



The Form of Daily Use in Language (Javanese Language Dialect) on Early Children Age 5-6 Years

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Abstract

Daily forms of language use, especially the Javanese dialect in early childhood, have diversity between one child and another. It is influenced by differences in the backgrounds in which they live. As in the use of the sentences, “kae ana batihe dhewe (there is brother)”, “piye leh? (how ?)”, The use of the words with the local dialect has a difference with the dialect used in the community in other regions. So, the researcher wants to know some forms of Javanese dialect that are used in the Samin tribe community, especially by early childhood aged 5-6 years. This study aims to describe what forms of language use, namely the Javanese dialect used by early childhood aged 5-6 years in the Samin Blora tribe community. The research method uses a qualitative approach to the type of ethnographic research. Data collection techniques used is interviews, observation, and documentation. Research subjects are early childhood aged 5-6 years, parents, educators, and Samin tribe chief. The data analysis method used is to use a form of analysis by Miles and Huberman which consists of several stages. The results show that the use of the Javanese dialect in early childhood aged 5-6 years in the Samin tribe community is one form of protecting the nation's next-generation through language. The use of the Javanese dialect is used in everyday interactions and communication of early childhood to the interlocutors, namely parents, educators, neighbors, and peers with the Javanese dialect form commonly used which is the Ngoko Javanese. Some of the dialect forms used in the Samin tribe community, namely early childhood use a form of phonetic change from “Uh” to “Eh”, change from “Uh” to “Oh”, the use of “-em” affixes, and the use of “re” additions and “leh” in a few sentences in a conversation carried out by early childhood in the Samin tribe community. The factors that support children in the use of the Javanese dialect are the family environment where the child lives because it is an important subject that influences the use of one's language, especially early childhood, and the environmental factors of the community where the child lives in the habit of the majority of the community in using dialect Javanese can also be a dominant factor for children's language use.

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INTRODUCTION

Indonesia is a country whose territory is vast with various ethnic groups, various regional languages, and different cultural backgrounds. This shows that Indonesia has a distinctive character when compared to other countries in the world. In other words, Indonesia is a multilingual, multiracial, and multicultural country. The special characteristics of the Indonesian people must be maintained and preserved, among others by using regional languages and improving local language skills without leaving Indonesian as the national language. This is considered necessary because the regional language based on its function is a symbol of regionalism and internal communication tools. In addition, the position of these regional languages is guaranteed life and sustainability as described in Article 36 of Chapter XV of the 1945 Constitution which has the task as (1) a symbol of regional pride, (2) a symbol of regional identity, (3) transportation facilities in the family and regional community, and (4) facilities for developing and supporting regional culture.

Language is a verbal communication tool between individuals in carrying out social activities. Through language, a speaker is able to express a desire, hope, and request to his speech partner. The function of language is very important communication. The children also need to learn languages. According to Neuman and Dwyer (2008: 161) explain that some influences such as the people around them, family background, existing cultural values, and opportunities for them to learn languages are the biggest impacts that affect children can speak. These individuals can act as social and psychological resources that provide information and feedback through interactions that are demonstrated in daily life. The process of children beginning to recognize communication with their environment verbally is called the acquisition of children's language. The acquisition of children's language can occur if a child who does not understand any language before then has acquired a language through the interaction he does at any time. This must be taught and applied from an early age, especially at the stage when a child acquires language first from his mother or commonly called mother tongue.

Mother tongue is a natural language that was first learned by children given by the mother or the child's closest family with the existing linguistic system (Chaer and Agustina, 2004: 81). For children, parents are identification figures, so it is not surprising when children imitate

the things done by their parents. It is included in terms of the use of daily communication language. So, whatever language the child gets from his parents and his environment, will be stored in their minds to be used as the concept of the acquisition of the child's own language. Most of their Indonesian children have their first language, which is their regional language. Where it is also recognized by all the people who own local languages themselves. Efforts to preserve and preserve local languages as cultural heritage as mentioned earlier, that can be done by continuing to use regional languages and improve local language skills in regional life arrangements.

It is expected that in this early childhood, Javanese which is domiciled as a regional language can be used as a verbal communication tool between speakers. With Javanese, the speaking community can express all feelings, thoughts, and desires in everyday life. Javanese has a fairly large number of speakers, which is around 50% of the entire population of Indonesia. This language is used as a mother tongue by the Javanese, who inhabit the regions of Central Java Province, East Java Province, and Yogyakarta Special Region (DIY). The Javanese language itself has a sentence structure similar to Indonesian, in its vocabulary, there are also many vocabularies that are similar to words in Indonesian. Like other languages, Javanese also has geographic dialects, such as the Yogya Solo dialect, the Banyumas dialect, the Tegal dialect, the East Java dialect, and others. Included in the Blora Regency region known as the City of Samin also has a diversity of Javanese dialects that are used in their daily lives.

According to Kridalaksana (2008: 48), dialect is a variation of language that varies according to the user, a variation of the language used by language groups in a particular place. Then, according to Yule G (2015: 363) explains that from a dialect itself is a form of the same language, but has a different meaning from its speakers. Whereas in every society the order has different dialects, and it is equally feasible to be analyzed in the form of the language of communication used, as in the people of the Samin tribe it has a form of use of the Javanese dialect. Dialect in the Big Indonesian Dictionary (KBBI) is interpreted as a dialect of the language. Where, this dialect is used in a place or region that has a difference with the commonly used language. In a certain area, it certainly has its own dialect as a form of culture that they inherit (Herusatoto B, 2008: 163).

In the Dictionary of Foreign Uptake in Indonesian states that dialect is a language variation caused by the user who has a different

place and time where they are to be developed (Badudu, 2003: 59). It should also be explained by Rahardi (2006, 13), that dialect is also the figure of linguistic variation used in a particular social group, where the use of the dialect is also influenced by the different usage contexts both by the speaker and the environment in which they are located. This is usually marked by the color of the language used and the language used by the people. Dialect is also used as binding on solidarity among members of the community. So, it is natural that in a certain society upholding the dialect of a language that is owned as can be observed in the daily use of the Javanese dialect in early childhood in the Samin tribe community as a process of language development carried out by children.

Children's language development follows the way other people speak, which is called imitation. This imitation process can improve children's language development in individuals, even though it is not possible to speak the same word at the same time in the same discussion. This imitation process also provides long and short term effects on the child given by the parent or caregiver (Astuti, 2013: 52). Also explained by the opinion of Aristowati (2014) that children will speak in accordance with what children see and children hear, children are also more receptive and implement politeness properly if the figure seen by children is a good figure as well. So, what is seen and heard by children can affect the use of children's language itself. Kusumandari (2013) also said that the behavior of courtesy would be more meaningful if done since the child was still at an early age. Early childhood is a period in which the development of mastery is very fast in basic tasks of speaking, namely adding vocabulary, the pronunciation of words and combining words into sentences in the language (Hurlock, 1980: 113).

According to Azizah (2013) language is articulation or words used to convey a specific purpose, such as to convey the desired subject. As stated by Utariningsih (2016: 87), he revealed that the development of language especially children's vocabulary increases when children are given the freedom to express and express what they want, so that the purpose of the language itself will be fulfilled in the child. Along with the development of children's intelligence in language, Umaroh (2013) said that language intelligence is not just being able to write and read literally something that we are often proud of in children in kindergarten age but also related to the ability to digest what is digested and poured what to think about.

Children with this intelligence usually enjoy storytelling and rich vocabulary. Language skills in early childhood experience different development processes, there are developing rapidly and some are developing slowly. This development occurred since the beginning of their lives, developed and continues to grow until they die. At the beginning of their lives, they will experience language development through meaningless babble, followed by their age as their language development will also continue to develop in accordance with the vocabulary they get.

The researcher found the fact that in the Samin tribal community, the majority of the local population used the Javanese Samin dialect form, especially in children aged 5-6 years both in the neighborhood and in the school environment also using the Javanese dialect form. In the form of pronunciation, it is found several variations of the Javanese language Samin Society, for example in the pronunciation of "*adang akeh*" means cook rice quite a lot, "*kae ana batehe dhewe*" means there is a brother, then "*usum udan dalane pethelan kabeh*" has a meaning that is that when rainy season the road is very muddy or full of mud. The thing mentioned is a form of Javanese dialect delivered by the Samin community. In some outside communities not necessarily be able to understand the meaning and meaning of the language.

Therefore, the researcher will conduct research on what forms of use of the Javanese dialect in early childhood in the Samin Blora tribe community with the aim of describing the forms of use of the Javanese dialect in early childhood aged 5-6 years and also describing the forms of the vocabulary in the dialect used in every conversation carried out by the child. So that, through the research process to be carried out, it is able to explore the unique values of a language used by an early childhood in the Samin tribal community, namely the form of the typical dialect it uses. The use of this particular dialect form certainly has a distinguishing characteristic from the outside community in general. They have their own distinctive dialect form that they use in their daily lives.

METHOD

The approach used in this research is through a qualitative approach to the type of ethnographic research. The qualitative method is a research method based on the philosophy of postpositivism, used to examine the conditions of natural objects, where the researcher is an instrument in the research itself. The researcher

as a source of research processes carried out. Retrieval of primary data sources is determined by the researcher, which is early childhood aged 5-6 years with 3 sources of informants, 3 parents, 2 educators, and Samin elders used as sources of research informants. Meanwhile, secondary data sources in this study are in the form of photographs of daily activities of early childhood and their parents, sound recordings of the use of Javanese dialects, documents in the form of books titled Samin, and daily and children's observation notes and field notes written in detail about events that appear according to the topic sought in the study. Data collection techniques in the research process carried out is to use observation techniques, interviews, and documentation. Then, the data validity technique used is to use the method triangulation technique, which is to re-check the degree of trust through the results of the method used. Analysis technique with the theory revealed by Miles and Huberman in Sugiyono (2010: 337), which revealed that the activities in qualitative data analysis were carried out interactively and took place continuously at each stage, so that the results obtained were more detailed and easily understood by the reader is starting from data reduction, data presentation, and data conclusion.

RESULTS AND DISCUSSION

The Form of Language Use (Javanese Language Dialect) for Children Age 5-6 Years Old in Samin Tribe Community

The form of the use of early childhood language in the Samin tribal community in Bora Regency is one form of uniqueness that must be maintained and preserved by its successors. In particular, the inculcation of the use of local dialects in communication and interaction carried out in this early childhood which is also a form of inculcation of children's intelligence. This intelligence is related to the ability to use words and use language to express complex meanings effectively (Ratna, 2005: 50). Each community uses and chooses language or codes in an interaction strategy whose use is adapted to the context of the region where they live, namely in the Samin tribal area in southern Bora that holds Javanese culture.

The majority of Javanese culture has a Javanese language form. The use of the language form itself has a very broad purpose and function, one of which is as a form of expressing oneself and conveying ideas or ideas in order to achieve a goal by the child himself. In accordance

with the opinion of Ratna (2018: 52), he explained that the use of language is not merely a theory, but is a practical activity that can express or express a form of anger, sadness, and others. Similarly, in early childhood, they express more expression through the language they understand. Then, clarified again by the Ministry of National Education (2003: 105), the function of language development for early childhood is as a tool to communicate with the environment including friends, neighbors and parents of children in the Samin tribal community, as a tool to develop children's intellectual abilities, as a tool to develop children's expression, as a tool to express feelings and thoughts to others. In accordance with the opinion expressed by Vygotsky in Susanto (2011: 73) states that "language provides a means for expressing ideas and asking questions and it provides the categories and concepts for thinking".

In line with the opinion of Susanto (2011: 74) that language is a tool for thinking, expressing them and communicating. Through language used by early childhood, parents or interlocutors can understand the communication of thoughts and feelings. Children's language can interact with others and discover many new things in the environment around the Samin tribal community. Through the planting of language that is instilled by both parents directly or indirectly, children are able to absorb what they hear every day. According to Suciati (2017), children learn to communicate from people around them, namely their brothers, sisters, grandparents, extended family, friends and their mothers and fathers. From all of these, parents occupy the most dominant position so that it can be said that their role is first and foremost compared to the others. Through the absorption of some of the vocabulary they listen to each day, the child's language ability is shown by being able to remember and convey several forms of vocabulary that well. The everyday conversation they use, namely in using the Javanese *Ngoko* and manners forms. The statement above is in accordance with the opinion according to Prihandini (2009: 180-181) speaking skills, strongly influenced by parent stimulation.

In the Samin tribal community, they began to teach the language to the child when their children were at an early age with this form of Javanese language use, where children more easily absorb and remember various things taught by their parents. At the age of approximately 2 years, children are able to accept simple forms of conversation or communication delivered by parents and the surrounding environment. Then, in the following year, at the age of 5-6 years,

children are able to maximize their language abilities well. A normal child will get his first language in a relatively short time, that is, around the age of 2-6 years. The first language acquisition of early childhood is not only through the planting of parents, but also the support of the surrounding environment in using this form of language. According to Chomsky, it is not because the child is stimulated only, then he responds, but because everyone is born innately with a set of devices that enable him to obtain the first language, which he calls a language acquisition device (LAD) or 'language acquisition equipment.

This can be seen when early childhood in the community interacts and communicate with interlocutors. This is reinforced by Montessori's opinion in Sujiono (2009: 54) that early childhood is a golden age where children have sensitive periods, namely children easily receive stimuli from their environment. In accordance with the stages and aspects of language development of children at the age of 5-6 years, this is reinforced by the opinion of Jamaris (2006) in Susanto (2011: 77) can be divided into three aspects, they are: Vocabulary. As the child's development and experience interaction with the environment, the child's vocabulary develops rapidly; Syntax (grammar). Even though the child has not yet learned grammar, but through language examples that the child hears and sees in his environment, the child has been able to use spoken language with a good sentence structure; Semantics. Semantics mean to use words according to their purpose. Children in childhood can express their desires, rejections, and opinions by using the right words and sentences.

In accordance with the opinion expressed by Montessori in William Crain (2007: 103) says that children's language proficiency is mostly done by the concept of mapping. The point is that by default children are prepared to absorb sounds and words that come from their environment, including one of the family environments in the Samin tribal community, because children's language proficiency is governed by innate maturation factors, including forms of language cultivation conducted by his parents. Through the planting of language that is instilled by both parents directly or indirectly, children are able to absorb what they hear every day.

According to Tiara (2018: 89) states that children who have high learning motivation especially show higher language competence than groups who have low motivation. Through the absorption of some of the vocabulary that they listen to each day, the child's language develop-

ment ability is shown by the ability to remember and convey some good forms of vocabulary. The parents teach the language to the child when their children are at an early age through everyday conversation. They use the Javanese language form *Ngoko* and *Krama* like parents do in the Samin tribal community. Children more easily absorb and remember various things taught by their parents through daily conversation.

At the age of approximately 2 years, children are able to accept simple forms of conversation or communication delivered by parents and the surrounding environment. Then, in the following year, at the age of 5-6 years, children are able to maximize their language abilities well. A normal child will get his first language in a relatively short time, that is, around the age of 2-6 years. The first language acquisition of early childhood is not only through the planting of parents, but also the support of the surrounding environment in using this form of language. Early childhood in the Samin tribal community has been able to use several aspects of language development above, which is in the delivery and use of the vocabulary of the Javanese *Ngoko* dialect, it appears in every conversation they have. Some of the vocabulary used in early childhood conversations are "*abane*", "*semekan*", "*pethelan*", "*dowi*", "*ajang*" and others that they usually use.

The language order they use in early childhood has shown a good language order. Early childhood is able to compose and pronounce sentences in the Javanese dialect. The use of Javanese dialects often uses the Javanese *Ngoko* form, although there are a number of uses of the Javanese *Krama* form which they also use. According to Wedhawati (2006) in Sumarlam (2012) that the inculcation of good manners can be done by teaching good speech and behavior, namely one of them using Javanese language *Krama*. The third is the use of semantics. The intended use of semantics is that the child of that age has been able to choose the language and the use of appropriate language to convey the aims and objectives to be achieved by the early childhood. For example, when a child wants to eat breakfast before leaving school, the child follows the form of delivery delivered by his parents. The vocabulary used is "*semekan*", which means breakfast.

The introduction of language and forms of dialect use are done early to gain good language skills, so the role of parents in the Samin tribal community is greatly enhanced, especially in the cultivation of language to early childhood. Parents, especially mothers, are the first language planters acquired by children during their deve-

lopment, commonly called motherese. It is the way mothers and adults often talk to babies with a wider frequency and relationship than normal, and with simple sentences (Santrock, 2002).

This form of planting that is done by the mother or close family is able to make their children become responsive to the language around them. It is seen when there are interaction and communication by early childhood with interlocutors of different ages. The child has been able to respond to this form of conversation. This is reinforced by the opinions expressed by Chomsky (1957) in Santrock (2014), arguing that humans are biologically bound to learn languages and have a language acquisition tool. In accordance with the opinion of Montessori in William Crain (2007: 103) says that children's language proficiency is mostly done by the concept of mapping. The point is that by default children are prepared to absorb sounds and words that come from their environment, including one of the family environments in the Samin tribal community, because children's language proficiency is governed by innate maturation factors, including forms of language cultivation conducted by his parents.

The development is also included in intelligence which includes a person's ability to use language and words, both written and oral in a variety of different forms to express their ideas (Umaroh, 2013: 2). In children aged 5-6 years in the Samin tribal community, children have developed their language skills to more complex aspects, namely by showing a variety of vocabulary and a series of sentences more in their interactions, both with peers and more people adult. The environment greatly influences the process of planting language to children, an environment that is in an area with the province of Central Java, the majority of which population uses Javanese as a means of communication and daily interaction.

In accordance with expert opinion, which says that regional culture is the basis for the development of a nation's identity (Tilaar, 2002: 5), so it is necessary to foster and introduce national culture to the younger generation, which is early childhood. One of them is through planting and using the Javanese language dialect. This is reinforced by the opinion of Skinner (1957) in Astuti (2013: 58) that language is learned through habituation from the environment and is the result of imitation of adults. Imitation, reward, reinforcement, and frequency of a behavior are important factors in learning languages. The way the pronunciation of words for a child is influenced by environmental behavior that is the environment

in which the child lives. The environment described in this study is in the Samin tribal community in the Blora Regency area.

The use of dialect in early childhood in the Samin tribal community has its own characteristics for the community. In this Samin tribe community, the majority of languages used also use Javanese, followed by the use of Javanese dialects which also have a uniqueness or uniqueness when compared to other outside communities. This is in accordance with the opinion of Nurbiana Dhini (2009: 117) that innate maturity factors that can make language a distinctive form of communication. The dialect form used is a change in the phonetic use of "Uh" to "Oh" that is when the child says the word "*butuh* (need)" to be pronounced to "*butoh*", then the word "*utuh* (whole)" is also pronounced to be "*utoh*." The phonetic use of "Ih" to "Eh" is also often used in the conversations they do, that is, the word "*milih* (choose)" is pronounced by the child to be "*mileh*". Next is the form of use of Enclitic changes "Em" is very often used by the child in expressing the ownership of someone who is spoken to, that is, the word "*Ibumu* (your mother)" is spoken by the child becomes the word "*Ibuem*", the word "*Celanamu* (your trouser)" is spoken by the child as the word "*suwalem*", also the use of the prefix "*Re*" and "*leh*" as well as several other typical dialects.

This is in accordance with the opinion expressed by Yulia (2002: 6) that he mentioned the characteristics of dialects used by the eastern coastal communities included in the Samin tribe community are as follows: Realize vowels I and U with E and O for the vowel before the letter H. For example, the word "*putih* (white)" becomes "*puteh*", the word "*sugih* (rich)" becomes "*sugeh*" and others. The second person pronoun in the form of an "Em" political change, as in the word "*Tasmu* (your bag)" will change to "*tas'em*", the word "*Bukumu* (your book)" becomes "*bukuem*", and so on as will replace ownership. The sentences use affirmation particles and form certain words. Such as: "*leh*", "*rek*", "*no*", "*ape*", "*age*", and others.

The majority of parents in the Samin tribal community use several forms of the dialect, as well as the children who are there. Early childhood in the Samin tribal community has also been taught and embedded in Javanese forms and dialects through communication and interaction with their parents every day. Planting the language form begins when the child is 2 years old, starting with the active parent in inviting their children to interact and communicate which

is done through inviting children to tell stories, question and answer activities, sing, and socialize with the surrounding community. Every day children are given the freedom to gain knowledge in their social environment, including in increasing their ability in language but with the note that the language used must be polite and good. So, parents do not limit children to interact and communicate with anyone as long as it is still in a good and polite way, even though most forms of use of the Javanese dialect still use the form of ngoko.

The Table 1 explains some of the forms of Javanese dialect used by early childhood children in the Samin tribe when interacting and communicating, including. Based on this discussion the writer can conclude that local wisdom in the form of the Samin community teachings is expressed by the use of Javanese (Hari, 2013: 10). The use of Javanese in the Samin community does not recognize social status, the majority of the people do use Javanese. The three studied informants, basically have the same form of language use that is the Javanese Samin language with a unique dialect that is generally used in these communities. The forms of dialect used by early childhood have a variety of forms, with the use of some distinctive vocabulary. Thus, the forms

of language use practiced by informants in the surrounding environment, in schools, and in the family environment can all be observed forms of language used by early childhood. Javanese dialect forms that are used include phonetic use of "Ih" changed to "Eh", phonetic "Uh" to "Oh", some forms of affix the use of enclosure "Em", the use of "Re" and "Leh" affixes, and vocabulary the local dialects are all used in their interactions with their interlocutors, both their parents, educators, neighbors, and peers both in the neighborhood and at school.

The several forms of dialect vocabulary, the meanings and meanings in communication by children are easily understood clearly by their interlocutors because they both have the same form of language use in their environment. Thus, the Javanese dialect form used by an early childhood in the environment has a good development, with a good and polite form of conversation in its interactions and communication.

CONCLUSION

Based on the description and analysis of data, it is obtained the form of language use (Javanese dialect) in children aged 5-6 years in the Samin Blora tribe. It can be concluded that the

Table 1. Vocabulary of Javanese Language Dialect

| Javanese Samin Vocabulary | Standard Javanese Vocabulary (<i>Ngoko</i> Form) |
|------------------------------------|---|
| <i>Abane/ Abene</i> (the sounds) | <i>Swarane</i> |
| <i>Adang</i> (cooking rice) | <i>Adang</i> |
| <i>Ajang</i> (plate) | <i>Ajang/ Ambeng</i> |
| <i>Ambek</i> (with) | <i>Karo</i> |
| <i>Ambune</i> (smell) | <i>Mambu</i> |
| <i>Ambrok</i> (collapse) | <i>Ambruk</i> |
| <i>Ancen</i> (surely) | <i>Pancen</i> |
| <i>Andhinge</i> (beside) | <i>Sisihe</i> |
| <i>Angger-anggeran</i> (trump out) | <i>Angger</i> |
| <i>Babragan</i> (about) | <i>Babragan</i> |
| <i>Bandhem/ mbandhem</i> (throw) | <i>Bandhem</i> |
| <i>Bédhag/ mbédag</i> (chase) | <i>Ngoyak</i> |
| <i>Bénthoyongan</i> (stragger) | <i>Kabotan</i> |
| <i>Bérók</i> (scoop out) | <i>Ciduk</i> |
| <i>Bérok-bérok</i> (yelling) | <i>Bengok-bengok</i> |
| <i>Bileng</i> (dizzy) | <i>Ngelu</i> |
| <i>Bolah</i> (sewing) | <i>Benang</i> |
| <i>Ciblon</i> (playing water) | <i>Jeguran</i> |
| <i>Dhayoh</i> (guest) | <i>Dhayoh</i> |
| <i>Dowi</i> (long) | <i>Dawa</i> (pronounced <i>dowo</i>) |

form of language use in early childhood aged 5-6 years in the Samin tribal community is to use the form Javanese dialect. The use of Javanese has been taught early on by their parents, which is applied through daily interactions and communication, through real examples in the lives of parents and children. Thus, the child accepts and understands the use of the Javanese dialect.

The dialect forms used by early childhood include the use of phonetic "Ih" to "Eh", the use of phonetic "U" to "O", the use of "em" enclitics which are often used to mention one's possession, the use of prefix "re" and "leh" in the spoken language, and the use of specific vocabulary that has certain meanings and meanings. The use of the Javanese dialect is also followed by how children use the Javanese dialect both when interacting and communicating with their speech which is the use of the Javanese Ngoko and Krama dialects. It accompanies with polite gestures when speaking, and the tone of speech they are against their interlocutors who show polite attitude.

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