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# Javanese Language Shift to Indonesian Among Young People in Sleman, Yogyakarta

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***Abstract:*** *This study aims to explore the shift from Javanese to Indonesian among young people in Sleman, Yogyakarta. It focuses on how this language shift affects their Javanese proficiency and the phonological variations. The research shows that many young people prefer using Indonesian in their daily lives because of education, social media, and globalization influences. As a result, their Javanese skills are declining leading to a decrease in mastering vocabulary and pronunciation. The study uses interviews and observation methods to gather data from 15-20 participants aged 16 to 26 who are Javanese and live in Sleman. Participants were asked several questions in both Indonesian and Javanese languages and tested on their pronunciation of 8 pairs of homographs to find phonological variations. The findings show that young people often struggle with Javanese, especially Krama, and prefer Indonesian. This shift affects not only language use but also cultural identity and heritage. The study also elaborates on the factors that cause language shifts.*

## BACKGROUND

The relationship between social and cultural aspects in Indonesia is closely linked through language. Language is more than tool for because it includes values, beliefs, and social norms. Indonesia has over 700 local languages (Chairunnisa et al., 2022). Among them, Javanese is significant for its history, culture, and number of speakers (Novianto et al., 2023). Javanese has been the main regional language in Java, deeply rooted in traditions and daily life (Haryanto & Setiawan, 2023). It serves not only for communication, but also relates to cultural identity and shows social relations and norms (Klok, 2019). However, local languages like Javanese are spoken less due to globalization, which promotes multilingualism in Indonesia (Wahyuningsih & Surbakti, 2018). Modernization and globalization affect people's ability to master local languages, especially among young people.

Besides the varied local language in Indonesia, this country also has its national language which is Indonesian. The use of Indonesian as the national language is encouraged (Bulan, 2019). Indonesian is used not only in formal settings but in also daily life. The education system emphasizes Indonesian and creates young people more fluent in it (Purnamasari & Hartono, 2023). Social media also primarily uses Indonesian as an intermediate language. Young people, through social media, perceive Indonesian as more modern (Arianita & Aini, 2022). Thus,

Javanese has shifted toward Indonesian, reducing the use of Krama, an important part of Javanese culture (Winarti, 2018).

This study aims to explore the language shift among young people in Sleman, Yogyakarta. Young people prefer a language that is considered as modern and practical (Arianita & Aini, 2022). Holmes (2013) defined language shift as a gradual process where one language replaces another. Amalia et al. (2023) found that Javanese use in daily life is declining. A diverse environment also contributes to this shift (Amalia et al., 2023). In Javanese regions, mixing Indonesian and Javanese is common (Hana et al., 2019). However, the decline in Javanese usage means many young people cannot speak Javanese well (Hermawan et al., 2022). They choose a familiar and easy language for communication.

This shift causes young people to lose full proficiency in Javanese (Setyawan, 2019). Many Javanese words and their pronunciations are unknown. Thus, young people produce phonological variations due to the shift and the influence of Indonesian (Sahayu, 2003). These variations occur across regions due to social and cultural factors (Saputra & Masykuri, 2023). Fromkin et al. (2014) defined phonology as the patterns of speech sounds produced. Marsono (2019) stated that Javanese phonology aligns with Indonesian phonology, reflecting its sounds and pronunciation. Javanese vowels and consonant clusters often simplify or change in speech, showing Indonesian's influence (Sahayu, 2003). This phenomenon has cultural and linguistic impacts. Javanese phonological variations change speech patterns due to phonological processes (Junawaroh & Nurdiyanto, 2022).

This language shift involves various factors. Internal and external factors affect language abilities, especially among young people (Hermawan et al., 2022). Winarti (2018) studied how parents' social class influences language choice and shift of young people. Ulfa (2018) explained that social, political, demographic, and attitude factors contribute to language shift. Young people tend to learn and master languages they encounter in society (Fasya & Sari, 2021). These factors explain why young people shift from Javanese to Indonesian.

Exploring this shift is important for insights into language change in Sleman, Yogyakarta. As Javanese competes with Indonesian, strategies are needed to promote Javanese without undermining bilingualism. The shift highlights sociolinguistic, ethnolinguistic, and phonological factors. It reflects societal changes impacting linguistic identity and cultural heritage. Understanding phonological variations helps address the challenges of language change in Indonesia.

## THEORY

### a. Literature Review

This study uses past research to find the gap in current phenomenon. Many studies have looked at how young people are shifting from Javanese to Indonesian. However, these studies focused on different object which this study uses young people in Sleman, Yogyakarta. Winarti (2018), Hermawan et al. (2022), Hodijah & Fatria (2022), and Amalia et al. (2023) studied this shift and found Javanese is less used. Javanese is becoming less common and not used by young people in many parts of Java. Winarti (2018) indicated that social changes and parents' social class affect children's language choices. Social environment and parental upbringing lead young people to prefer Indonesian because Javanese is no longer used as the main language in daily life.

Hermawan et al. (2022) also found factors like education, family, societal changes, social media, migration, and age that influence the shift from Javanese to Indonesian. These factors illustrate how Javanese is declining among young people. Additionally, Indonesian is

increasingly used in families and government, especially among younger generations who see local languages as outdated. Hodijah & Fatria (2022) found that adults still speak Javanese, but younger people struggle with it due to the shift towards Indonesian in daily communication. Amalia et al. (2023) confirmed that young people and adults mostly communicate in Indonesian, so it is raising concerns about the decline of Javanese in Indonesia.

Meanwhile, the language shift is not only observed with Javanese but also with languages like Chinese, Toraja, Malay, and Batak. Usman (2019) found that migration, social dynamics, and economic factors cause a shift from Chinese to Bima and Indonesian. This shift affects certain ethnic languages, replacing them with others. Language shift is seen not only among young people but also among children, teenagers, and adults. Akhir et al. (2022) found teenagers understand Toraja but struggle to speak it, and children mainly use Indonesian, indicating a significant shift from their native language. Sahril (2018) looked at children's language shift from Malay to Indonesian in Kuala Tanjung, North Sumatra. This shift among children is influenced by parents and schools which expose them more to Indonesian.

While many studies have explored language shifts in Indonesia, the impact on phonology is less studied. This study aims to fill this gap by looking at how the shift from Javanese to Indonesian among young people in Sleman affects Javanese phonology. Musgrave (2014) noted that language shift in Indonesia affects language use and survival in different social and cultural communities. This study will delve deeper, integrating sociolinguistics and ethnolinguistics, and exploring phonological frameworks. It will look at how Indonesian influences the pronunciation of Javanese words. This study will help understand how language use, cultural identity, and phonological changes intersect.

**b. Theory**

Holmes (2013) defined language shift as when a community gradually stops using one language in favor of another. This often happens in multilingual societies due to economic, social, and political pressures. Factors like social mobility, urbanization, and generation transmission drive language shift. Holmes (2013) noted that younger generations lead this process as they face societal changes and adopt the dominant language for education and social opportunities. Holmes (2013) described domains as social contexts where languages are spoken. The dominant language will replace the minority language in schools, workplaces, and public spaces that creates the language shift.

Holmes (2013) explained that when a minority language is less valuable, its speakers may stop using it consciously or unconsciously. The dominant language is related to modernity, economic success, and global connections which is encouraging its use. Holmes (2013) stated that language shift is not always inevitable and can be countered by measures like language revitalization programs, community initiatives, and integrating minority languages into education and media. Holmes (2013) analyzed not only the linguistic but also the cultural and identity aspects of language shift. This is relevant for understanding the shift from Javanese to Indonesian among young people in Sleman, Yogyakarta, due to various supporting factors.

Koentjaraningrat (1985) stated that language is not just for communication but for expressing and keeping cultural identity. Language holds collective knowledge, values, traditions, and worldviews. It shapes and reflects how a society sees and interacts with the world. Vocabulary, grammar, and expressions are tied to cultural practices and norms. So, changes in language features are influenced by and influence cultural shifts. These shifts affect communication and weaken the passing down of cultural values, like respect for hierarchy and

community harmony.

Koentjaraningrat (1985) explained that language shift is linked to sociocultural changes like urbanization, education, modernization, and integration. These changes can lead to a new dominant language, as with Indonesian and Javanese. When a dominant language replaces a minority one, the minority language may decline. For example, traditional Javanese politeness in speech levels *(krama, madya, and ngoko)* may be simplified or lost if people prefer using Indonesian daily. Young people prefer Indonesian because of influences from education and social media. Koentjaraningrat (1985) stressed that language is key in preserving culture. Communities that keep their language can better preserve their cultural practices and heritage.

Marsono (2019) explained that Javanese has a rich phonological system with many phonemes like vowels, consonants, and diphthongs. It also shows processes like assimilation, dissimilation, elision, and epenthesis that affect speech. A key feature of Javanese phonology is the use of vowel length and pitch accent to change meaning. These distinctions are linked to speech levels: ngoko (informal), madya (semi-formal), and krama (formal). More formal levels require precise pronunciation as a sign of respect.

However, these variations are being lost as Javanese shifts to Indonesian. Indonesian is simpler and lacks these phonemic variations. Marsono (2019) said this causes Javanese speakers to simplify pronunciation when they switch to Indonesian. He also discussed how Javanese borrows and adapts phonological features from Indonesian. For example, Javanese speakers may use Indonesian sounds like the glottal stop in words like *"teh"* (tea) or *"bapak"* (father). As a result, using Indonesian phonological patterns leads to a gradual homogenization of systems. Marsono (2019) said the loss of Javanese phonemic complexity due to language shift is a cultural and linguistic challenge.

## METHODOLOGY

This study aims to examine the language shift from Javanese to Indonesian among young people in Sleman, Yogyakarta. It also focuses on the phonological variations involved and the factors contributing to this shift. The research uses a descriptive qualitative method which includes observing and interviewing participants to understand their language use and views on Javanese and Indonesian. The study will involve 15-20 participants who meet these criteria:

1. Between 16 and 26 years old
2. Javanese ethnicity
3. Living in Sleman, Yogyakarta

The primary data will come from recorded interviews and observations of language use. The interviews will be conducted in both Javanese and Indonesian to compare the participants' language choices. During the interviews, participants will share their experiences with language use, their views on Javanese and Indonesian, and the contexts in which they choose to speak each language. Participants will also be given 8 pairs of homographs to pronounce. Any mistakes in pronouncing the homographs will be categorized as phonological variations due to the language shift.

The 8 pairs of homographs are:

1. *Wedi* (sand) vs *Wedi* (afraid)
2. *Geger* (back) vs *Geger* (panic)
3. *Bathuk* (forehead) vs *Batuk* (coughing)
4. *Gendheng* (crazy) vs *Gendheng* (roof)
5. *Pepet* (Javanese alphabetical "e") vs *Pepet* (jostle)

6. *Gedek* (bamboo roof) vs *Gedheg* (shaking head)
7. *Meri* (jealous) vs *Meri* (gosling)
8. *Mbeler* (slashing) vs *Mbeler* (snot coming out from the nose)

The data analysis will be done in several stages. The audio recordings will be transcribed, ensuring that the spoken utterances in both Javanese and Indonesian are accurately captured. The transcriptions will be used to identify patterns of language shift, focusing on when and why participants switch from Javanese to Indonesian. Then, the pronunciation data of the 8 pairs of homographs will be analyzed for phonological processes influenced by the language shift. This analysis will look at differences between the expected pronunciation and what the participants actually say. These processes may include vowel and consonant changes or code-switching practices. Therefore, this study will examine the language shift, its factors, and the phonological variations resulting from the shift from Javanese to Indonesian.

## RESULT AND DISCUSSION

### 1. Language Shift from Javanese to Indonesian

Language plays a main role in culture and social identity. But in some places, young people shift languages because of lack of understanding and exposure. This interview aimed to explore language preferences and abilities among young people in Sleman, Yogyakarta by asking questions in both Indonesian and Javanese. Participants had to respond in the same language as the questions or the language they knew better. The findings showed that many participants struggled to respond in Javanese, especially when asked in Javanese Krama. Some could only respond in Javanese Ngoko, while others preferred Indonesian. This shows the ongoing language shift among young people in Sleman.

Interviews with 17 participants reveal important insights into this language shift. For each question, responses from 4 out of 17 participants were randomly chosen to show a sample of young people's speech. Young people are confident enough to respond in Indonesian even if the questions were in Javanese Ngoko and Krama. The first and second questions in Indonesian were made to find out their opinion about their own proficiency in using Javanese.

**Question 1**

*Sebagai orang Jogja dan beretnis Jawa, apakah Anda dapat berbahasa Jawa dengan baik dan benar?*
(As a person who lives in Jogja and Javanese ethnicity, are you be able to speak a good and proper Javanese?)

P3, *"Kurang, kurang bisa."*
(No, not really)
P6, *"Agak kurang sih, tapi mungkin kalau hanya untuk paham, saya bisa paham."*
(Not really, but maybe if it is about to understand the language, I could understand it)
P11, *"Saya bisa sih, tapi gak terlalu lancar."*
(I can, but not that fluent.)
P16, *"Kadang bisa, tapi tergantung lawan bicaranya juga."*
(Sometimes I can, but it also depends on the partner whom I speak with.)

**Question 2**

*Apa bahasa sehari-sehari yang Anda gunakan? Apakah bahasa Indonesia, bahasa Jawa Ngoko, atau bahasa Jawa Krama?*
What are the languages that you use in your everyday life? Can you speak Indonesia, Javanese Ngoko, or Javanese Krama?

P1, *"Campur-campur bahasa Indonesia dan bahasa Jawa ngoko, kalau krama gak pernah pakai."*
(I mix between Indonesian and Javanese Ngoko, but I never use Krama.)
P5, *"Saya pakai bahasa Indonesia, karena saya cuma bisa mengerti bahasa Jawa saja, gak bisa ngomong."*
(I use Indonesian because I can only understand Javanese not for actively speaking.)
P10, *"Saya memakai bahasa Indonesia dan kadang dicampur sama bahasa Jawa ngoko, tapi kurang."*
(I use Indonesian and sometimes mix it with Javanese Ngoko, but not that good.)
P15, *"Campur sih biasanya, bahasa Indonesia dan Bahasa Jawa Ngoko."*
(I usually mix between Indonesian and Javanese Ngoko.)

For the first and second questions, the researcher used Indonesian, and the participants answered in Indonesian without hesitation. This showed their good proficiency in Indonesian. The first question responses showed that young people admitted they were not very fluent in Javanese, even though they are Javanese and live in Sleman, Yogyakarta, a Javanese area. In the second question, participants said they felt more confident using only Indonesian or mixing it with Javanese Ngoko in daily communication. This shows that young people find Indonesian more familiar than Javanese. 4 out of 17 participants demonstrated good Indonesian proficiency through their responses to the first and second questions.

Next, the third and fourth questions were asked in Javanese Krama about the participants' daily activities. These questions aimed to see if participants could still speak Javanese Krama or if they had shifted to using Indonesian

**Question 3**

*Kula badhe tangled, menapa sakmenika panjenengan kuliah utawi nyambut damel?*
(I would like to ask, are you now still in college or already working?)

P1, *"Saya sebenarnya mengerti tapi ga bisa jawabnya. Saya kuliah."*
(I actually understand the meaning but I could not answer it in Krama. I am a college student)
P4, *"Maaf, saya kurang bisa sih."*
(Sorry, I am not able to answer it.)
P9. *"Saya bisa paham, tapi mungkin agak ragu jawabnya. Kulo kuliah."*
(I could understand, but maybe a little hesitate to answer. I am a college student.)
P14, *"Wah maaf, saya gak mengerti, saya gabisa Krama."*
(Sorry, I could not understand it, I could not use Krama.)

**Question 4**

*Kados pundi kagiatan saben dinten panjenengan? Menapa panjenganan kersa nyariosaken?*

(What are your daily activities? Could you please tell the story of it?)

P3, *"Wow, apa itu tadi? Kurang mengerti."*
(Wow, what was that? I don't understand.)
P7, *"Yang ini saya gak mengerti sama sekali, kayanya asing."*
(I could not understand at all for this one, it sounds so unfamiliar.)
P11, *"Ini juga sama saja, saya gak mengerti."*
(It's also the same, I don't understand.)
P15, *"Ini, ini gak paham sih karena terlalu complicated pertanyaannya."*
(I don't understand this one because it is too complicated.)

For the third and fourth questions, the researcher used Javanese Krama, but most participants did not understand the questions. Even if they understood, they hesitated to answer or chose to respond in Indonesian. The third question responses showed some participants understood and tried to answer in Javanese Krama, while others used Indonesian. Some participants did not understand the question at all and expressed their confusion. This was also shown in the fourth question, where 4 out of 17 participants could not answer. They found the question unfamiliar and their Javanese Krama skills inadequate.

Next, the fifth and sixth questions were asked in Javanese Ngoko about the factors causing the Javanese language shift and their experience with code-mixing. These questions also aimed to see if participants could still speak Javanese Ngoko or if they had experienced a language shift.

**Question 5**

*Menurutmu, apa sing nyebabke bocah-bocah enom saiki ora isa bahasa Jawa? Utamane bahasa Jawa Krama?*
(In your opinion, what makes young people could not speak Javanese? Especially Javanese Krama?)

P2, *"Nek menurutku pribadi kui karena basa jawa krama wes jarang banget dinggo. Opo meneh memang neng sekolah ora wes tek akeh wong seng nganggo basa jawa, walaupun kui ngoko opo meneh nek krama. Dadi, nek cah-cah nom ki asing karo basa krama."*
(In my opinion, it is because Javanese Krama is now rarely used. Moreover, people do not really use Javanese Ngoko and Krama at school. So, young people nowadays are unfamiliar with Krama.)
P6, *"Saya mengerti dan tak coba pakai bahasa Jawa campur Indo ya. Menurutku udah akeh wong yang meninggalkan bahasa Jawa dan milih nganggo bahasa Indonesia kaya aku saiki. Jadi biar semua orang paham."*
(I understand and I want to try to use Javanese mix with Indonesian. In my opinion, many people are declining Javanese and prefer to use Indonesian like me. So, people will have a better understanding.)
P11, *"Oh, ya nek menurutku soal e anak jaman sekarang ki sering e pakai bahasa Indonesia wae nek sama temen ngono opo orang tua. Dadi, bahasa Jawa kurang dinggo neng bahasa sehari-hari."*
(In my opinion, it is because people nowadays often use Indonesian with their peers

and older people. So, Javanese is not really used in daily communication.)
P14, *"Boleh jawab pakai indo aja ga ya? Kalo dari pengalamanku pribadi, soalnya aku tu gak terlalu diajarin bahasa Jawa di rumah dan dulu di sekolah pun gak yang dipakai buat ngobrol sama temen."*
(May I use Indonesian instead? Based on my own experience, I was not really taught to use Javanese at home and back then at school, I never used it with my friends.)

**Question 6**

*Nek seko, pengalamanmu dewe, apa koe kerep nyampurke basa Indonesia karo basa Jawa? Apa sing nyebabke koe nyampurke bahasa Indonesia karo basa Jawa?*
(Based on your experience, do you usually mix Indonesian and Javanese? What makes you mix Indonesian and Javanese?)

P5, *"Paham juga, tapi saya pakai bahasa Indonesia saja ya. Bisa dibilang saya kurang memakai bahasa Jawa jadi tidak ada dicampur antara Indonesia dan Jawa."*
(I also understand this one, but I will use Indonesian instead. I could say that I couldn't really use Javanese, so I don't mix between Indonesian and Javanese.)
P7, *"Nek aku kerep sih, kaya misal aku meh ngomong ngene neng bahasa Indonesia tapi angel le nggolek kosakata ne, dadi yo tak campur nggo bahasa Jawa, po kebalik e yo podo."*
(I often mix it, for example when I want to say something in Indonesia but it's hard to find the proper vocabulary, I will just mix it with Javanese and vice versa.)
P10, *"Iya tak campur-campur, karena kadang gak nemu kata sek pas di bahasa Jawa ataupun ning bahasa Indonesia."*
(Yes, I usually mix it because sometimes I don't find the proper word to be used in Javanese or Indonesian.)
P13, *"Biasane ngono sih aku tak campur-campur soal e kan ya ben gampang wae le ngomong."*
(I usually mix it because it will be easier to talk.)

For the fifth and sixth questions, the researcher used Javanese Ngoko, and the participants understood the questions, though some answered in Indonesian. The responses to the fifth question showed that participants understood the question well and tried to answer in Javanese Ngoko. However, participants often used code-mixing, combining Javanese Ngoko and Indonesian. 3 out of 17 participants did not fully use Javanese Ngoko but could still speak it. In the sixth question, participants admitted they often mix Indonesian and Javanese Ngoko, which was also evident in their responses.

The interview results showed that participants struggled to understand or respond to questions in Krama due to a lack of comprehension and confusion. This suggests that Krama is no longer actively used or taught in daily interactions among young people. Most participants felt more comfortable using Ngoko despite the challenges with Krama. They could answer questions in Javanese Ngoko, although they often mixed it with Indonesian. This mixing indicates that Indonesian is becoming the main language, with Ngoko as the secondary language. Mixing languages also shows that Indonesian is dominant in their daily lives.Young people may feel that using Indonesian is more relevant to their needs. Additionally, as they are more exposed to Indonesian in their daily lives, their Javanese proficiency gradually decreased.

## 2. Phonological Variations

Besides the interview data, participants were also given 8 pairs of homographs in Javanese to pronounce. These homographs have similar spellings but different pronunciations and meanings depending on the context. This activity aimed to test the participants' phonological awareness and familiarity with Javanese. Participants had to pronounce each word correctly, showing their level of Javanese proficiency. The results showed different levels of ability among the participants. Many struggled to tell the subtle phonological differences, suggesting limited exposure to spoken Javanese.

**Tabel 1. Phonological Result**

| | Vocabulary 1 | | Vocabulary 2 | | Vocabulary 3 | | Vocabulary 4 | |
|---|---|---|---|---|---|---|---|---|
| | *Wedi* | *Wedi* | *Geger* | *Geger* | *Bathuk* | *Batuk* | *Gendheng* | *Gendheng* |
| | [wədi] | [wəði] | [gɛgɛr] | [gəgər] | [baʈʊk] | [batʊk] | [gənɖəŋ] | [gənɖɛŋ] |
| P1 | [wədi] | [wɛdi] | [gɛgɛr] | [gəgər] | [baʈʊk] | [batʊk] | [gənɖəŋ] | [gənɖəŋ] |
| P2 | [wədi] | [wədi] | [gɛgɛr] | [gəgər] | [baʈʊk] | [batʊk] | [gənɖəŋ] | [gənɖɛŋ] |
| P3 | [wədi] | [wədi] | [gɛgɛr] | [gɛgɛr] | [baʈʊk] | [batʊk] | [gəndɛŋ] | [gənɖɛŋ] |
| P4 | [wədi] | [wɛdi] | [gɛgɛr] | [gəgər] | [baʈʊk] | [batʊk] | [gənɖəŋ] | [gənɖɛŋ] |
| P5 | [wəði] | [wəði] | [gɛgɛr] | [gəgər] | [baʈʊk] | [batʊk] | [gənɖəŋ] | [gənɖɛŋ] |
| P6 | [wədi] | [wədi] | [gɛgɛr] | [gɛgɛr] | [baʈʊk] | [batʊk] | [gəndəŋ] | [gənɖɛŋ] |
| P7 | [wədi] | [wɛdi] | [gɛgɛr] | [gəgər] | [baʈʊk] | [batʊk] | [gənɖəŋ] | [gənɖɛŋ] |
| P8 | [wədi] | [wəði] | [gɛgɛr] | [gəgər] | [baʈʊk] | [batʊk] | [gənɖəŋ] | [gənɖɛŋ] |
| P9 | [wədi] | [wəði] | [gɛgɛr] | [gəgər] | [baʈʊk] | [batʊk] | [gənɖəŋ] | [gənɖɛŋ] |
| P10 | [wədi] | [wəði] | [gɛgɛr] | [gəgər] | [baʈʊk] | [batʊk] | [gənɖɛŋ] | [gənɖɛŋ] |
| P11 | [wəði] | [wəði] | [gɛgɛr] | [gəgər] | [baʈuk] | [batuk] | [gənɖəŋ] | [gənɖɛŋ] |
| P12 | [wədi] | [wəði] | [gɛgɛr] | [gəgər] | [baʈʊk] | [batʊk] | [gənɖəŋ] | [gənɖɛŋ] |
| P13 | [wədi] | [wəði] | [gɛgɛr] | [gəgər] | [baʈʊk] | [batʊk] | [gənɖəŋ] | [gənɖəŋ] |
| P14 | [wɛði] | [wəði] | [gɛgɛr] | [gəgər] | [baʈuk] | [batuk] | [gənɖəŋ] | [gənɖɛŋ] |
| P15 | [wədi] | [wɛði] | [gɛgɛr] | [gəgər] | [baʈʊk] | [batʊk] | [gəndəŋ] | [gənɖɛŋ] |
| P16 | [wədi] | [wəði] | [gɛgɛr] | [gəgər] | [baʈʊk] | [batʊk] | [gəndəŋ] | [gənɖɛŋ] |
| P17 | [wədi] | [wəði] | [gɛgɛr] | [gəgər] | [baʈʊk] | [batʊk] | [gənɖəŋ] | [gənɖɛŋ] |

**Tabel 2. Phonological Result**

| | Vocabulary 5 | | Vocabulary 6 | | Vocabulary 7 | | Vocabulary 8 | |
|---|---|---|---|---|---|---|---|---|
| | *Pepet* | *Pepet* | *Gedek* | *Gedheg* | *Meri* | *Meri* | *Mbeler* | *Mbeler* |
| | [pəpət] | [pɛpɛt] | [gədɛk] | [gɛɖɛg] | [mɛri] | [məri] | [mbələr] | [mbɛlɛr] |
| P1 | [pəpət] | [pɛpɛt] | [gədɛk] | [gɛɖɛg] | [mɛri] | [mɛri] | [mbələr] | [mbɛlɛr] |
| P2 | [pəpət] | [pɛpɛt] | [gədɛk] | [gəɖəg] | [mɛri] | [məri] | [mbələr] | [mbɛlɛr] |
| P3 | [pɛpɛt] | [pɛpɛt] | [gədɛk] | [gɛɖɛg] | [mɛri] | [mɛri] | [mbɛlɛr] | [mbɛlɛr] |
| P4 | [pəpət] | [pɛpɛt] | [gədɛk] | [gɛɖɛg] | [mɛri] | [məri] | [mbələr] | [mbɛlɛr] |
| P5 | [pəpət] | [pɛpɛt] | [gədɛk] | [gɛɖɛg] | [mɛri] | [mɛri] | [mbələr] | [mbɛlɛr] |
| P6 | [pəpət] | [pɛpɛt] | [gədɛk] | [gəɖəg] | [mɛri] | [məri] | [mbələr] | [mbɛlɛr] |
| P7 | [pəpət] | [pɛpɛt] | [gədək] | [gɛɖɛg] | [mɛri] | [məri] | [mbələr] | [mbɛlɛr] |
| P8 | [pəpət] | [pɛpɛt] | [gədɛk] | [gɛɖɛg] | [mɛri] | [məri] | [mbələr] | [mbɛlɛr] |
| P9 | [pəpət] | [pɛpɛt] | [gədɛk] | [gɛɖɛg] | [mɛri] | [məri] | [mbələr] | [mbɛlɛr] |
| P10 | [pəpət] | [pɛpɛt] | [gədək] | [gɛɖɛg] | [mɛri] | [məri] | [mbələr] | [mbɛlɛr] |
| P11 | [pəpət] | [pɛpɛt] | [gədək] | [gəɖəg] | [mɛri] | [məri] | [mbələr] | [mbɛlɛr] |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| P12 | [pəpət] | [pɛpɛt] | [gədək] | [gɛđɛg] | [mɛri] | [məri] | [mbəlɛr] | [mbɛlɛr] |
| P13 | [pəpət] | [pɛpɛt] | [gədɛk] | [gɛđɛg] | [mɛri] | [mɛri] | [mbələr] | [mbɛlɛr] |
| P14 | [pəpət] | [pɛpɛt] | [gədɛk] | [gəđəg] | [mɛri] | [məri] | [mbələr] | [mbɛlɛr] |
| P15 | [pəpət] | [pɛpɛt] | [gədɛk] | [gɛđɛg] | [mɛri] | [mɛri] | [mbəlɛr] | [mbɛlɛr] |
| P16 | [pəpət] | [pɛpɛt] | [gədɛk] | [gəđəg] | [mɛri] | [məri] | [mbəlɛr] | [mbələr] |
| P17 | [pəpət] | [pɛpɛt] | [gədɛk] | [gɛđɛg] | [mɛri] | [məri] | [mbəlɛr] | [mbɛlɛr] |

Phonological variations among young people in Sleman, Yogyakarta are evident in how they pronounce homograph vocabulary. These variations reflect the shift from Javanese to Indonesian, where some participants struggle to pronounce words correctly. The homographs in Javanese have similar spellings but different meanings. Analysis shows they often struggle to distinguish certain phonemes like /ə/ and /ɛ/, /ɗ/ and /ð/, /đ/ and /d/, as well as /ʈ/ and /t/. This shows a gradual loss of phonological awareness of Javanese sounds, likely due to the dominance of Indonesian in daily communication. This phenomenon highlights the complex relationship between language shift and phonological variations among young people in Sleman.

a. *Wedi* [wədi] vs *Wedi* [wəði]

The first homograph analyzed is *wedi* [wədi] meaning "sand" and wedi [wəði] meaning "afraid." These words have the same spelling but different pronunciation and meaning. Participants often struggle with the sounds [ɗ] and [ð], which are hard to say because they are used to the [d] sound in Indonesian. Indonesian does not have the sounds [ɗ] and [ð], so participants tend to mix them up. There are also problems with the vowels /ə/ and /ɛ/. In the Javanese alphabet, /ɛ/ is shown as ꦌ , and /ə/ as ꦲ . 5 out of 17 participants pronounced the words as [wɛɗi] or [wɛði], changing the vowel /ə/ to /ɛ/. Ideally, the /ə/ sound should stay the same, and the difference should only be between [ɗ] and [ð]. This confusion happens because homograph differences are usually linked to vowel changes, not consonant differences. Those who do not know the meanings of the words often mix them up. The lack of understanding of *wedi* as "sand" and *wedi* as "afraid" makes it harder for them to tell the two words apart, often leading to wrong pronunciations. These errors show the phonological variations in how *wedi* [wədi] and *wedi* [wəði] are spoken, reflecting the broader patterns of language shift.

b. *Geger* [gɛgɛr] vs *Geger* [gəgər]

The second homograph analyzed is *geger* [gɛgɛr] meaning "panic" and *geger* [gəgər] meaning "back." These words have the same spelling but different pronunciation and meaning. The two /e/ sounds cause confusion among young people, making it hard to tell if the correct sound is [ɛ] or [ə]. In the Javanese alphabet, /ɛ/ is shown as ꦌ and /ə/ as ꦲ . Also, the word geger [gɛgɛr] is more commonly known than *geger* [gəgər]. This lack of familiarity with *geger* [gəgər] leads to phonological variations where participants pronounce it as [gɛgɛr] or change one of the vowels to [gəgɛr]. Among 17 participants, 4 pronounced *geger* [gəgər] as [gɛgɛr] or [gəgɛr]. This confusion may come from thinking homographs differ by only one sound. But for *geger* [gɛgɛr] and *geger* [gəgər], participants need to correctly use both [ɛ] and [ə] to distinguish them.

c. *Bathuk* [baʈʊk] vs *Batuk* [batʊk]

The third homograph analyzed is *bathuk* [baʈʊk], meaning "forehead" and *batuk* [batʊk], meaning "cough." These words have slight spelling differences because of the sounds /th/ and /t/. In the Javanese alphabet, ꦛ represents /th/ and ꦠ represents /t/. In phonetics, they are [ʈ] for /th/

and [t] for /t/. Because of this clear difference, participants find it easier to tell these words apart. These sounds are common in Javanese dialects. However, *bathuk* and *batuk* still have phonological variations. The most common issue is with the vowel [ʊ], sometimes confused with [u]. Both words originally use the sound [ʊ], which is between [o] and [u]. But due to Indonesian influence, participants often replace [ʊ] with [u], causing variations in pronunciation.

d. *Gendheng* [gəndəŋ] vs *Gendheng* [gəndɛŋ]

The fourth homograph analyzed is *gendheng* [gəndəŋ] meaning "crazy" and *gendheng* [gəndɛŋ] meaning "roof." These words have the same spelling but different pronunciation and meaning. Like the difference between *bathuk* [baʈʊk] and *batuk* [batʊk], these words involve the /dh/ sound, a variant of /d/. In the Javanese alphabet, /d/ has two forms: ꦢ for /d/ and ꦣ for /dh/. Both words use the /dh/ sound, transcribed as [ɖ]. Participants often struggle to distinguish [ɖ] from [d], especially in gendheng [gəndɛŋ]. This difficulty is clear as 5 out of 17 participants pronounced it as [gəndɛŋ], likely influenced by Indonesian, where [ɖ] is not common. The two /e/ vowels, transcribed as [ɛ] and [ə], also complicate pronunciation. In Javanese alphabet, /ɛ/ is ꦌ and /ə/ is . This phonetic variation often confuses participants about the correct placement of [ɛ] and [ə]. As a result, 3 out of 17 participants pronounced [gəndəŋ] as [gəndɛŋ] and [gəndɛŋ] as [gɛndɛŋ]. These errors likely come from not understanding one or both word meanings.

e. *Pepet* [pəpət] vs *Pepet* [pɛpɛt]

The fifth homograph analyzed is *pepet* [pəpət] meaning the Javanese vowel "e" ( ) and *pepet* [pɛpɛt] meaning "crowded." These two words have the same spelling but different pronunciation and meaning. The difference is in the vowel sounds, where /e/ is pronounced as either [ə] or [ɛ]. In the Javanese alphabet, /ɛ/ is shown as ꦌ and /ə/ as . Participants could correctly pronounce *pepet* [pɛpɛt] as "crowded" with no errors. However, for *pepet* [pəpət], meaning the Javanese vowel "e," 2 out of 17 participants did not know its meaning and mispronounced it. One pronounced it as [pɛpɛt], and another as [pəpɛt]. This mispronunciation likely happens because the word *pepet* [pəpət] is not familiar to speakers who do not actively use Javanese. Their pronunciation is influenced by Indonesian words like pipet [pipɛt] (straw). This influence from Indonesian and the shift away from Javanese contributes to errors in pronouncing pepet [pəpət].

f. *Gedek* [gədɛk] vs *Gedheg* [gɛɖɛg]

The sixth homograph analyzed is *gedek* [gədɛk] meaning "bamboo roof," and *gedheg* [gɛɖɛg] meaning "shaking head." These words differ in the sounds /d/ and /dh/, pronunciation, and meaning. In the Javanese alphabet, /d/ is ꦢ, and /dh/ is ꦣ. This difference affects how *gedek* and *gedheg* are pronounced. However, 8 out of 17 participants struggled to tell these sounds apart, either because they were not familiar with [ɖ] or didn't know the meanings. They often pronounced *gedheg* [gɛɖɛg] as [gɛdɛg]. There were also errors with the vowel /e/, which can sound like [ə] or [ɛ]. In the Javanese alphabet, /ɛ/ is ꦌ , and /ə/ is . These mistakes happened inconsistently in both *gedek* and *gedheg*. 7 out of 17 participants pronounced the words as [gədək], [gəɖəg], or [gədəg]. This confusion may come from the informal Indonesian word *gedeg*, meaning "annoyed." Participants might assume one of the words should be pronounced as [gədək], [gəɖəg], or [gədəg], showing both language interference and phonological variation.

g. Meri [mɛri] vs Meri [məri]

The seventh homograph analyzed is meri [mɛri], meaning "jealous," and meri [məri], meaning "gosling" (young goose). These words have the same spelling but different pronunciation and meaning. The difference is in the vowel sounds, with /e/ pronounced as either [ɛ] or [ə]. In the Javanese alphabet, /ɛ/ is represented as ꦺ , and /ə/ is represented as . Like the homograph pepet [pɛpɛt], the word *meri* as "jealous" is always pronounced correctly as [mɛri] without errors. However, pronouncing *meri* [məri] as "gosling" was hard for some participants. 5 out of 17 participants hesitated and did not replace the vowel with [ə], so they pronounced it the same as [mɛri]. This hesitation is likely due to limited knowledge of Javanese animal terms. As a result, these participants were unsure of the correct pronunciation and defaulted to the more familiar [mɛri].

h. Mbeler [mbələr] vs Mbeler [mbɛlɛr]

The eighth homograph analyzed is *mbeler* [mbələr] meaning "slashing" and *mbeler* [mbɛlɛr] meaning "snot coming out from the nose." These words have the same spelling but different pronunciation and meaning. The difference is in the vowel sounds, with /e/ pronounced as either [ə] or [ɛ]. In the Javanese alphabet, /ɛ/ is shown as ꦺ , and /ə/ is shown as . For *mbeler* meaning "slashing," the phonetic combination includes both [ə] and [ɛ], pronounced as [mbələr]. For *mbeler* meaning "snot coming out from the nose," it uses only [ɛ], pronounced as [mbɛlɛr]. However, 4 out of 17 participants pronounced both words as [mbələr], replacing both vowel positions with [ə]. This confusion likely comes from the influence of the lexeme *mbeler* [mbɛlɛr], which uses [ɛ] in both vowel positions. As a result, participants tended to use the same pattern for the other lexeme, leading to phonological variation.

**3. Factors of Language Shift**

In Sleman, Yogyakarta, the Javanese language has declined among young people. 17 participants were asked to give their opinions on the factors causing the shift from Javanese to Indonesian. These factors are divided into three main categories which are modernization, the education system, and society.

a. Modernization

Modernization plays a significant role in the shift from Javanese to Indonesian. As social media increases, it affects how globalization develops. Young people are increasingly exposed to broader cultural influences, especially since Javanese is rarely used on social media. This makes Javanese seem outdated and not modern enough for daily communication. 2 out of 17 participants shared their opinions as follows:

> P1, *"Cah nom saiki wegah nganggo soal e koyo dianggep kuno, ketinggalan jaman. Mending nganggo bahasa Indonesia po bahasa Inggris sisan."*
> (Nowadays, young people consider Javanese as outdated. So, they prefer to use Indonesian or even English.)
> P5, "*Ya mungkin karena memang jaman semakin berkembang jadi penggunaan bahasa Jawa juga semakin berkurang digantikan dengan bahasa Indonesia."*
> (Maybe, the era has been developed that makes Javanese usage is decrease and replaced by Indonesian.)

Indonesian as the national language is widely used in this modern era. As a result, young people tend to prefer Indonesian for daily communication. Participants mentioned that they are

more comfortable using Indonesian, especially for expressing modern and trendy terms that do not exist in Javanese. This exposure and usage of Indonesian in everyday life have led to a significant decline in the use of Javanese among young people.

b. Education system

The educational system also contributes to the Javanese language shift. The education system in Indonesia uses Indonesian as the primary language for classroom instruction and communication. Indonesian becomes the official and formal language used in schools. This causes students to be more exposed to Indonesian than Javanese in school. 2 out of 17 participants shared their opinions as follows:

> P2, "*Opo meneh memang neng sekolah ora wes tek akeh wong seng nganggo basa jawa, walaupun kui ngoko opo meneh nek krama."*
> (Morever, Javanese is not being used anymore at school, even it is Ngoko or Krama.)
> P3, "*Mungkin sama seperti saya juga, dari kecilnya kurang diajarin bahasa Ngoko maupun bahasa Krama dan sehari-harinya menggunakan bahasa Indonesia."*
> (Maybe it's just like me who is not being taught Javanese Ngoko or Krama and using Indonesian for everyday communication.

Mastering Indonesian for academic success at school makes students focus more on Indonesian. Frequent exposure to Indonesian forms the habit of young people speaking it more fluently than Javanese. Although Javanese is also learned at school, it is not taught as thoroughly as Indonesian. Moreover, daily tests and national exams are conducted in Indonesian, not Javanese. This lack of formal education in Javanese leads to a decrease in proficiency and usage among young people.

c. Society: Family and Friends

Society influences from family and friends play a crucial role in language use. Participants stated that their families communicate more often in Indonesian at home rather than Javanese, which affects their language use. Besides at home with family, Indonesian is also used more in friendships than Javanese. This is because of changing times and the decreasing use of Javanese among young people. 2 out of 17 participants shared their opinions as follows:

> P10, "*Nek menurutku soal e anak jaman sekarang ki sering e pakai bahasa Indonesia wae nek sama temen ngono opo orang tua."*
> (In my opinion, it is because young people often use Indonesian with their friends or parents.)
> P14, *"Aku tu gak terlalu diajarin bahasa Jawa di rumah dan dulu di sekolah pun gak yang dipakai buat ngobrol sama temen."*
> (I was not really taught Javanese at home and when I was at school, I never used it to talk with my friends.)

The use of Indonesian in daily conversations with family and friends makes Javanese rarely used. Moreover, young people can no longer use Javanese Krama, so they replace it with Indonesian for politeness. When interacting with peers, young people do not only interact with Javanese people, so they choose Indonesian as their communication language. These societal factors make young people more confident using Indonesian than Javanese.

## CONCLUSION

In conclusion, the shift from Javanese to Indonesian among young people in Sleman, Yogyakarta shows important changes in culture and communication. This study shows that many young people struggle to speak Javanese fluently and choose Indonesian for daily conversations. This preference for Indonesian is influenced by several factors like modernization, education systems, and society. These factors affect Indonesian language to be more modern and practical and lead to less use of Javanese. As young people use Indonesian more, they risk of losing their knowledge and relation to Javanese culture and identity. The phonological variations also show that Indonesian is affecting how Javanese people pronounce words in Javanese. Many young people may not know traditional Javanese words or pronunciations that weaken their proficiency. This shift indicates the need for strategies to preserve Javanese without discouraging bilingualism. Therefore, it is important to maintain Javanese through education and community programs. Encouraging young people to engage with their cultural heritage can help maintain the richness of the Javanese language. By appreciating both languages, we can ensure that future generations keep their cultural identity while living in a modern world.

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