko (low Javanese) and Madya (Medium Javanese). Ngoko is used when he interacts with his close friends. Meanwhile, madya is used when he interacts with others having higher social status. It has been described below:

“I was born in Kudus, Central Java. My parents only use Javanese especially ngoko (low Javanese) in the home

environment. Further, they use ngoko, madya and krama in the neighborhood depending on the participants they talk to. This persuades me to use only Javanese in the society. I use ngoko when I speak to my friends and I use madya when I speak to new people having higher social status. In Javanese use, I rarely use krama in the interaction. However, Indonesian is used when I give public services to academicians such as lecturers and students at campus” (MS2, July 2018).

Referring to above elaborations, it seems that the two male administrative staffs have a preference for using Javanese. However, the tendency of Javanese style use is different from each other. The former tends to use krama (high Javanese) in the interaction whereas the latter has a tendency to use ngoko (low Javanese) in his interaction. This is probably influenced by the input of Javanese from the family members, community and social networks in different levels of society.

The Javanese Language Shift Phenomenon among Lecturers and Staff at IAIN Kudus

Based on the interview and focus group discussion undertaken by the writer, it seems that the phenomenon of language shift from Javanese to Indonesian occurs mostly in female lecturers and female staffs. This condition is surely influenced by various reasons and factors. One them is educational background and culture. Female lecturers have higher social status in education than female administrative staffs. Indeed, they graduated from a graduate program (S2) whereas the majority of educational background of female staffs is from the undergraduate program (S1) and senior high schools. Nonetheless, some administrative staffs are in the process of studying in the graduate program (S2).

This finding indicates that the female administrative staffs whose educational backgrounds are from senior high schools and undergraduate program (S1) associate the use of Indonesian with educational settings especially when giving public services at campus. Moreover, they use Javanese when they speak to their neighborhood and family members. On the contrary, those whose educational program is S2 tend to prefer using Indonesian to Javanese. In this matter, they are expected to use Indonesian as the medium of instruction.

Similarly, the majority of female lecturers whose educational background is from S2 and S3 program have a tendency to use Indonesian both at campus and at home. In addition, they reinforce their children to use Indonesian since it is used as the medium of instruction at school. Moreover, they hopefully are able to get associated with others outside easily regarding Indonesian is considered as a national language. Nonetheless, only a few female lecturers use Javanese in the neighborhood. Indeed, they admit that their competence in using krama (high Javanese) is decreased since the increased use of Indonesian in their social networks. This is strengthened by Cohn, A. C & Ravindranath, M. (2014, p. 140) proposing that the competence in using the polite form of the Javanese language is falling rapidly influenced by the effects of increased use of Indonesian result in confusion between Krama levels, reduced vocabularies and substitutions from Indonesian.

Both male lecturers and male administrative staffs have a tendency to use Javanese in their interaction. The male lecturers mostly use Javanese in the social interaction of neighborhood. Additionally, they keep reinforcing the Javanese particularly krama to their family members such as parents, wife, and children. Krama, for instance, is used to her children to teach them the meaning of respectful values to parents and older people. Likewise, the male lecturers enhance their wives to speak

krama (high Javanese) to them as the role model for their children and to show the politeness to a husband. The reinforcement of instilling krama (high Javanese) to children generally can be initiated from the simple vocabularies such as siram (take a bath), pinarak (have a seat), dahar (eat) and so forth. This effort is conducted by the male lecturers as a way to preserve Javanese culture through the use of Javanese. This proof is described below:

“I like speaking Javanese especially krama. I mostly use it to my family members and other people no matter young or old. Indeed, I am not comfortable when using ngoko in intreraction. For me, madya (medium Javanese) and krama (high Javanese) are more graceful than ngoko. Madya is used when I talk to my friends. In the work environment especially in the office, I use krama when I talk to older lecturers. This is to show a graceful behaviour and my respect to them” (ML1, July 2018).

Different from the previous male lecturers reporting that he rarely speaks ngoko in his interaction, another male lecturer argues that he mostly uses ngoko and krama in his social interaction. He likes using krama when he speaks to his family members and older people in his surroundings. On the other hand, he mostly speaks ngoko to his community or friends to get closer relationship. This has been clearly reported by him below:

“Ngoko and krama are the Javanese levels that mostly I use in my interactions. I like using ngoko when I talk to my friends or social networks to get closer relationship and comfortness. Besides, it shows that there is no distance between us. Krama is used when I talk to my family and older people in neighborhood. I realize that many teenagers nowadays are not able to speak krama fluently to older people.

Unfortunately, they use ngoko to older people since their parents do not teach them krama when they were kids. Therefore, I try to use krama to my children and parents as a role model for them” (ML2, July 2018)

The above elaboration indicates that the male lecturers have some strong efforts to maintain Javanese language compared to female lecturers. In other word, the phenomenon of Javanese language shift has mostly found in female lecturers. This finding is also in accordance with Broadridge (2003) proposing that women have played more important role than male in the language shift in Yogyakarta. Further, women have a strong belief that they should behave carefully and use a more refined speech. Similar as the male lecturers, the male administrative staffs have a tendency for using Javanese. The former mostly speaks krama to his family and people in the social interaction. It is influenced by the culture instilled by his parents using krama when speaking to children. The latter male administrative staff reports that he likes using ngoko and madya in his interaction to his family and neighbors. Unlike the previous one, this male administrative staff prefers using ngoko in his interaction to avoid the distance between his friends and create a closer relationship. Further, his parents tend to use ngoko to the children in the home environment. In other words, he has no more exposure in krama (high Javanese) in the home environment. Therefore, the ability to use krama is less fluent for him. Additionally, this male administrative staff likes using more vulgar terms when he interacts to his community or social networks to create a comfortable atmosphere. The proofs are described below:

“My parents are enhancing their children to use krama (high Javanese). It is done to instill the values of respect and politeness to older people considering

that we are from Kudus, central Java. Therefore, I can speak krama fluently. I rarely use ngoko in interaction. Sometimes, I use Madya to younger people. In this matter, I fell no comfortable when I use ngoko in social interaction” (MS1, July 2018).

Another male administrative staff reports that he prefers using ngoko (low Javanese) when communicating with the social community in his environment. It has been described below:

“I like using ngoko when I interact with my friends to create a close relationship. I cannot speak krama fluently since my parents do not use krama when speaking to their children and family members. In this case, I sometimes use Madya and krama to my parents. Further, I use ngoko to my younger brother and sister” (MS2, July 2018).

Different from the female lecturers which propose some reasons of doing Javanese language shift; male lecturers have less motives in shifting Javanese language to Indonesian. Indeed, the first male lecturer admits that the language shift occurs from krama inggil to ngoko. In contrast, another male lecturer seems fluent when using various styles of Javanese including ngoko, krama madya and krama inggil. It is because his background of joining organization of Javanese Presenter and Javanese culture when he was a student. In this case, they basically have efforts to preserve the Javanese language by using in their neighborhood and family interaction. Further, they use Indonesian in academic area and community for the sake of formal matters.

There have been various reasons and factors why female lecturers have Javanese language shift in their interaction. First, the language used in a formal education is Indonesian. Therefore, the female lecturers have a tendency to use Indonesian with

children at home in order that their children are able communicate fluently with their teachers and friends using Indonesian. Furthermore, children will easily get the materials and understand the subjects delivered by teachers at school. In other word, the factor of government policy declaring Indonesian as a standardized national language becomes one of the reasons for female lecturers to shift Javanese into Indonesian. This is in accordance with Musgrave, S. (2003, p. 8) proposing that the statistical data just presented give some insight into processes of language shift resulting from the impact of the national language in Indonesia. Second, the modernity of social media and technology. The development of technology is rampantly accessed by people including children. In fact, the language used in social media is Indonesian. Thus, this condition pursues the parents to use Indonesian in order that their children easily access the information and news through social media based on the increased technology. This is proved by the following elaborations:

“I usually communicate with my children using Indonesian considering that the language used at school is Indonesian. Further, social media such as TV, radio, internet and so on use Indonesian as a media to deliver messages, news and information. Besides, I live in Semarang where the majority of people use Indonesian when they communicate with other people. That is why my daughter merely accustomed to use Indonesian in her interaction” (FL1, July 2018).

In line with the previous one, the other female lecturer coming from Rembang highlights that she used Indonesian when communicating with her children considering that Indonesian is easy to use. Furthermore, it is used by teachers at Indonesian schools to deliver materials. In addition, the increase of technology particularly in relation to social media such as Facebook, YouTube, Instagram, and so on use Indonesian as a medium to deliver

information. In order to enhance it, she highly recommends her children to use Indonesian in their interaction. In this matter, the language shift occurs from Javanese to Indonesian language.

Motives of Javanese Language Shift by Male Staffs

The major reasons of male administrative staffs use Indonesian is to give services to students and lecturers at formal Institution. Apart from that, they use Javanese in their interaction with the neighborhood and family. In this matter, the Javanese language shift appears in the context of the use of ngoko and krama Inggil. The first male administrative staff seems fluently to use styles of Javanese including ngoko, krama madya, krama inggil in his interaction. Meanwhile, another one seems difficult to use Krama Inggil in his interaction. Indeed, he accustoms to use ngoko Javanese.

Motives of Javanese language shift by female staffs

There are two types of language shift done by female administrative staffs. First, the language shift from Javanese to Indonesian. Second, the language shift from krama Inggil to ngoko. This may be caused by effects of globalization and increased use of other languages. It has been described by the following proofs:

“I tend to use Indonesian at campus to give administrative services for students and lecturers. Further, I use Indonesian when having a lecture at class realizing that I am studying in S2 program. Moreover, I use English with my friends to shape my ability to use English. The effect of globalizations and the use of other languages in references such as English in the classroom enhance me to use English somehow” (FS2, July 2018).

The above elaboration indicates that the language shift from Javanese to Indonesian and English done by the female

administrative staff. It is caused by the effect of globalization and increased use of Indonesian and English in her community particularly when she has a lecture in the class. Unlike the previous female administrative staff, the next one highlights that she somehow uses Javanese. However, she seems influent to use Javanese levels of speech including *ngoko*, *krama madya* and *krama Inggil*. This may be caused by the less community of Javanese language use particularly *krama inggil*. In this matter, the language shift occurs from *krama Inggil* to *krama madya* and *ngoko*. It has been elaborated by the following proofs:

“I use *ngoko* with my friends. I try to use *krama inggil* to my children. Indeed, I should have some efforts to acquire *krama Inggil*. I merely use between *ngoko* and *krama* in my interaction. I use Indonesian only at campus when I give services related to academic areas to students and lecturers at IAIN Kudus. One of the causes of why I’m not fluent in using *krama Inggil* is because the less community of *krama inggil* users and increased use of Indonesian”. (FS1, July 2018).

4. CONCLUSION

The pattern of language used by lecturers and staff both male and female at IAIN Kudus may vary each other. With regard to this, Indonesian and Javanese are used in different contexts and situations. Lecturers mostly use Indonesian when they are at campus or in formal situation. Likewise, staffs use Indonesian when they serve public services to students, lecturers and their counterpart at campus. Female lecturers tend to prefer using Indonesian when they interact with people at Campus. Further, they prefer using Indonesian to Javanese at home particularly when they communicate with their children and husband. On the contrary, male lecturers

and male staffs tend to use Javanese when they are interacting to their family members including wife, children, and parents. In this case, male lecturers are reluctant to shift the Javanese language. In fact, female lecturers and female staffs tend to have a strong preference for using Indonesian rather than Javanese. In order to get communication confidently and comfortably. The motives of language shifting include the language used in a formal education is Indonesian, the increase of technology, and the increased use of other languages, social changes, mobility, and modernity. The study offers some implications for gender and language in society. One of the implications relates to the language use in society such as sociolinguistic and pragmatic. It is highly recommended that future researchers conduct studies of the language shift in a wider and deeper analysis. By conducting such research, we would possibly obtain wider insights on how language is used by society from a gender perspective.

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