

## **Family role in preserving javanese culture, value, and language: The challenges in the globalization 4.0 era**

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**Abstract:** Along with the rise of the impact of globalization 4.0 that blurs the boundaries between countries and competition at the world level, many indigenous cultures have been pushed aside. Many families consider other cultures to be more advanced and educate children in contemporary culture that does not reflect their cultural identity. Efforts to preserve the nation's original culture need to be carried out from the family level. This quantitative study was aimed at determining factors influencing children's language development and the role of the family and the challenges in the effort of preserving Javanese culture, values, and languages in the globalization 4.0 era. The population of the study was the family whose kid around 3-12 years old domicile in Central Java and Yogyakarta. In total 94 samples were chosen using a random purposive method. The data were gathered using questionnaires then analyzed using a descriptive quantitative method. The result of the study shows that family roles impact children's acquisition of Javanese. Environment, language level or social strata in language, media, and parental inability are the most common reasons why Javanese is considered difficult. This article also suggests solutions and gives other related data to support this study.

**Keywords:** *family education, globalization era, Javanese, preservation*

### **INTRODUCTION**

The world of the 21<sup>st</sup> century is undergoing a transformation in all aspects of human life, social, cultural, political and this transformation process can be called globalization. Globalization is the process that encourages the exchange of national and cultural resources on a global scale. In this era, the exchange will have an impact in all the aspects of life including the language, culture, and the values. Consequently, the development and growth of language as a support of the growth and development of culture become more challenging and bring new changes.

In the information age, due to the sophisticated development of communication tools and facilities making it easier for people to access all forms of information and other cultures. This does not rule out the possibility of positive and negative impact toward one's culture. In Indonesia, the influence of the information era can be seen from people who tend to adopt and use others' language and cultures. As a result, it can lead to the extinction of the original language and culture of the nation. Fewer people are aware of the culture itself. Most of the also do not know their culture well, this results in their low awareness of culture and the less desire to protect it. This is proven by many people who have less understanding and are less willing to know their own culture. They prefer foreign cultures, develop foreign thoughts that are considered modern, and it affects the language used to communicate in everyday life.

Nowadays, most of Indonesian society, particularly Javanese are inclined to use foreign languages and adopt western culture rather than their own. The reality that is happening now is, many of the people have forgotten their culture. Many of the teenagers who no longer master the Javanese language well. For instance, people have a tendency to use and teach English

rather than Javanese. English is one of the most spoken languages in the world. Thus, the role of globalization and the expanding use of English in various aspects of Indonesian society becomes the factor in language choice (Cohn & Ravindranath, 2014). The shift from speaking Javanese to Indonesian and the increasing use of English has contributed to the quick change in intergenerational transmission of today's speaker of Javanese speakers to their children. Zentz (2012) examines how the ecology of language in Central Java is altered by globalization. She discovers a triangular contradiction between national identity, local identity, and globalization.

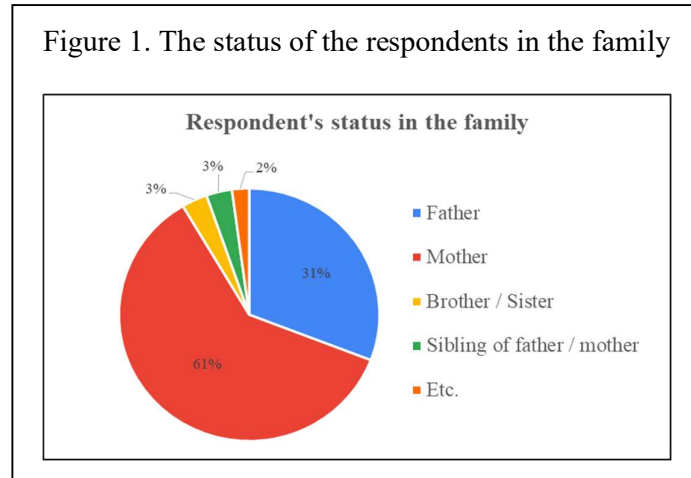
The primary setting in which children acquire language as a means of communication is the family environment. The language that will be deeply ingrained in the children's memory even as they grow up is the mother tongue or the spoken language in their family life. In light of this, parents have a pivotal role in educating their children about Javanese cultures and languages from an early age. Because the child's brain is still developing at this time, it is more capable of responding swiftly to diverse inputs, such as the terminology it hears. However, parents have a high tendency to teach their children using English rather than their mother tongue. This is due to the assumption of parents that foreign language is more prestigious and modern. In addition, parents consider international school programs to become the best places for their children to learn.

Starting from these problems, this study aims to find out what factors influence the development of Javanese in children, as well as the responses and roles of parents in preserving Javanese culture and language in this era of globalization. Due to practical constraints, this study cannot provide a comprehensive review of the whole Javanese language and culture but focus on Javanese language and culture which live in Central Java and Yogyakarta.

## **METHOD**

This study used a quantitative approach. It focused on examining determining factors influencing children's language development and the role of the family and the challenges in the effort of preserving Javanese culture in the family whose kid is 3-12 years old. The scope of Javanese Language refers to Central Java and Yogyakarta. The population under investigation consisted of 37.49 million people of Central Java (BPS Jateng, 2022) and 3,7 million people of Yogyakarta (BPS DIY, 2022). Sampling was chosen using random purposive sampling consisting of 94 respondents. From total respondents, 51 respondents were settled in Yogyakarta while 43 respondents were from central Java. It took approximately 15 minutes to complete the questionnaires. The data were gathered in 3 days from December 2022, 23-25. The data were gained using a survey method.

The questionnaires consisted of both close and open-ended. The questionnaire items in this study were categorized into demography, family's perspective, and the efforts in preserving Javanese language and culture. In order to capture family perspective, the analysis of the sample's status in the family was done (Figure 1). In administering the questionnaire, some explanations were given to the respondents. In collecting the data, the names of each participant were kept anonymous in the report. The questions are related to three major factors namely parents Javanese language acquisition and background, children's Javanese exposure, and the effort of the parents in preserving Javanese language. The data were gathered using the combination of closed ended and open-ended questionnaires. The data from closed-ended questionnaires were then analyzed using a descriptive quantitative method while the data from open ended questionnaires were analyzed qualitatively. The results helped to determine the factors affecting the language development in children in family and school environments.



## RESULTS AND DISCUSSION

There are several factors that influence the preservation of Javanese language as revealed by Radiani (2019) namely people's attitude toward the language, value placed on the Javanese language, the social identity, demography, and social factors. She highlights the most common factors that influence the preservation Javanese language is the attitude toward the language. Therefore, Radiani (2019) adds that due to the requirement for parental and other family members' motivation to preserve ethnic language in a family, parents' attitudes toward the Javanese language have an impact on their children's capacity to speak Javanese. Based on these factors, the findings of this study will be grouped into children's language exposure in daily life and formal education, family perceptions of Javanese, the role of the family in children's language education, mastery of Javanese and challenges faced, and roles and support family to these challenges.

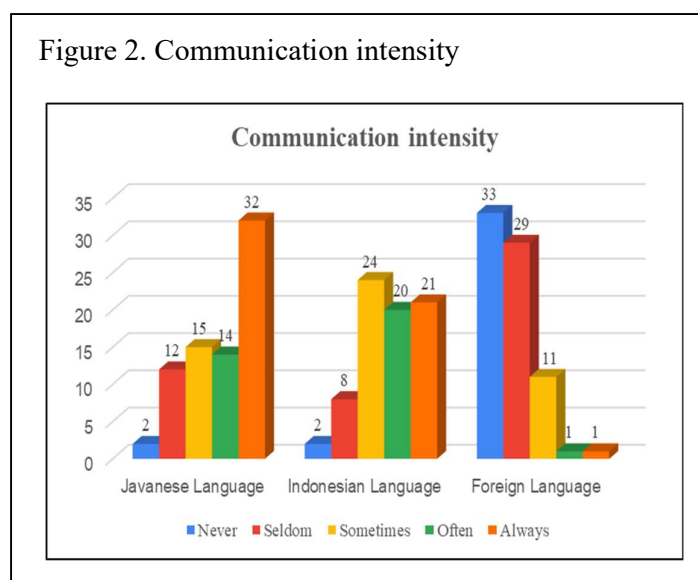
Family perceptions regarding the importance of teaching Javanese to children is one of the factors examined in this study. Of the 94 respondents, 97% (92 respondents) thought that Javanese language education was very important. Those who agree that it is important to teach the Javanese language argue that in the Javanese language, children do not only learn the means of communication, but there are noble values that are embedded there. They don't want the noble values of their identity to disappear.

On the other side, another 3% argued that Javanese was considered less important because it was not the only language used in everyday life. They argue that they can use other languages for communication purposes. The family's perception of the Javanese language is closely related to the learning model that is instilled and the influence that children receive in developing their language.

It cannot be denied that Indonesia, with 1,340 tribes and 718 languages (BPS, 2022), requires a unifying language, namely Indonesian. The economic rotation centered on the island of Java has become a magnet for people in other islands to be able to transmigrate to the island of Java. To be able to adapt to Javanese society, they must be able to communicate well. They can learn Javanese or they can use an alternative unifying language, namely Indonesian. Indonesian here acts as a lingua franca (Sari, Chasiotis, van de Vijver, & Bender, 2019). To be

able to explore the language used by children in daily communication, exposure regarding this matter will be explained in more detail below.

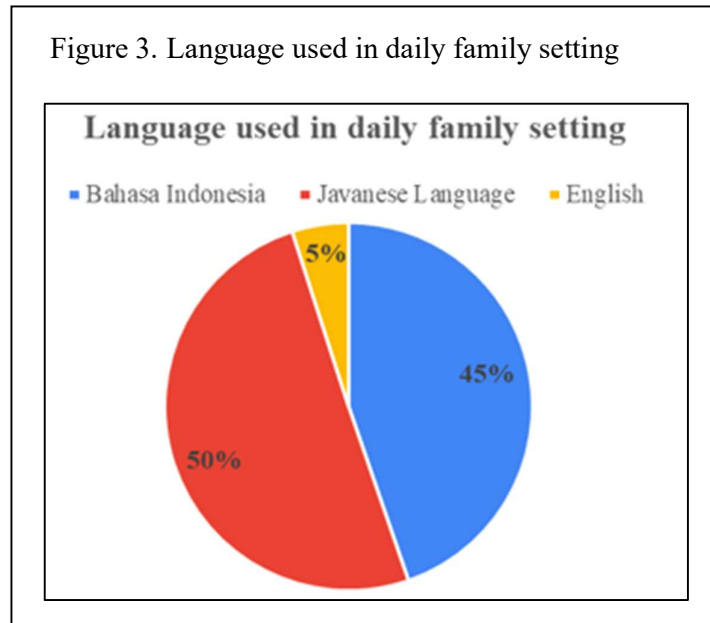
In the world of children, communication is used in formal and non-formal spheres. The use of non-formal language starts from the family circle. Family perceptions and principles will affect communication patterns in everyday life. Families who think that ethnic language is important to maintain, will tend to try to accustom their children to communicating with that ethnic language. The use of ethnic languages also varies depending on the intensity (Figure 2). The higher the intensity of the use of the language, the more skilled the child is in mastering the language.



In rural areas, the Javanese language and culture are still held tightly by the family to be passed on (Suseno, 2001). There are families who consistently use the Javanese language with good social strata, but it is not uncommon to find the language used is only *ngoko* language. In the association of children of the same age, the use of *ngoko* language is very dominant.

Another thing is found in urban areas where various ethnic groups congregate. Inter-ethnic marriage also affects the daily communication language. Of the 50% of respondents who predominantly used Indonesian (see Figure 3), 36% of respondents stated that one of the partners came from outside Java, so they had to use Indonesian in their daily communication. While others argue that in the environment where they live, the community uses more Indonesian. Even though it's not much, 5% of the sample has introduced foreign languages to their children from an early age. They argue that foreign languages are very important to be taught in this era of globalization to be able to open wider horizons.

An environment that does not support the development of the Javanese language, such as parents, family and friends who are not used to communicating in the Javanese language, is the biggest reason why the Javanese language is considered difficult. Getting used to using the language is the most effective way to master the language fast. Learning environments plays an important roles in the success in language acquisition and development (Mwakapina, 2021).



After the scope of family and peers, communication in formal education, such as schools, also greatly determines children's communication. It is well known that children will spend an average of 3 hours for kindergarten and early childhood education and 7-9 hours for elementary school children at school. What language is taught and accustomed to at school plays a very important role in the development of a child's language. If the Javanese language with knowledge of differences in social strata and its use is accustomed from an early age in the school environment, then this will be an effective method for being able to teach children to speak Javanese well. Myrberg & Rosén (2009) stated that due to the fact that cultural reproduction begins in very early life, language acquisition is influenced by the children's knowledge of written language at the beginning of school.

Unfortunately, in Karinawati's research (2016) it was shown that the students who learned Javanese at school did not use the communicative approach method. Communicative approach has the advantage of getting used to the use of language as a means of communication (Belchamber, 2007). At this level, children are not only required to understand Javanese as limited to paper with theory but direct practice on how to use it. The Javanese language learning method is taught using Indonesian rather than Javanese itself. If the language of instruction used is Javanese, self-acceptance will spur students to also learn to respond in Javanese. How to communicate in Javanese is less of a focus, instead it focuses only on traditional songs. Other factors found were internal factors related to school, family and environmental factors that did not support each other. In line with this study 63% factors derived from the environment.

Moreover, Kurniasih argues that the introduction of Bahasa Indonesia and the focus on Bahasa in education. It is supported by the policy in Education that teachers have to use Bahasa Indonesia in the classroom during the teaching learning process rather than their mother tongue/ ethnic language as stated in Law No. 24 of 2009 Article 29. It has led to a decline of ethnic languages such as Javanese (2006).

The findings of this study depict that the common instructional languages used in formal education are dominated by Bahasa Indonesia 70% and Javanese 24%. But the Indonesian

language is dominant. Saddhono (2013) claims that primary schools in Surakarta regularly use both Javanese and Indonesian. This occurs because Javanese is the daily language of Javanese society, in this case teachers and students (Saddhono & Rohmadi, 2014). Javanese is rarely used by children nowadays due to the dominant language used in classrooms and in society, which is Indonesian.

After examining family perceptions regarding the importance of Javanese language education for children, and analyzing language exposure that occurs in families, friendships and children's formal education, this study also analyzes family sensitivity regarding the hot issue of the start of the extinction of the Javanese language and its culture.

The awareness of society regarding this critical issue needs to be studied. This is to make them aware of the importance of their role in supporting government programs. Efforts to preserve language and culture come from a small scope, namely the family. From the survey results it was stated that the factors considered to have contributed to the extinction of Javanese language and culture were foreign cultures (21%), because the Javanese language was rarely used (19%), globalization (16%), environment (14%), educator factors (13%), disinterest in preserving the Javanese language (10%) and life style (7%). This can be concluded that the entry of culture from outside that is not in accordance with national identity needs to be watched out for. Even though the values of culture are considered good, not all of them have to be adopted into life. Foreign culture adaptation needs to be done so that the local culture is also sustainable. As a follow-up to the analysis above, information related to the role of the family, especially parents in educating children to be able to master the Javanese language and preserve Javanese culture, is examined in the next section.

A study conducted by Al Saud (2021) recommends involving all family members in children's language development. Communication within the family plays an important role in language acquisition and maintenance. Many intensities of togetherness or communication between parents and children were also examined in this study. Most mothers have 7.4 hours per day with their children while fathers spend 5.7 hours per day with their children. From this it was concluded that most of the time the child spends with the mother.

The role of the mother as a child's language educator is very important. The lack of communication between fathers and mothers as educators of the child's language and culture will have an impact on the child's lack of mastery of the child's language. Of the 94 pairs of parents as respondents in this study, only 21% of mothers and 2% of fathers spent almost 100% of their time with their children (besides school time). Working hours of parents who are quite busy from 7-9 hours a day reduce the quantity of time with children. With such a short period of time, learning is considered less effective.

This also proves that even though parents think that they have taught Javanese to their children well, it can be seen that the intensity of children's communication is still lacking. If in the family, children's communication has not been mediated, it can be emphasized that other social environments such as school and peers are the main factors influencing children's language development. Optimizing the role of media in language development is also highly recommended.

The Indonesian language, as the national language, is intended to be studied by Indonesians of all ethnicities. From here, there is a problem that appears simple but is quite difficult to solve. Indonesian subjects are taught from primary school through higher education. As a result, if you want to be considered educated, you should learn Indonesian. People who

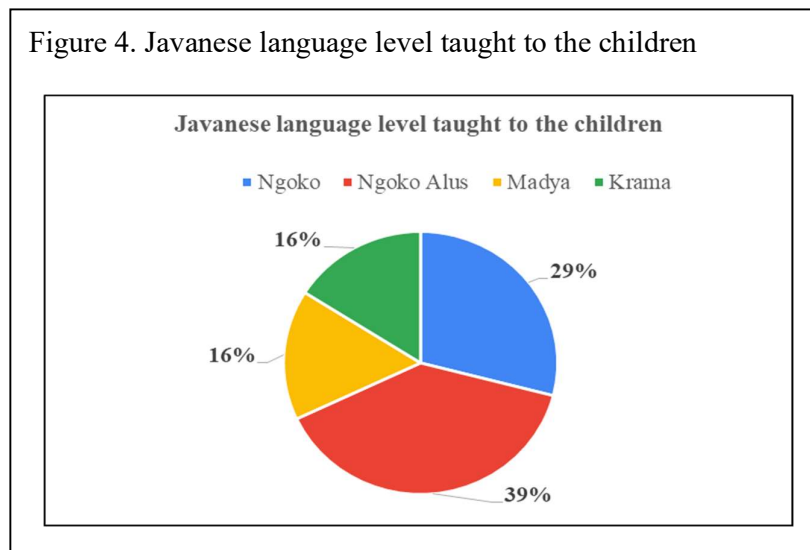
are less educated will attempt to speak Indonesian in order to be classified as educated. As a result, even parents with limited education try to communicate in Indonesian with their children.

The impact of parents' education towards students' language proficiency is significant, and about half of this impact is mediated by early literacy activities and emerging literacy skills at the beginning of the school year. On the contrary, the data show that parental education has no effect on children's Javanese language mastery. It is because either low, middle or high educated parents tend to use Indonesian or a bilingual language rather than Javanese language.

Because language is part of culture and is an element of norms and customs that govern people's behavior, the language used for daily communication shapes its character (Farikah, Ekawati, & Katrini, 2022). The level of Javanese is used as a social arrangement, *unggah ungguh* (politeness), whereas *unggah-ungguhing basa* means the level of *ngoko* and *krama*, which develops as a result of subordinates' desire to show respect for people who must be respected, and feel honorable in order to gain respect by using smooth language (Murjito, 2018).

Even though in the initial data a lot of communication took place using the Javanese language, what happened in practice was that the low-level Javanese language (*Ngoko* and *Ngoko alus*) was used. High-level Javanese such as intermediate and *Krama* are very rarely used (Figure 4). The extinction in the Javanese language in question related to the use of social strata in the form of *Krama* and *Madya* language. This is important because the value of politeness is closely related to which type of Javanese language is used and who is the target of speaking.

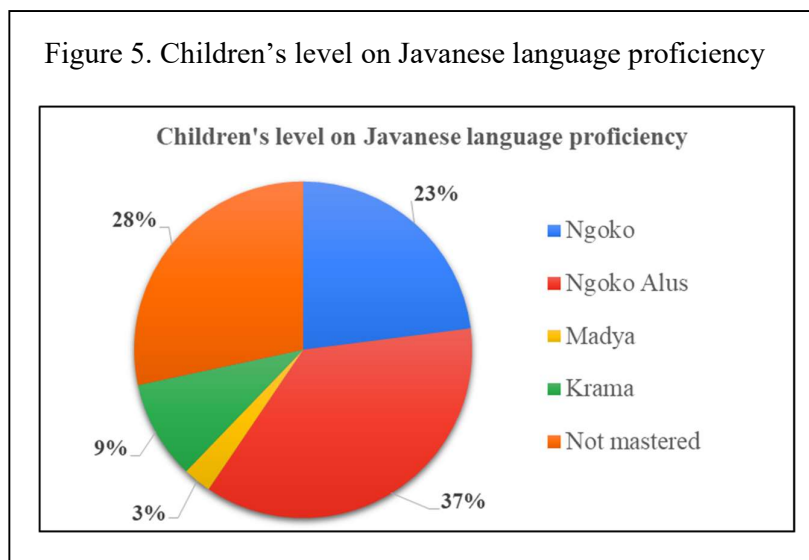
Figure 4. Javanese language level taught to the children



The next reason is related to the analysis of people's perceptions regarding the importance of the Javanese language in fact it is not balanced with their role in preserving the language itself. They consider Javanese to be important, but do not try to teach or learn with children. They think that Javanese culture is important, but they don't introduce Javanese culture much to children.

Even, Indonesia has so many ethnicities and languages, Javanese language areas that are large enough and have little influence on other languages are in Central Java, Yogyakarta, and the East Java Special Region. How many people from outside the region enter Central Java, Yogyakarta, and East Java will act as a buffer for the survival and preservation of the Javanese

language. When they live with the Javanese, they will try to follow the Javanese language for three to four years. Similarly, those who work and earn a living, or marry a Javanese, will contribute to the survival of the Javanese language. Of all the factors described above, it is analyzed that Javanese language proficiency based on the strata social level are described in Figure 5.



Based on the data, the researchers discovered that the children only know the *ngoko* alus and *ngoko* levels of Javanese. While the majority of them have not mastered the Javanese language, this is due to the fact that the children's parents do not speak Javanese or have not mastered the *krama* level of the Javanese language. Most of the parents do not speak Javanese because they are from outside of the island. Thousands of students will try to speak Java for social interaction and direct interaction with the ethnic Javanese where they live, even if only at the level of Javanese *ngoko*.

Another issue for the Javanese is a government program that has established Indonesian as the national language, based on the Youth Pledge of October 28, 1928 That is the language that will unite Indonesians and bring interethnic relations, religion, and culture together. Everyone in this country should be able to communicate in Indonesian, especially if they want to advance their lives. Other influences on local languages exist, and Java is no exception. Javanese people face complex choices regarding language and culture, as well as educational and social opportunities.

Because of the various languages that influence the Javanese people's lifestyle, such as Indonesian (the national language), English, and other popular languages, anyone who speaks Javanese is considered out of touch. Because the ability to speak Javanese is fading over time, the language may become extinct.

Pine and Turin (2017) assert that the ever-increasing globalization creates specific issues and barriers in the preservation and maintenance of endangered languages; the various factors that affect these barriers have caused various communities to address these issues differently (Pine & Turin, 2017). Whaley (2016) observes that people stop using their native languages, indigenous languages, or mother tongues and change their behavior because something in the cultural matrix through which they relate to others has changed (Pine & Turin, 2017). According

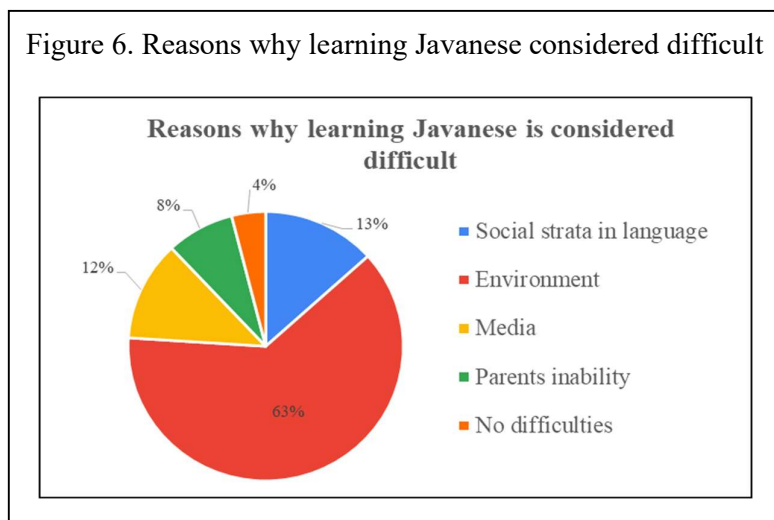


to Combs and Nicholas (2012), several indigenous people have come to believe that their vernacular is incapable of preservation as a result of connecting their disadvantaged socioeconomic status with their culture. "People choose to abandon their dialect in order to secure their livelihood, strengthen social connections, or assimilate into the global economy," he said (Combs & Nicholas, 2012).

According to Azhar (2011), as cited in Setiya, Hapsari, and Kumalasari (2019) there are some internal factors of speakers that cause the extinction of language. *First*, children tend to be pushed to learn more about foreign languages than their local language. This is due to the assumption of parents that foreign languages are more prestigious and modern, making children slowly leave their mother tongue. *Second*, there is huge transmigration of speakers in a place with different languages. *Third*, the misconception of cross-cultural understanding makes children learn their local language. *Fourth*, social factors related to the environmental development of spoken language.

Javanese ethnic identity functions as a sublime, the language of interethnic Javanese communication, and is associated with everything related to traditions (Cavallaro, 2006). Meanwhile, Indonesian is the official language of the country and is used in formal interethnic situations throughout the country.

From the findings of this study (Figure 6) there are some factors that are considered as the inhibiting factor that the Java language is mastered. They are social strata in language, environment, media, and parents' inability. In contrast to Indonesian, which does not recognize social strata in its use. There are 4 strata social in Javanese, namely *ngoko*, *ngoko alus*, *madya* and *krama* (Poedjosoedarmo, 1968 p.57). The Javanese language that is now more widely understood by the younger generation today is limited to *ngoko* and *ngoko alus*. *ngoko* and *ngoko alus* are used to communicate with people who have the same social strata and are the same age (Setiawan, 2020, p.112).



This finding is in line with Jendra's (2010) finding that the respondent's statement on the language's internal system was related to a language's ease or difficulty level. It was appropriate for the condition of the Javanese language because it has complex rules for the language's use itself. Those

speech levels also serve different purposes in communication. As a result, those complex rules have an effect on the respondent's language attitude toward Javanese.

Furthermore, the environment has a significant impact on both Javanese language mastery and culture. According to Moeliono (2009), in this globalization era, people's lives stand out and freedom of expression is sometimes exercised without any signs. The globalization era perplexes understanding of the Java language's values. The emergence of more widely used "slang" is a result of globalization. In the context of language, globalization opens the door for global language with free entry into society, whereas national language or official language is not consistent. This includes Javanese people who are involved in language choices between the modern and the traditional, between Javanese, Indonesian, and global languages; Indonesian language choice for communication by young people or new families does not always adhere to correct understanding maxims.

The role of mass media in children's Javanese comprehension is also important. According to Alwasilah (2004), the impact of globalization and the role of mass media, as well as the role of television revenue generation and the principle of a new life, occurred in the absence of any significant countervailing forces from Indonesian citizens, good rulers, businessmen, and media owners. Because of the positive impact of mass media, many people today have allowed themselves to be so influenced by the media that they rarely speak their native language, observe their traditions, or celebrate local holidays. Western and Korean culture have evolved in the young generation's mass media. Some families have adopted Indonesian and foreign languages as their sole means of communication. They have also reduced the importance of indigenous languages, making Indonesian and foreign languages, the language of the media, the sole valid language in their homes. As a result, some children have grown up not knowing how to speak in their native languages fluently or at all. One of the answers to the questionnaire in our research stated that children tend to like K-Pop and other cultures more than their own.

The inability to speak Javanese is also due to the inability of the parents to speak the language. Language acquisition, according to Bernstein (1972), includes learning a language through family socialization. Family socialization generates linguistic code, which includes concrete word choices, intonation, discourse strategies, and how to speak (Calefato, 2009).

Subroto (2006, in Suryadi, Subroto, & Marmanto, 2014) discovered that the immediate neighborhood children learn the Javanese language as a mother tongue or as a first language unintentionally through their family and community environment. Furthermore, the family is the first institution to foster a positive attitude toward the Javanese language among the younger generation.

Table 1  
*Kinds of Javanese culture introduced to the children*

Kinds of Javanese Culture Introduced To The Children	Percentage (%)
Culture art performances	51
Traditional games	10
Traditional dances	8
Game songs	8
Politeness	6
Music	5
Traditional ceremony	5
Etc.	7

Here, we asked parents to give suggestions on conserving Javanese. The findings indicated that the Javanese language should be used frequently, the Javanese culture should be exposed, teachers should use engaging methods in teaching the language, and the language should be introduced at a young age.

Our research, in line with Riadiani's (2019) research, shows that the strategy used by parents to maintain Javanese language in their family is raising Javanese language interest for children by directing them to Javanese arts, culture, and literature such as wayang, Javanese radio broadcasting, and Javanese songs and mixing Javanese language with Indonesian when speaking to the children.

## **CONCLUSION**

The average busyness of parents who have careers outside the home, the intensity of children's communication, and parents' perceptions of Javanese are the main factors causing children's inability to speak Javanese, especially krama and middle Javanese, which are very important to apply in social life. Social status in communicating is still highly respected in Javanese society. This is because it is considered to have noble values and the value of decency as a characteristic of Javanese identity which must be passed down from generation to generation. Unfortunately, globalization has changed the mindset of parents in teaching Javanese. Javanese is taught only as a formality in school education and in moderation in the family environment.

We propose that teachers and parents work together to create such a positive environment for children in order to acquaint them with Javanese language (particularly Krama and Middle Javanese) and culture. If educators use Krama in the school environment, it can set a good example for students because many parents of students no longer use Krama Javanese in communication with their children (Murjito, 2018). Parents are also encouraged to communicate with their children in Krama Javanese. The influence of parents cannot be separated from Krama Javanese habitual speaking. If parents use Krama Javanese to communicate with their children at home, the child will become accustomed to speaking Krama Javanese. Because Krama Javanese contains polite characters when speaking, children will be able to communicate politely, have politeness, and become pious.

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