

Language Heritage Maintenance of Javanese Krama Inggil through Traditional Cultural Activities in Komerling Putih Village**Devi Yandika Putri¹ ✉, Rani Barokah¹, Novia Rohma Savitri¹,
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Article Info	Abstract
<i>Article History:</i> Received 16 January 2025 Approved 12 April 2025 Published 30 April 2025	This study examines efforts to preserve Javanese krama inggil (KI) through traditional cultural activities in Komerling Putih Village, amidst the challenges of its declining use in daily communication. Using a qualitative case study approach, this research highlights the important role of activities such as wayang (W), campur sari (CS), and kitab kuning (KK) in maintaining the continued use of KI. The findings show that these cultural activities contribute significantly to the preservation of KI in formal and ceremonial contexts. Nonetheless, the younger generation (YG) tends to be limited in their everyday use of KI, preferring the informal Ngoko (NG) variant. This research emphasizes the need for an integrated preservation strategy to bridge the use of KI in ceremonial contexts and everyday life, so that this language remains a dynamic element in Javanese cultural identity.
Keywords: attitudes of the young generation, javanese krama inggil, language maintenance, traditional cultural activities, sociolinguistics	© Copyright 2025
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INTRODUCTION

Language is a communication skill that allows us to interact with others and convey messages effectively (Felisa et al., 2023). The Javanese language has two main speech levels, namely ngoko and krama, each of which has a different social function (Hadiwijaya et al., 2022). The ngoko (NG) speech level is used in informal conversations, especially between individuals who have emotional closeness or when speaking to younger people. In contrast, the krama speech level especially krama inggil (KI) is a more polite form of language and is used to show respect to elders, officials, or those with higher social status.

An example of this can be seen in the difference in expression to express the intention to

go to the market, where in KI one would say, “*Kulo badhe teng peken*,” while in NG the expression used is, “*Aku arep menyang pasar*”. In English, this expression translates to “I go to the market.” This difference not only reflects the linguistic aspect, but also illustrates the importance of social relations and respect in Javanese communication which is not found in the structure of English.

However, in the era of growing modernization, the use of KI has decreased significantly. Andriyanti (2019) mentioned that the interest in Javanese KI is now decreasing, so steps are needed to maintain the sustainability of the use of this regional language. Language shift refers to the phenomenon in which a community or group of people completely abandon the use of a language and switch to another language

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(Mardikantoro, 2013). The decline is caused by the shift in the function of Javanese KI, which used to be the mother tongue, is now increasingly replaced by Indonesian. This shift is evident in the social sphere such as in the neighborhood.

The younger generation (YG) in Komerling Putih village now use NG Javanese more often, both in the family environment, the workplace, and in everyday social life. This phenomenon raises concerns about the loss of the YG ability to use Javanese appropriately, especially when communicating with parents, community leaders, or in traditional events such as weddings and *slametan* (communal feast festivals) (Ariyanto et al., 2023). In the family environment, the use of KI has even begun to be replaced by ngoko Javanese, thus reducing the opportunity for young children to spread KI naturally.

The lack of use of KI also has an impact on people's perceptions of the norms of modesty among the YG. According to (Amrozi, 2021) in the Javanese community, the absence of the use of KI by the YG is often seen by the priyayi (upper class) as an indication of a low sense of courtesy and respect for cultural values that have been passed down from generation to generation.

A number of rural communities, such as those in Komerling Putih Village, still try to maintain the use of KI through various traditional cultural activities, such as W, CS, and KK teaching. W, a traditional performing art form, not only functions as entertainment, but also as an educational medium that conveys moral, historical and ethical messages using the subtle Javanese language. Similarly, CS, as a music genre that combines traditional and modern elements, allows the use of KI in song lyrics that can be enjoyed by young people. In addition, the teaching of KK in Islamic boarding schools also introduces religious teachings in Javanese subtle language, which indirectly strengthens the values of politeness in daily life. Such activities serve not only as an instrument of language preservation, but also as an important strategy in strengthening the YG connection with their ancestral cultural heritage.

In the midst of globalization and modernization, KI is increasingly marginalized

and replaced by the more informal NG Javanese language. Preserving the Javanese language requires strategies that include family use, formal education, and adaptation of technology such as social media to attract YG (Irawan et al., 2024). This study focuses on social phenomena related to the preservation of KI language in Komerling Putih Village, considering the role of traditional culture in maintaining the language. The decline in the use of KI, especially in family and social interactions, is the main issue raised in this study, given the importance of understanding the norms of politeness contained in the language, which are closely related to respect for elders and local cultural values.

Similar research has also been conducted by Nur Baiti & Nuryani (2022) entitled *Pemertahanan Bahasa Jawa Krama di Desa Jagir Kecamatan Sine Kabupaten Ngawi* which focuses on the use of Javanese krama in various social domains, such as family, government and formal education shows that Javanese krama has various challenges in its preservation (Nur Baiti & Nuryani, 2022). Based on the above review, this research highlights KI Javanese as the object of study with a sociolinguistic approach. The difference with the previous research is related to the subject under study or the community, namely parents, teacher of qur'an (ToQ), and the YG in Komerling Putih Village, Gunung Sugih District.

In this study, the researcher analyzes how cultural elements such as W, CS and KK play a role in maintaining Javanese KI. This is in line with the study, which is to explore the preservation of Javanese KI language and the attitude of the YG towards its use of KI language in Komerling Putih Village.

To understand the role of traditional cultural activities in preserving the use of KI in Komerling Putih village, it is necessary to know that in the socio-cultural context of Javanese society, KI is an important element that serves not only as a means of communication but also as a symbol of politeness and respect. In addition, this research also focuses on identifying the attitudes of the YG towards the use of Javanese KI in the context of daily life.

LITERATURE REVIEW

Language Maintenance and Shift

While language shift is the result of a community switching from one language to another, language maintenance is the endeavor to sustain a language inside a given community. Studies on language shift have revealed that modernism, globalization, and societal dynamics (Andriyanti, 2019) usually inspire it. Particularly among YG who choose more approachable and casual speech levels, including NG (Mardikantoro, 2013). These influences have caused a notable drop in Javanese KI.

Furthermore contributing to the phenomena of language change is the declining intergenerational KI transfer. KI was handed down historically via social and family gatherings. But as Indonesian is the national language and urbanization rises, KI's use has been limited to ceremonial and official environments (Setyawan, 2019). Research underlines how urgently plans to include KI into daily life are needed to stop its total degradation (Triandana et al., 2023).

Sociolinguistic Importance of Javanese Krama Inggil

More than only a medium for communication, Javanese KI marks social identity, respect, and cultural legacy. It is essential in preserving Javanese society's politeness standards and hence strengthening social hierarchies (Efendi & Sukanto, 2020; Jauhari & Purnanto, 2019). Unlike its informal counterpart NG, KI is employed in interactions that need reverence and respect, such as chats with elders, officials, or those of higher social rank (Rahayu, 2014; Sumekto et al., 2022).

KI's language intricacy likewise reflects its sociological worth. For instance, utterances in KI typically incorporate sentiments of humility and reverence, separating it from other speech levels within the Javanese language. Despite its cultural relevance, the practical utility of KI has declined in modern circumstances, resulting to its marginalization. Andriyanti (2019) explains that conserving KI is not just about safeguarding a

language but also about maintaining the social and cultural fabric of Javanese communities.

Role of Traditional Cultural Activities

Traditional cultural practices serve a crucial role in conserving and reviving KI. These activities provide a natural environment for the application of KI, embedding it in the cultural and social life of communities.

W (Javanese puppet theatre) is one of the most famous mediums for promoting KI (reference e.g., (Prastiwi Herliana, 2024). Through its conversations and storytelling, W not only entertains but also educates audiences about moral principles and cultural heritage. The usage of KI in W performances strengthens its relevance and ensures its transmission to YG (Widayat & Dwiadmojo, 2023). Puppeteers generally underline that KI forms the foundation of manners and cultural identity (Windayanto, 2022).

Similarly, according to Rochim, CS is a musical genre that merges traditional Javanese music with new elements, makes KI more approachable for contemporary audiences (Rochim, 2021). Lyrics in CS often employ KI, forming a bridge between traditional and modern sensibilities (Saputry & Kholidah, 2022). The captivating character of this music has been beneficial in keeping KI alive among younger listeners, who might otherwise be estranged from their cultural heritage.

KK, used in Islamic education, provides another key sector where KI is conserved (Istianah, 2021). Religious teachings and ceremonial prayers conducted in KI assist encourage its use in spiritual and formal situations. As Hakim and Novianty (2020) argues, the incorporation of KI into religious instruction underscores its role in upholding traditional values and social decorum.

Younger Generation's Attitudes Towards KI

The sentiments of the YG towards KI are a vital aspect in its preservation. Research suggests a mixed response, with some appreciating its cultural value while others regard it as outmoded and impracticable (Hadiwijaya et al., 2022; Sujono et al., 2020). The dominance of current

entertainment and the desire for Indonesian or other languages lead to the decreased engagement with KI among youth (Setyawan, 2019).

Despite these limitations, traditional cultural practices have showed potential in rekindling interest among younger individuals. For instance, the aesthetic and performative aspects of W and CS typically engage young audiences, even if their comprehension of KI remains basic (Triandana et al., 2023). However, without specific initiatives to expand the accessibility and relevance of KI, its use is likely to remain confined to formal or ceremonial settings.

Efforts to modify these views must focus on integrating KI into informal and daily contexts. Educational initiatives, social media campaigns, and peer-led programs can play a key part in making KI more appealing and relevant to the YG. Encouraging families to use KI in daily interactions is also crucial for fostering its practical value and cultural importance.

METHODS

Design

This research uses a qualitative approach with a case study method to analyze the preservation of Javanese Krama Inggil through traditional cultural practices in Komerling Putih Village. According to Yin (2018), a case study is an empirical research method that aims to understand phenomena in depth in a real-life context, especially when the boundaries between the phenomenon and its context cannot be clearly defined. This method is conducted in an intensive, detailed, and comprehensive manner to examine programs, events, or activities involving individuals, groups, institutions, or organizations, while still maintaining holistic and meaningful characteristics (Prayogi, 2025)

In addition, case studies provide an opportunity to analyze various perspectives from the participants involved, such as parents, ToQ, and YG. As emphasized by (Stake, 1995) this approach facilitates a deeper understanding of social phenomena through the direct experience of the individuals involved, resulting in rich insights into

the dynamics of language maintenance in the community.

This makes the data obtained more authentic and contextual. In addition, this approach is also very suitable for exploring the relationship between language and culture, especially in communities that adopt KI language as part of their identity.

The teaching of the KK is conducted in *madrasas* (English= schools) by teachers of the Qur'an who structurally deliver the material to early teens aged 11-15 years. The teaching process involves the reading of texts in the KK followed by interpretation and explanation of the content, so that learners not only understand the content of the teaching, but are also exposed to the use of Javanese KI in religious contexts.

Research Location

The research was conducted in a rural Javanese community that is still active in traditional cultural activities, namely in Komerling Putih Village, Gunung Sugih District.



Figure 1. Komerling Putih Village, Gunung Sugih District

The research involved three main groups: parents, ToQ, and the YG who participate in traditional cultural activities such as W and CS. The parents in this study were between 40 and 70 years old, involving 5 participants. The ToQ were aged between 30 and 60 years old, involving 10 participants, while the YG included individuals aged between 15 and 24 years old with a total of 15 participants. ToQ in religious institutions, play a role in teaching Javanese KI. The involvement of the YG in these customary activities ensures the continued relevance of the Javanese language.

Similar to Triandana et al. (2023), intergenerational transmission through these customary activities is very important for language preservation.

This current research employed purposive sampling by selecting 3 individuals who play an active role in cultural activities related to the preservation of the KI language. The instrument used for data collection was an in-depth interview designed to deeply explore participants' perspectives on the role of traditional cultural activities such as W, CS, and KK in maintaining the use of KI. Each interview lasted approximately 25 to 30 minutes, giving participants ample opportunity to explain their experiences and views in depth. The interviews were structured, with questions leading to two main aspects: 1) the contribution of cultural activities to the preservation of KI and (2) the attitude of the YG towards the use of KI language.

The following is the list of interview questions:

1. *Punapa panjenengan sering migunakaken basa Jawa krama wonten ing dialog utawa cariyos wayang?*
(Do you often use Javanese krama in wayang dialogs or stories?)
2. *Punapa wonten kebiasaan migunakaken basa Jawa krama nalika ngajari kitab kuning?*
(Is there a habit of using Javanese krama when teaching the kitab kuning?)
3. *Kados pundi Bapak/ibu wiwit melu kesenian campursari, lan menapa panggènan panjenengan ing dalem kesenian punika?*
(How did you get involved in campursari art, and what is your role in the art?)

Data Collection

In this study, data collection was conducted through interviews with 17 participants who own and actively use the KK. The interviews were conducted in Javanese KI to maintain cultural appropriateness and to show respect to the participants. The use of this formal language was chosen because it suited the daily communication habits of the participants, who were used to communicating their ideas in Javanese in both formal and religious contexts. The participants'

views provided valuable insights into exploring the cultural and educational meanings of the KK in their lives and communities.



Figure 2. Documentation from KK.

Data Analysis

Thematic analysis was used to identify key patterns relating to the preservation of KI through traditional cultural activities as well as the attitudes of the YG towards its use. Data obtained from interviews were coded based on elements such as the role of W, CS, and KK teaching as educational tools, as well as the positive and negative attitudes of the YG towards KI. To ensure clarity of analysis, the researcher used peer debriefing, discussing the themes with academic peers for validation (Braun & Clarke, 2006). This approach provided a structured way to explore the complexities of KI maintenance in rural communities and helped to identify key social and cultural factors that influence its preservation.

RESULTS

This study delves into the significance of traditional cultural activities in preserving KI, specifically within the context of Komerang Putih Village. By examining the roles of W, CS, and KK, this research aims to uncover how these cultural practices contribute to the continued use and relevance of KI in rural Javanese communities. Additionally, it explores the attitudes of the YG towards this traditional language, providing insights into whether these cultural efforts are met with appreciation or resistance.

How do traditional cultural activities such as W, CS, and KK contribute to maintaining the use of KI in rural Javanese communities?

Traditional cultural activities like CS, KK, and W play a critical role in preserving KI by embedding it in both cultural and formal settings. These activities serve as effective tools for maintaining and promoting the use of KI. For instance, CS combines music and local cultural elements, making the language more approachable and easier to connect with. As participants noted, "CS is an effective tool for preserving KI" and "Music helps make KI more approachable." Similarly, KK plays a significant role in religious and educational contexts, with respondents indicating, "KK is very effective in helping preserve KI" and "KI used in religious texts like KK serves as a reminder of the importance of social etiquette."

In terms of W, the findings suggest it plays a significant role in preserving and promoting the use of KI. W performances often feature stories that highlight traditional values, moral lessons, and local wisdom, helping reinforce the cultural identity and continuity of the community. Through the dialogues and narratives presented in W, the language and cultural practices are passed down to YG, making them an integral part of community life.

"Wayang kagungan peran ingkang ageng wonten ing nglestarekaken basa Jawa krama. Lumantar dialog lan cariyos ingkang dipunaturaken, wayang saged dados sarana pendhidhikan kanggé ngenalaken basa lan budaya Jawa marang tiyang ingkang langkung enem."

Translation: "Wayang has a significant role in preserving krama inggil. Through its dialogues and stories, wayang serves as an educational tool to introduce the Javanese language and culture to younger generations."

This extract illustrates how W acts as a medium for educating the YG about Javanese language and culture, thereby maintaining the use of KI.

When it comes to CS, the findings show that this musical genre is essential for sustaining KI within the community. Unlike W, which focuses on storytelling, CS blends traditional music with modern elements, creating a bridge between the

past and present. This mix makes the local wisdom more appealing and accessible to contemporary audiences. CS, through its engaging and dynamic performances, helps keep KI alive by making it an integral part of the community's musical and cultural expression.

Examples of the extracts that illustrate this include:

"Campursari punika sarana ingkang sae supados basa kromo inggil tetep gesang."

Translation: "Campursari is an effective tool for preserving krama inggil."

This statement directly indicates that CS is vital for keeping the traditional language alive by providing a popular and engaging platform for its use.

In terms of KK, the study reveals it plays a crucial role in the community's educational and religious life. These traditional texts are vital for passing down local wisdom and cultural values, ensuring they are shared across generations. The use of KI in these religious texts not only preserves the language but also emphasizes its importance in everyday life and community rituals. By integrating KI into religious teachings, KK helps maintain its use as a cornerstone of cultural and spiritual practice.

Examples of the extracts that illustrate this include:

"Kitab kuning punika saged banget mbantu nglestarekaken basa Jawa krama."

Translation: "Kitab kuning is very effective in helping preserve krama inggil."

Base on this statement it highlights how effective KK is at preserving the traditional language by keeping it relevant in educational and religious contexts, thereby maintaining its use in the community.

These activities collectively help embed KI in both cultural and formal contexts, ensuring its preservation and continued relevance within the community.

Table 1.1 Code Traditional Cultural Activities as Preservation Tool

Code	Sample Excerpt (Javanese)	Sample Excerpt (English Translation)
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Traditional Cultural Activities as Preservation Tool	"Campursari punika sarana ingkang sae supados basa kromo inggil tetep gesang." (Campursari Transcript)	"Campursari is an effective tool for preserving krama inggil." (Campursari Transcript)
	"Kitab kuning punika saged banget mbantu nglestarekaken basa Jawa krama." (Kitab kuning Transcript)	"Kitab kuning is very effective in helping preserve krama inggil." (Kitab kuning Transcript)
	"Wayang kagungan peran ingkang ageng wonten ing nglestarekaken basa Jawa krama. Lumantar dialog lan cariyos ingkang dipunaturaken, wayang saged dados sarana pendhidhikan kanggé ngenalaken basa lan budaya Jawa marang tiyang ingkang langkung enem" (Wayang Transcript)	Wayang has a significant role in preserving krama inggil. Through its dialogues and stories, wayang serves as an educational tool to introduce the Javanese language and culture to younger generations." (Wayang Transcript)

What is the attitude of the YG towards the use of KI, is it positive or negative?

When it comes to the younger generation's attitude towards KI, the findings suggest a mixed perspective. While there is appreciation for the cultural aspects of traditional activities, there are also challenges related to language engagement and preferences for modern forms of entertainment.

In the context of W, the YG shows a varied response. While they recognize the cultural significance, the deep understanding and frequent use of KI appear to be lacking.

"Generasi enom sapunika kathah ingkang dereng mangertos kanthi jero cariyos wayang, utaminipun menawi basa Jawa Krama dipunginakaken. Nanging, menawi wonten upaya saking para dalang lan komunitas budaya kanggé paring pangertosan, generasi enom saged langkung apresiasi lan mangertos makna ingkang dipunaturaken lumantar wayang."

Translation: "Many young people today do not fully understand wayang stories, especially when Krama Inggil is used. However, with efforts from puppeteers and cultural communities to provide understanding, the younger generation can

better appreciate and understand the messages conveyed through wayang."

This shows that the YG struggles with comprehending W stories in KI, but with targeted efforts, they can gain a deeper appreciation and understanding.

"Tantangan ingkang paling ageng punika pangaruh budaya manca lan hiburan modern ingkang langkung dominan. Salajengipun, generasi enom kathah ingkang langkung remen komunikasi migunakaken basa Indonesia utawi basa manca, saéngga basa Jawa krama langka dipun-ginakaken." Translation: "The biggest challenge is the influence of foreign cultures and modern entertainment, which are more dominant. Additionally, many young people prefer to communicate in Indonesian or foreign languages, so krama inggil is rarely used."

This highlights the influence of modern and foreign cultures on the YG, making it challenging to maintain the use of KI.

For CS, the YG enjoys the musical aspects but often misses the meaning of the KI lyrics, indicating a gap in language engagement.

Examples of the extracts that illustrate this include:

"Tiyang nom-noman punika, biasanipun remen riyin kaliyan musikipun, lajeng angsal ngertos surasanipun lirik."

Translation: "Young people enjoy the music of campur sari but don't understand the krama inggil lyrics, pointing to a gap in language engagement."

This indicates that while the YG enjoys the music, the engagement with KI lyrics is limited, highlighting the need for bridging this gap.

"Tiyang nom-noman punika remen kaliyan aransemen musikipun, nanging taksih durung ngertos surasanipun lirik."

Translation: "Although younger generations appreciate the arrangement of the music, they are still unfamiliar with the meaning of krama inggil lyrics"

This further emphasizes the appreciation for the musical arrangement but points out the unfamiliarity with the language, showing a gap in linguistic engagement.

These findings collectively indicate that while there is some level of appreciation for traditional cultural activities among the YG, their overall attitude towards KI is generally negative due to their preference for modern entertainment.

Table 1. 2 Code YG Engagement with KI

Code	Sample Excerpt	Sample Excerpt
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	(Javanese)	(English Translation)
Younger Generation's Engagement with Krama Inggil	"Tiyang nom-noman punika, biasanipun remen riyin kaliyan musikipun, lajeng angisal ngertos surasanipun lirik." (Campursari Transcript)	"Young people enjoy the music of campur sari but don't understand the krama inggil lyrics, pointing to a gap in language engagement."
	"Generasi enom sapunika kathah ingkang dereng mangertos kanthi jero cariyos wayang, utaminipun menawi basa Jawa krama dipunginakaken. Nanging, menawi wonten upaya saking para dalang lan komunitas budaya kanggé paring pangertosan, generasi enom saged langkung apresiasi lan mangertos makna ingkang dipunaturaken lumantar wayang." (Wayang Transcript)	"Many young people today do not fully understand wayang stories, especially when krama inggil is used. However, with efforts from puppeteers and cultural communities to provide understanding, the younger generation can better appreciate and understand the messages conveyed through wayang."
	"Tantangan ingkang paling ageng punika pangaruh budaya manca lan hiburan modern ingkang langkung dominan. Salajengipun, generasi enom kathah ingkang langkung remen komunikasi migunakaken basa Indonesia utawi basa	"The biggest challenge is the influence of foreign cultures and modern entertainment, which are more dominant. Additionally, many young people prefer to communicate in Indonesian or foreign languages, so krama inggil is rarely used."

manca, saéngga basa

Jawa krama langka

dipun-ginakaken."

(Wayang Transcript)

DISCUSSION

This study aimed to examine the role of traditional cultural activities such as W, CS, and KK in preserving the use of KI in rural Javanese communities, as well as to assess the YG attitude towards its usage. This section will analyze the study's findings, critically evaluating them in relation to previous research, and elucidate the consequences for future language maintenance and intergenerational language transmission.

Traditional Cultural Activities as Preservation Tools

The first research topic examines the role of traditional cultural activities W, CS and KK in preserving the usage of KI among rural Javanese communities (Untari, 2016). This study concludes that these activities significantly contribute to the preservation of KI by facilitating its active utilization, especially in formal and religious settings.

W a Javanese puppet performance, remains a significant cultural tradition in which KI is actively employed. According to research conducted by Windayanto (2022), shadow puppet shows in the ruwatan tradition not only function as entertainment, but also as a very important means of teaching moral and ethical values. W performances, characterized by intricate discussions in KI, function as a significant medium for its transfer to both older and YG. According to Sari & Dewi (2020) and Sutrasoma (2021), W performances cultivate a culturally enriching environment for the YG to engage with and value KI, thereby conserving its formal linguistic structures and assuring its continued use within a cultural framework. This is consistent with Helmi et al. (2021), who contend that traditional performing arts such as W are among the limited contexts in which KI is actively employed and conveyed.

Likewise, CS, a blend of Javanese and modern music, has played a crucial role in preserving KI, particularly among the youth. CS integrates contemporary features while preserving KI in its lyrics. CS amalgamates modernity with tradition, rendering KI in an accessible manner that captivates YG through a more familiar musical format. Research conducted by (Efendi & Sukanto, 2020; Jauhari & Purnanto, 2019). highlights the significance of music in maintaining the relevance of KI, hence serving as a cultural medium for language preservation. The amalgamation of ancient and contemporary aspects facilitates more audience participation, particularly among millennials who may otherwise feel alienated from more formal applications of the language.

An additional vital cultural practice aiding in the preservation of KI is KK, a compilation of Islamic holy writings utilized in madrasah (Islamic schools). According to (Saputry & Kholidah, 2022), KK functions as a storehouse of KI, integrating the language within religious and educational contexts. The ongoing utilization of KI in Islamic instruction facilitates the next generation's exposure to and acquisition of this formal variant of Javanese inside their educational framework. The religious writings and ceremonial prayers articulated in KI link the YG to their cultural legacy, underscoring the significance of the language in safeguarding Javanese identity and culture.

Nonetheless, although these traditional cultural rituals are essential for the preservation of KI, their effectiveness in promoting its daily usage is constrained. Balqissyah et al. (2024) contend that these activities possess a more ceremonial and formal character. The language is maintained in these contexts but does not organically transition into the informal realms of daily discourse. The disparity between official cultural norms and the informal, casual utilization of KI poses a substantial problem for the language's future, as revealed in this study's conclusions. Critical thinking and judgment: Although these activities are significant, they cannot independently sustain KI as a living language. Future initiatives must

adopt a more holistic strategy for language transmission that encompasses both formal and informal situations. Efforts to revitalize the language should prioritize the incorporation of KI into familial relations, educational settings, and social engagements, allowing for its practice and normalization beyond ceremonial occasions.

The Younger Generation's Attitude Towards Krama Inggil

The second research question investigates the YG perspective on KI, assessing if their view is favorable or unfavorable. The results reveal a neutral to somewhat unfavorable disposition about the quotidian utilization of KI, with younger individuals predominantly employing NG (informal Javanese) in their daily communications.

The transition to NG is justifiable, as it is perceived as more modern, pragmatic, and relevant for the younger demographic. NG represents young culture, informality, and local identity, as emphasized by Helmi et al. (2021)(Sari et al., 2023) It is the language of peer participation, linked to equality and social transparency. This trend connects with wider sociolinguistic changes in which YG favor languages and speech patterns that reflect their contemporary lifestyles. This preference for NG over KI creates worries regarding the future of the language. KI is increasingly regarded as a ritualistic language, utilized exclusively in formal contexts such as religious events or traditional performances. This corresponds with the conclusions of Setyawan (2019) who contend that KI is perceived by numerous younger Javanese speakers as outdated and disconnected from modern reality.

The findings of this study confirm that the YG inclination towards NG signifies both a manifestation of social transformation and a challenge to language preservation. This transition aligns with a global trend towards informality and modernism, although it also risks the continued use of KI in daily communication. In the absence of interventions, KI may progressively diminish into a relic, utilized just in particular circumstances, such as formal ceremonies, rather than functioning as a vibrant language in social interactions. This transition is reflected in prior research. Erdiani et al. (2017) define similar patterns of linguistic transition throughout Indonesia, as YG abandon traditional Javanese forms (such as KI) in favor of more informal

variations (like NG). The findings align with Helmi et al. (2021), who propose that KI is becoming more ritualized and is less frequently employed in everyday interactions.

To revive KI, efforts should concentrate on making the language relevant and accessible to new generations. This can include educational innovations that integrate KI into both formal and informal contexts. Language programs that campaign for KI in daily communication, especially among families and communities, will be crucial for maintaining the language's dynamism and relevance. Promoting the utilization of KI in informal exchanges—potentially via media, social networks, and peer-led initiatives could facilitate its revival as a dynamic language, appreciated and employed by YG.

CONCLUSION

Traditional cultural activities in Komerang Putih Village, such as W, CS, and KK, play a crucial role in preserving Javanese KI by providing a platform for its use. However, the YG preference for the informal NG variant reflects a shift in language practice that could threaten the sustainability of KI as an active language. This study concludes that while traditional activities are vital, these measures alone are not enough to sustain KI as a whole. KI revitalization efforts need to be complemented by strategies that integrate the use of this language in formal and informal contexts, so that it becomes more relevant and accessible to the YG. Such strategies include education, practices in the family environment, as well as the utilization of modern media to ensure the sustainability of KI as an important part of Javanese culture.

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