

## CONFIDENCE IN USING JAVANESE AS A MEDIUM OF INTERPERSONAL COMMUNICATION

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**ABSTRACT** Interpersonal communication in Javanese has a principle of politeness in its use which is called *upload-unggah*, adjusted to the person you are talking to. This research is aimed at finding out how self-confidence in Javanese speaks, how politeness and Javanese language shifts from time to time, so that Javanese can be used as an ancestral cultural heritage in addition to using Indonesian as an international language. This research uses a type of method in the form of a literature review using previous research which is then reviewed and studied to support this research. From this research it is known that Javanese is closely related to self-confidence in its use, there are differences when compared to communicating with Indonesian, especially at the level of speech in the language which shows politeness and politeness. The hope in this research is that in the future Javanese people will be more confident in communicating using their regional language to the general public..

**KEYWORDS:** *Javanese; Interpersonal Communication; Self-Confidence.*

## 1. INTRODUCTION

Interpersonal communication can be interpreted as the ability to bring people together in the form of verbal communication. Interpersonal communication can also be used to help build relationships with others in a variety of situations. Gestures such as eye contact, body movements and hand movements are also part of interpersonal communication. Interpersonal communication involves personal communication carried out in an appropriate and directed way (Knapp and Daly, 2002). In addition, according to Deddy Mulyana (2011), stated that interpersonal communication is communication between individuals face-to-face, which allows each individual to capture the

reaction of the message conveyed directly, both verbally and non-verbally. Devito (2011) in Lestari (2019) stated that interpersonal communication has several characteristics, namely, confidence, cohesion, interaction management, information disclosure, and orientation against others.

Lauster (2012) argues that self-confidence is an attitude or belief in one's own abilities, so that in their actions they are not too anxious, feel free to do things in accordance with their desires and responsibilities for their actions, be polite in interacting with others, have an encouragement for achievement and be able to recognize their own strengths and weaknesses. In communicating, if confidence is high, interpersonal communication will also be high and vice versa, if confidence is low, interpersonal communication will also be low (Lestari, 2019).

Mulyana (2008) stated that "Javanese is one of the regional languages used by the Javanese people as a means of interpersonal communication in daily life". This means that as a Javanese people, they use Javanese to communicate in their daily lives. The subject of this article is the content of Lauster's (2012) self-confidence theory, the view of society in self-confidence in language or interpersonal communication using Javanese.

The urgency of this theory is used as a reference so that the wider community understands more about confidence in speaking Javanese. In line with research from Andriyanti (2019), the results of which are the use of Indonesian language is increasing among youth with Javanese-speaking parents because they feel that their national identity is stronger than their local language. It is hoped that with this scientific research, the Javanese people in the future will be more confident in communicating using their regional language in the general public.

## **2. METHOD**

The type of research method used by the author is *literature review*. The literature review research method is a type of research method by conducting *literature* searches both from the national and international scope. Literature searches can be done using *databases* or other applications that provide similar services such as *Google Scholar*, *Publish or Perish*, or *databases* that use similar services. This *literature* search is carried out by entering keywords or *keywords* according to the variables used in the research such as Javanese as an interpersonal communication medium. Criteria used in the journal search: 1) research from 2011 to 2024 to see the use of the Javanese language and its development 2) keywords used interpersonal communication language, cultural language, regional language use, Javanese interpersonal communication, regional language.

## **3. RESULT AND DISCUSSION**

## **Language and Culture**

Language develops and is needed in various aspects of people's lives, including in social activities such as trade, government, health, education, and religion. Language has the ability to convey one's desires, ideas, intentions, and emotions to others (Alwasilah, 2021). For example, in Indonesian, the word "fish" refers to animals that live in water and are often consumed by humans as a side dish; in English, the equivalent term is "fish," while in Banjar it is known as "iwak." However, in Javanese, the word "iwak" does not only mean fish or fish, but can also refer to meat eaten as a side dish. In fact, all types of side dishes such as tofu and tempeh are also often called iwak (Devianty, 2017).

Furthermore, language has a close relationship with culture. This is evidenced by the research of Blom and Gumperz (1972) in a community in Norway that uses local dialects as well as regional varieties of bokmål (one of the two standard varieties of Norwegian language). The study shows that people who use each dialect experience differences in their ways of communicating and communicative goals. There are certain forms used by the speakers of the two dialects to mark indirect conclusions in communication that can only be understood by the speakers of the dialect themselves. This phenomenon occurs because language is a cultural product that functions as a means to convey the culture of the people who use the language (Devianty, 2017).

Javanese is one of the regional languages that is widely used in East Java, Central Java, and Yogyakarta. This language contains the noble cultural values of the Javanese people so that it has an important role in their lives. Javanese language learning at the elementary and junior high school levels is one of the means of character education. In accordance with the local curriculum, Javanese language subjects are compulsory subjects. Teaching Javanese from an early age is very important because it helps preserve cultural values, supports students to grow in their environment, and builds and strengthens the nation's identity. With Javanese language courses in schools, it is hoped that Indonesian traditions and culture can also be maintained (Nadhiroh Setyawan, 2021). The use of Javanese krama in daily life needs to be maintained in purity by avoiding the addition or replacement of certain words with foreign terms.

Regional languages are used in various kinds of traditional ceremonies, in addition to being used for everyday conversation. The growth, development, and preservation of regional languages are highly dependent on the commitment of the speakers or users of the language to always use their language in their association and in daily life. Javanese is a regional language used in Indonesia, the Javanese people use Javanese to communicate daily. There is a uniqueness in the Javanese language, namely the existence of language uploads or interpreted as the level of language speech. So in Javanese the use depends on the speaking partner. Language uploads determine

politeness in language from each spoken speech. The use of the right language will result in polite speech, and so will (Rahadini, *et al.*, 2014).

According to the hereditary tradition of the ancestors of the Javanese people, their belief is that it is important to use Javanese language levels that are adapted to the situational context. The Javanese language level itself includes ngoko, krama, and krama inggil. The use of the Javanese language, known as upload-ungguh or meaning manners, is expected to be in accordance with the cultural norms that apply at the time and certain places. (Isfak and Setyawan, 2022). But in reality many children and adolescents still use ngoko or Indonesian to communicate with older people, which is caused by several factors, one of which is a lack of understanding of the krama language which causes self-doubt, so they often choose not to start a conversation using the Javanese krama language because there are concerns if it is not appropriate in the use of the Javanese krama language.

In addition, many teenagers feel embarrassed in using Javanese in their association because its use is considered ancient and the perception of Javanese is only used by less educated people. Unlike adolescents, parents still use Javanese in their daily lives, parents have an important role in teaching the use of Javanese to children, but the environment also greatly affects the confidence to use Javanese as a medium of communication (Ardiansyah and Yulya, 2022).

### **Politeness in Javanese**

The concept of politeness, which is based on the principle of politeness, can be decomposed into six maxims, namely wisdom, generosity, praise, humility, approval, and sympathy (Nurhayati *et al.*, 2013). In addition, speech acts are divided into five categories (Nurhayati *et al.*, 2013). The first is the act of representative (assertive) speech, where the speaker is bound to reveal the truth, such as conveying facts, reporting, and mentioning information. The second act of directive speech, which aims to be interpreted as an evaluation of the matter being discussed, such as giving praise, thanking, criticizing, and dodging. The third act of expressive speech is used to evaluate feelings or attitudes towards the thing mentioned, such as giving praise, thanking you, criticizing, and scolding. The fourth act of commissive speech, which binds the speaker to take actions according to what is said, such as promises, oaths, and threats. Finally, declarative speech, which is carried out with the intention of creating something new, such as establishing status, circumstances, and so on, through statements such as decide, cancel, prohibit, allow, and apologize. Based on the theory of speech action, it is concluded that in one type of speech has several benefits and vice versa, when one of the benefits It can be expressed through various speech motifs.

The Javanese people use the Javanese language as a means of communication. Even though In daily activities, the use of Javanese is often encountered orally, but in writing it is also used as a

means of communication in the community. (Nurhayati *et al.*, 2013). When speaking a person not only needs to adhere to grammar, but must consider who the interlocutor is. The way you talk to your parents should be different compared to talking to a child or a peer. The term for language adjustment to the interlocutor is referred to as language uploading, this is divided into three levels, including Basa Ngoko, Basa Madyo, and Basa Kromo. The Kedhaton language or commonly known as in the Bagongan language is often used in palaces or kedhaton (Nurhayati *et al.*, 2013). Furthermore, language shifts occur because there is contact between languages, one language can shift another language. Sleman Regency is one of the central economic and educational areas that has a high level of diversity and growth, so it is very vulnerable to language shifts.

Language politeness can be a learning content for skills speak, discuss, and make speeches. This lesson can be used to gain basic mastery related to speaking techniques, effective discussion skills such as responding to other people's opinions, and the ability to use polite language. Therefore, language politeness can serve as a useful learning resource in the context of learning Indonesian, especially in Javanese alone. The Javanese language has several important teachings, including the teachings of "pseudo-regent and sasmita narendra" and "dhupak bujang esem mantra" which reflect the value of manners (Isfak and Setyawan, 2022). The Javanese language teachings that Trisnani put forward illustrate the essence of communication ethics, where a person of Javanese descent is expected to understand and pay attention to who he communicates with. This principle shows that Javanese people are required to use polite language (Javanese krama) when interacting with someone who has a good position taller or older.

Javanese language can be used as a means to form high character and manners, because its rich vocabulary allows expression in formal situations, including the rules of language use, language roles, language levels, cultural values, and ethical principles embraced by the speaker. All of these aspects complement each other and form relationships in the function of the Javanese language in daily activities (Isfak and Setyawan, 2022).

Thus, learning Javanese in the context of politeness still has relevance at the educational level. Javanese language learning that implemented by parents or in the context of formal education, has the potential to increase the level of politeness of children and students. This includes an understanding of paying respect to others, especially to the elders (Purwadi, 2011). By referring to Purwadi's statement, it can be concluded that Javanese language learning can effectively insert the values of politeness through efforts to teach students to use Javanese properly and according to conditions.

The communicative function of the Javanese language plays an important role as a facility to inform the value of nobility and politeness, it is important to understand the limitations of its

implementation (Isfak and Setyawan, 2022). Through the use of the Javanese language, these values can be introduced, and not directly, the Javanese language can help foster a sense of responsibility and build the character of individuals who wish to learn the Javanese language. Therefore, it is important to foster a level of politeness in the Javanese language learning process at various levels of education, especially as a local content.

The application of vernacular language in a formal context, with an understanding of its intonation, pronunciation, and use, can create communication that shows mutual respect, humility, and strengthens relationships. However, the concept of Javanese language as a symbol of politeness cannot be fully realized without adequate understanding from its speakers. Politeness arises when the person consciously and spontaneously uses Javanese as an appropriate means of communication with conditions that require it. The Javanese language is an image that reflects the character of Javanese people who show moral attitudes and politeness in daily activities. The involvement and sensitivity of the Javanese people is very important to maintain the continuity of the use of Javanese language in daily activities. The maintenance of the purity of the Javanese language can be achieved by avoiding the addition or replacement of certain words with intermediate Javanese and ngoko in the context of communication.

The perfection of the use of the Javanese language will be realized by understanding its importance, so that in an effort to preserve culture, carry out ancestral advice, and display politeness, cooperation and dedication from all parties involved with this Javanese language is needed. To achieve politeness that can improve a person's self-image, it is necessary to fulfill the conditions in the form of being sensitive to the feelings of others in interacting, showing respect for friends and opponents, maintaining wisdom in speaking, avoiding harsh words, and not hurting the hearts of others (Setyanto *et al.*, 2015). In communicating using Javanese, there are several aspects of ethics or *upload-ungguh* that need to be considered, including determining the level of Javanese, and behavior in communication, including elements of gestures, intonation, and tone in conveying words, which are linguistic components, as well as considerations to the context of place, time, and appearance (Setyanto *et al.*, 2015).

### **Javanese Language Shift**

Language switching occurs when an indigenous or minority language becomes less common or no longer spoken by a group of speakers in favor of a larger community language. For example, the majority language or the national language. Both in endogamous and exogamous families, as well as in Javanese-speaking and non-Javanese-speaking regions, the number of native Indonesian speakers is greater than the number of native Javanese speakers. This shows that, regardless of where they were born, households where one or both parents are Javanese have a number of young

people using Indonesian as their first language is much higher. Referring to the three stages of language transition carried out by May (2012), the transition from Javanese to Indonesian among the younger generation has now surpassed the first stage – increased pressure on local language speakers to speak in a more widely spoken language or national language. But regional language speakers do not feel the pressure because the stronger language is their national language. This has a higher social status and makes them feel more comfortable in intra and inter-ethnic communication, as well as in interaction with peers.

This language shift also goes beyond the second stage, where multilingual people continue to use regional languages and national languages, but the number of regional language speakers is decreasing. The third stage is that minority languages are no longer used in Broad is replaced by the majority language and is remembered only by a small group of speakers. According to research conducted by Setyanto et al. (2015), Javanese communication ethics in the Surakarta community show significant signs of fading, both in the context of speech acts and in the polite use of Javanese. This phenomenon is especially striking among children and adolescents. The use of the Javanese language, along with all its etiquette, has experienced very real restrictions when interacting with peers. In general, teenagers only use the level of Ngoko (rude) in communicating. In addition, Javanese communication ethics among children and adolescents are also declining, this can be seen from the tendency to use Javanese Kromo Majo (a combination of Kromo and Ngoko). The language is still used in community activities, especially in informal communication in rural areas.

On the other hand, various factors that cause the decline of language communication ethics Java among the young generation of Surakarta (Setyanto et al., 2015), covers several aspects. First, the lack of internalization of Javanese values by parents. Second, with encouragement from parents and the community, interventions in English and Arabic are increasingly being given. Another reason is that Indonesian is used as the language of instruction in schools ranging from elementary to higher education. Another factor is the lack of Javanese language teaching in Surakarta schools and the perception that the use of Javanese when communicating with playmates It is not a modern thing or "everyday language". Based on the results of the research from the answers they gave on the observation sheet, there are still many in their area who use Javanese when interacting with others. However, the people who interact with the Javanese language are old people, not teenagers. Many teenagers understand the meaning of the conversation, but cannot express it through Javanese (Lestari and Hais buain, 2022).

#### **4. CONCLUSION**

Based on the results of this article, it shows that the confidence to use Javanese as an interpersonal communication medium is influenced by a lack of understanding of the level of language that must be used according to the situation such as ngoko, krama and krama inggil, in addition to the perception that regional languages are ancient and backward. The Javanese people use Javanese language daily in communication by uploading and uploading languages or language speaking levels. Therefore, its use in Javanese varies depending on the speaker. The existence of the Javanese language as a means of communication is closely related to the existence of ethnic groups that use the language. The Javanese language itself is a symbol of politeness and character of the Javanese people, therefore, in learning the Javanese language, it must be directed and instilled as a cultural value and must be confident in its communication. Therefore, as a Javanese society, efforts are urgently needed to protect regional languages that are increasingly shifting to Indonesian or foreign languages.

### *Suggestion*

*This literature review* only discusses the general overview of the Javanese language as an interpersonal communication medium. However, it has not discussed in detail how the implementation mechanism is directly related to interpersonal communication between Javanese people and non-Javanese communities. In other words, it does not explain in detail the implementation manual with a systematic literature review to measure the effectiveness of Javanese communication by the community. This can be the focus for future research to measure the effectiveness of Javanese interpersonal communication in Javanese society with people outside Java.

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