AVE Trends in Intelligent Social Letters

A Shifting of National Identity Due to the Decline of Javanese Language Use among the Society

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Abstract: Regional languages are important elements in the formation of cultural and national identity in Indonesia. However, globalization, technological development, social media, and the dominance of Indonesian have contributed to the decline in Javanese use, particularly among younger generations. This study aims to analyze the shift in national identity resulting from the declining use of Javanese among the community of Sokoliman Village, RT 06/RW 19, and to identify the factors influencing this phenomenon. This study used a qualitative, phenomenological approach. Data were collected through observation, semi-structured interviews, and documentation from nine informants: three key informants and six representing Generation Millennial, Generation Z, and Generation Alpha. Data were analyzed through data reduction, data display, open coding, axial coding, and selective coding, while data validity was established through source, technique, and time triangulation. The findings indicate that Javanese is still used within families and local community interactions, but its use has changed, particularly among younger generations. Javanese krama use has declined, while Indonesian, slang, and mixed-language expressions have become increasingly dominant in peer communication, formal activities, education, and social media. Contributing factors include globalization and social media, Indonesian's dominance in educational and social environments, and limited competence and practice in Javanese. This shift in language use has weakened the intergenerational transmission of values related to politeness, respect, and local culture, gradually transforming national identity rooted in local culture.

Keywords: National Identity; Javanese Language; Language Shift; Local Culture; Younger Generation; Sokoliman Village; Millennial Generation; Regional languages.

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1. Introduction

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Language is a major medium for constructing social and national identities because it conveys not only information but also values, norms, social relations, and collective experiences [2]. In a plural Indonesian society, national identity is not detached from local identities. Regional languages are cultural resources through which local values remain embedded in the broader diversity of Indonesian national identity [3]. In Javanese communities, language use is also connected to politeness, respect, social proximity, and the relationship between speakers and interlocutors. Therefore, declining use of Javanese should not be understood merely as a change in vocabulary choice; it should be examined as a change in social practice that may influence cultural transmission. Javanese has a speech-level system that enables speakers to adjust their language to social relationships and communicative situations [4]. Ngoko is commonly associated with close or peer relationships, while more polite forms are used with older people or in situations requiring respect. This system gives Javanese a social function beyond communication [5]. When particular speech levels, especially Krama, become less frequent, the change affects not only linguistic competence but also younger generations' opportunities to experience and practice politeness and respect through everyday interaction [1]. Social and technological change has expanded people's interactional spaces beyond the local environment. Social media, messaging applications, short-video platforms, online games, and cross-regional networks continually expose speakers to Indonesian colloquial varieties and foreign languages [14]. Under these conditions, language forms perceived as practical and widely understandable tend to occupy more communicative space. The paper underlying this paper indicates that globalization, technology, and social mobility make identity increasingly dynamic and contextual [13]. Local identity does not simply disappear; rather, it is renegotiated through language choices and communicative situations. Previous studies cited in the paper indicate a similar pattern.

Udasmoro et al. [1] emphasize the importance of language-use intensity for maintaining Javanese competence, while Wulandari et al. [2] connect Javanese speech-level use with cultural transmission and identity formation among young people. Wulandari et al. [3] discuss changes in politeness in intergenerational communication, while Pohan et al. [15] highlight the roles of family, community, and education in language maintenance. Tobbing [9] likewise reports that younger generations increasingly use Indonesian because of environmental, educational, and social changes [12]. Although research on Javanese language shift has expanded, the relationship between changing language practices and national identity in rural communities that retain strong Javanese cultural roots still warrants closer examination [6]. Previous studies have often focused on youth perceptions, language maintenance, or politeness [11]. This study focuses on intergenerational community members in Sokoliman Village RT 06 RW 19 and treats Javanese as a cultural practice connected to national identity. The intergenerational design allows examination of both continuity and change from older community members to Generation Alpha [7]. Sokoliman Village provides an important context because residents continue to use Javanese in everyday activities while also showing increasing use of Indonesian and mixed-language forms, particularly among younger people [8]. This setting shows that language shift does not necessarily mean a language's complete disappearance. A language may survive in particular domains while losing some of its former social functions. Such functional change can indicate changing ways community members understand and express local identity [9]. This study addresses two main questions: (1) how is national identity shifting in relation to the declining use of Javanese in Sokoliman Village; and (2) what factors contribute to this shift? The paper therefore describes language practices while also interpreting their social meaning and their relationship to cultural transmission and national identity [10].

2. Methodology

The study employed a qualitative approach with a phenomenological method. This approach was selected because the research focuses on participants' experiences, views, and meanings concerning changing Javanese language practices in everyday life. Phenomenology enables the researcher to understand a phenomenon as participants experience it within their social and cultural contexts. In this study, language experience was treated as a social practice shaped by interactions within families, neighborhoods, schools, community organizations, and digital spaces. The research was conducted in Sokoliman I RT 06 RW 19, Bejiharjo Village, Karangmojo District, Gunungkidul Regency, Special Region of Yogyakarta. The setting is a rural community with strong Javanese cultural ties. According to RT 06 demographic data reported in the paper, the research area has 123 residents across 39 households, including 62 males and 61 females. These demographic figures provide contextual information and are not used for statistical generalization. Participants were selected purposively. They included three key informants—the RT 06 head, the RT 05 head, and a cultural figure—and six intergenerational participants: two Millennials, two Generation Z participants, and two Generation Alpha participants. For journal publication and participant protection, the paper uses the participant codes found in the coding process: RWT, HTN, SRD, MN, SBU, EK, CPAE, NRA, and ROSP. Coding keeps the evidence traceable to the dataset without publicly displaying personal identities.

The qualitative data included Javanese language practices, language attitudes, intergenerational experiences, and contextual reasons for selecting particular languages. Three data-collection techniques were used: observation, semi-structured interviews, and documentation. Observation focused on how Ngoko, Madya, and Krama are used in natural interactions. Interviews explored language experiences, reasons for selecting particular language forms, and perceptions of changing language habits. Documentation supported and contextualized the primary data. The study addressed data credibility through triangulation across sources, techniques, and time. Source triangulation compared information from key informants with information from

participants across generations. Technique triangulation compared observation, interview, and documentation data. Time triangulation examined the consistency of information collected at different times or in different social situations. When discrepancies occurred, the researcher sought clarification. Data analysis proceeded through several stages. First, the researcher reduced the data by selecting interview and field-note material relevant to the research questions. Second, the researcher displayed the data systematically to identify patterns. Third, the researcher used open coding to assign labels to meaningful data units. Fourth, axial coding connected related codes into broader categories. Fifth, selective coding identified the core category explaining the overall phenomenon. The core category was the shift in national identity associated with changes in the intensity and functions of Javanese language use.

3. Results and Discussions

3.1. Data and Participant Profile

The data indicates that Sokoliman residents use overlapping languages. Javanese remains common in family settings, interactions with parents, and neighborhood relations. However, when communication involves more diverse groups, formal situations, schools, organizations, or social media, Indonesian and colloquial language become more prominent (Table 1).

Table 1: Summary of key informants and generational groups, their roles, and main information sources

Group/source	Code	Role	Main Information
Key informant	RWT	RT 06 head	Communication patterns and language change
Key informant	HTN	RT 05 head	Social conditions and language habits
Key informant	SRD	Cultural figure	Culture, language, and intergenerational transmission
Millennial	MN, SBU	Transitional generation	Family and peer language practices
Generation Z	EK, CPAE	Younger generation	Social media, school, organizations, peer language
Generation Alpha	NRA, ROSP	Youngest generation	Early language habits and perceptions

The findings therefore do not indicate a total replacement of Javanese, but rather a narrowing of its domains and a shift in its functions.

3.2. Forms of Javanese Language Shift

The first prominent pattern is the decline in Javanese as the main language among younger people. RWT reported that Javanese use among young people had decreased and was often mixed with colloquial language. SRD similarly observed that young people increasingly use Indonesian because some no longer understand Javanese well. HTN offered a more moderate view, explaining that Javanese remains part of everyday life, although its use among peers is less visible. These differences indicate that language shift is not uniform but depends on social groups and situations. The second pattern concerns speech levels. Key informants consistently described a situation in which younger people can still use Ngoko but have more limited competence in Krama. RWT described young people's competence as weakened and noted a preference for Ngoko or Indonesian over Krama. HTN likewise stated that everyday conversations still use Javanese but are mostly in Ngoko (Table 2).

Table 2: Main findings, supporting evidence, and analytical meanings of language change

Main Finding	Evidence	Analytical meaning
Javanese persists	Used at home, with parents, and neighbors	Local identity remains
Krama is restricted	Youth rely more on Ngoko; Krama is mixed or avoided	Politeness practices weaken
Indonesian expands	School, meetings, organizations, cross-regional communication	Universal language is considered more efficient
Code-mixing increases	Javanese + Indonesian/colloquial forms	Identity is negotiated flexibly
Digital space promotes common language	TikTok, Instagram, YouTube, messaging	National/global exposure shapes language habits.

Younger participants reinforced this observation. NRA reported that everyday Javanese remains possible, but many young people struggle with polite Krama when speaking to older people. Generation Z data show that competence and habitual use are not always identical. EK stated that some young people can still speak Javanese but mix it with Indonesian SBU emphasized that young people may actually be able to use Javanese but prefer what they perceive as the easier option. This distinction matters: language decline does not necessarily mean a complete loss of knowledge. Some speakers retain knowledge of

Javanese but use it less often, making it less preferred in certain communicative situations. The third pattern is using Indonesian as a strategy for cross-group communication. Participants reported choosing Indonesian when meetings involve people of different ages, outsiders, school activities, organizations, or formal situations. RWT mentioned large meetings, such as inter-neighborhood gatherings, where they use Indonesian so everyone can understand. EK explained that youth organizations use Indonesian because members come from different age groups. CPAE similarly noted that people prefer Indonesian when not all participants understand Javanese. The fourth pattern is mixed language use. Code-mixing appears when speakers use Javanese while inserting Indonesian or colloquial expressions. For some younger speakers, mixed language is a practical compromise between maintaining local habits and adapting to wider communication networks. Socially, code-mixing indicates that local identity remains present but is expressed more flexibly.

3.3. National Identity Shift as a Change in Language Function

The findings show that the shift in national identity does not occur through the sudden disappearance of Javanese identity. Instead, it occurs through changes in how the language functions. Javanese, previously used across a broader range of everyday communication, is increasingly concentrated in socially and culturally close domains. Indonesian occupies more space in education, organizations, public communication, and interaction with people from different backgrounds. This pattern indicates that community identity is dynamic and responsive to social contexts. From the perspective of identity as a social construction, language choice is one way individuals signal social belonging. When a speaker chooses Javanese Krama with an older person, the choice communicates not only information but also respect. When the speaker switches to Indonesian because the interlocutors represent diverse groups, the choice signals an orientation toward mutual comprehensibility. Language shift can therefore be read as a change in how social relations are managed. This finding aligns with Wulandari et al. [3], who describe young people's cultural identity as flexible and contextually negotiated. It is also consistent with Ranđelović's view that identity adjusts to social change associated with globalization, technology, and mobility. In Sokoliman, residents do not abandon local identity altogether; they retain Javanese in close relationships while using Indonesian in broader social spaces. However, functional change has consequences. When younger people use Javanese Krama less often, they have fewer opportunities to experience politeness and respect through everyday linguistic practice. Munandar [8] emphasizes the relationship between cultural knowledge and intergenerational communication. Thus, declining speech-level use should not be interpreted only as a language-competence problem; it may also reflect reduced intensity of cultural interaction through language.

3.4. Globalization and Social Media as Drivers

Globalization and social media are among the most frequently recurring factors in the data. RWT described social media as highly influential while also recognizing its potential to introduce Javanese. HTN described social media's influence on everyday communication. At the same time, SRD observed that exposure to Indonesian and English through digital devices makes children increasingly accustomed to languages other than Javanese. Among younger participants, NRA mentioned TikTok, Instagram, and YouTube as everyday environments that normalize Indonesian and colloquial language. The data suggest a cumulative mechanism of change: the more speakers receive and use Indonesian or colloquial forms in digital communication, the more likely those forms are to carry over into offline interactions. ROSP stated that social media had made her use Indonesian or colloquial language more often than Javanese Krama. EK similarly connected online friendships with greater use of Indonesian. Digital space therefore constitutes a new social environment shaping the linguistic repertoire of younger generations. This finding aligns with Khumairoh et al. [13], who identify social media as a space that encourages informal, widely understood language. Yet social media is not only a negative force. As RWT noted, digital platforms can also introduce Javanese. Language maintenance strategies should therefore not position technology as the enemy of local language but use the same digital spaces to create new opportunities for Javanese.

3.5. Dominance of Indonesian in Education and Social Environments

The second factor is Indonesian dominance in schools and social environments. NRA explained that Indonesian use at school becomes habitual and can continue at home. ROSP identified school and extracurricular activities as contexts where Indonesian is preferred because participants may come from different schools. EK explained that youth organizations and mosque youth meetings tend to use Indonesian so that all age groups can understand. MN likewise viewed Indonesian as a practical choice when activities bring older and younger participants together. In this context, the dominance of Indonesian should not be interpreted as a linguistic error. Indonesian has an important role as the national and intergroup language. The concern arises when Indonesian is used in formal settings without sufficient opportunities to practice Javanese in family and community life. This imbalance means that younger people have more opportunities to practice Indonesian than Javanese, leaving Javanese competence, particularly Krama, less developed. This finding supports Noveintine [4] paper on Indonesian dominance in education and Sumekto et al. [7] discussion of the roles of family, community, and education in language maintenance. In Sokoliman, increasingly open social networks strengthen the need for a universal language, while Javanese remains stronger in local relationships. As a result, communicative functions increasingly split between Indonesian and Javanese [9].

3.6. Declining Competence and Habitual Practice

The third factor is declining competence and habitual practice. Interview data show that young people's competence is uneven. Some participants considered their competence adequate, while others described it as worrying. The most consistent observation is that Krama competence is weaker than Ngoko competence. NRA explained that many young people choose Indonesian when they are unsure how to use Krama. SBU argued that some young people can use Javanese but are not accustomed to doing so because Indonesian and colloquial forms are perceived as easier. This pattern demonstrates a relationship between competence and frequency of practice.

A language that is rarely used in real situations provides fewer opportunities for contextual learning. Udasmoro et al. [1] emphasize that lower-intensity Javanese use can reduce language competence. In this study, the mechanism is especially visible in Krama: because it is rarely practiced, young speakers become less confident and switch to Indonesian; that choice then further reduces opportunities to practice Krama. Reduced practice is also connected to family transmission. RWT highlighted the importance of family implementation, while SRD observed that some parents increasingly encourage children to use Indonesian. SBU also emphasized limited parental teaching and reduced Javanese use at school. Language transmission is therefore not simply a curriculum issue but a repeated communication habit formed at home.

3.7. Javanese as a Medium of Cultural Transmission

Javanese has a cultural function because values such as politeness, respect, and social etiquette are not only explained but practiced through language choice. When children routinely use different speech levels depending on the interlocutor, they also learn to interpret social relationships. Conversely, when communication increasingly occurs in a single language perceived as practical, opportunities to experience differentiated politeness practices become more limited. Sari et al. [11] position Javanese learning and use to strengthen cultural awareness. The present findings reinforce this argument in the local context. Participants did not state that Javanese cultural values had disappeared completely; instead, they observed that Krama was increasingly uncommon.

The most at-risk cultural function is therefore using language as a daily medium of value transmission. The findings also align with Nasekha and Mulyana [10], who argue that Javanese may survive as a cultural symbol even when it no longer dominates every social domain. In Sokoliman, Javanese remains present at home and in local interaction. Therefore, preserving cultural identity does not require rejecting Indonesian. The challenge is to maintain enough practical space for Javanese to remain part of younger people's lived experience rather than merely a cultural symbol that is recognized but rarely practiced.

3.8. Coding Synthesis: From Factors to the Core Category

Selective coding produced one core category: the shift in national identity associated with the declining use of Javanese among Sokoliman residents. This category does not mean the disappearance of national belonging or the complete loss of Javanese identity (Table 3).

Table 3: Coding and thematic synthesis of language use and change

Analytical stage	Initial Codes	Category	Synthesis
Open coding	social media; colloquial language; TikTok/Instagram/YouTube; online friends	External language exposure	Globalization and digital communication
Open coding	school; meetings; youth organizations	Formal and heterogeneous domains	Indonesian dominance
Open coding	limited Krama; more Ngoko; mixed language	Competence and habit	Weakened Javanese practice
Open coding	family; parents; neighbors	Local domain	Javanese persistence
Axial coding	language choice + context change	Functional change	Changing communication practices
Selective coding	categories are interconnected	Core category	National identity shift associated with declining Javanese use

Rather, it refers to a change in how local cultural identity is expressed through language. Identity remains present, but its linguistic expression becomes more situational, more mixed, and more dependent on Indonesian in broader communication spaces.

3.9. Intergenerational Comparison

Intergenerational comparison shows both continuity and change. Older community members view Javanese as a relatively strong local habit, while younger generations use it more selectively. Generation Z shows the clearest influence of social media and wider friendship networks. Generation Alpha represents an earlier stage of transmission: Javanese remains present within families, but Indonesian is already a strong part of their repertoire (Table 4).

Table 4: Language tendencies, contexts, and generational shifts in Javanese language use

Group	Language Tendency	Strong Context	Shift Indication
Key informants	Javanese remains visible	RT, neighbors, local environment	Observe reduced Krama among youth
Millennials	Javanese remains but is mixed	Home, neighbors; Indonesian in meetings	Indonesian/colloquial forms more common with peers
Generation Z	Javanese + Indonesian/colloquial	Parents and neighbors	Social media, organizations, school favor Indonesian
Generation Alpha	Javanese remains known but mixed	Home and parents	Limited Krama; Indonesian used when uncertain

These differences indicate that language shift develops through intergenerational processes. A language does not disappear within one generation; its intensity changes gradually. When one generation uses Krama less, the next generation receives fewer examples of Krama in everyday interaction. If the process continues, Javanese may remain passively recognized while becoming increasingly restricted as an active communicative practice.

3.10. Implications for Civic Education and National Identity

This study matters to Civic Education because Indonesian national identity is built on cultural diversity, including regional languages. Maintaining Javanese does not diminish Indonesian's status as the national language. Instead, maintaining regional languages can be seen as an expression of respect for cultural diversity and as part of Indonesia's national cultural wealth. Educational practice can therefore encourage a proportional bilingual or multilingual model: Indonesian remains the national and intergroup language, while Javanese receives meaningful opportunities for use in local cultural contexts. School activities, cultural projects, documentation of local stories, digital content, and intergenerational interaction can create spaces in which both languages function productively. Such an approach is more realistic than requiring young people to use Javanese in every communicative situation. At the community level, the family is particularly important because the data consistently identify home as one of the strongest spaces for Javanese use. When parents naturally use Javanese, children receive direct experience. At the community level, neighborhood activities, youth organizations, and cultural groups can create spaces where Javanese remains active. In digital spaces, Javanese content can be developed to support language maintenance while aligning with young people's communication habits.

4. Conclusion

The study concludes that Javanese remains in use in Sokoliman Village RT 06 RW 19 but has undergone changes in intensity, domains, and functions. It remains particularly common in family communication, interactions with parents, and neighborhood relations: Indonesian and colloquial language dominate education, organizations, formal meetings, cross-regional communication, and social media. The clearest shift concerns the declining use of Javanese Krama and the increasing mixing of Javanese with Indonesian. Globalization and social media, Indonesian dominance in education and social environments, and declining Javanese competence and habitual practice contribute to this change. These factors interact: exposure to Indonesian and colloquial forms increases their use; Indonesian dominance reduces opportunities for Javanese practice; and reduced practice weakens mastery, especially of Krama. The implication for national identity is not total identity loss, but a change in how local cultural identity is expressed. Javanese increasingly functions as a local language and cultural symbol, while Indonesian performs broader communicative functions.

To sustain cultural identity, families, schools, and communities should provide consistent opportunities to practice Javanese, including through digital media. Regional-language maintenance can thus be positioned as part of strengthening cultural diversity and Indonesian national identity. Acknowledgement: The author sincerely thanks Pamulang University, the academic supervisor, the Sokoliman community, key informants, and all participants for their support and information. Data Availability Statement: The author makes research data, including interview transcripts, observation notes, and documentation, available upon reasonable request, subject to participant confidentiality. Funding Statement: This research received no specific funding from governmental, commercial, or non-profit organizations. Conflicts of Interest Statement: The author declares no conflict

of interest that influenced the conduct, analysis, or reporting of this research. Ethics and Consent Statement: The study was conducted with attention to participant confidentiality. This paper uses codes to represent participant identities and reduce exposure of personal information.

4.1. Conceptual Framework and Research Position

The conceptual framework connects three elements: language practice, cultural-value transmission, and national identity. Language practice refers to the language and speech-level choices used in particular situations. Cultural-value transmission refers to the process through which politeness, respect, etiquette, and social norms are learned through interaction. National identity is treated as a social construction that includes local cultural experience. These elements are interconnected because changes in language practice can alter the spaces where cultural values are learned and, in turn, influence how local identity is expressed in social life. This framework does not treat Indonesian as automatically threatening. Indonesian serves important national and intergroup functions. This study examines the changing balance of functions. When Indonesian becomes dominant across more domains while Javanese becomes concentrated in fewer domains, younger generations have fewer opportunities to use and learn Javanese. Indicators of this language-related identity shift include changes in intensity, context, speech level, and Javanese's function as a cultural practice. The first dimension is language practice, including the use of Ngoko, Madya, and Krama and the tendency to mix languages (Table 5).

Table 5: Comparison of previous studies and the position of the present study on Javanese language change

Previous Study	Focus	Main Finding	Position of Present Study
Udasmoro et al. [1]	Javanese language maintenance	Language-use intensity relates to competence and sustainability	Extends language competence analysis to national identity
Wulandari et al. [2]	Youth and speech levels	Speech-level inheritance relates to cultural identity	Adds an intergenerational rural perspective
Sari et al. [11]	Intergenerational communication	Communication change affects politeness	Connects politeness change to national identity
Bronfenbrenner [12]	Language maintenance	Family, community, and education are important	Examines weakening of these transmission spaces in Sokoliman
Tobbing [9]	Youth perspectives	Indonesian becomes increasingly dominant	Explains functional change across social domains

The second is social values, especially politeness and respect. The third is social relationship patterns, including differences in language use when speaking with parents, neighbors, peers, and wider groups. The fourth is language's function as a medium of cultural transmission. These dimensions allow interview and observation data to be interpreted not only descriptively but also as indicators of social change. The study also recognizes that language shift can be highly contextual. A person may use Javanese with parents but Indonesian at school or in an organization. Therefore, Indonesian dominance does not mean that all speakers have abandoned Javanese. This situation-based language alternation is itself an important finding because it shows the division of language functions in the community. Conceptually, the process can be described as follows: social and technological change increases exposure to Indonesian, colloquial forms, and foreign languages; this exposure expands the use of non-Javanese forms; greater non-Javanese use reduces opportunities to practice Javanese; reduced practice particularly affects Krama competence; and these changes reduce the role of Javanese as a medium of cultural-value transmission. The process is then interpreted as a shift in how national identity is expressed.

4.2. Evidence Matrix from the Interview Data

To clarify the relationship between field evidence and interpretation, I grouped recurring interview responses by issue. This grouping does not alter the original data; it organizes the evidence so that readers can see both consistency and variation across participants. Participant codes are retained from the paper coding process. For globalization and social media, RWT, HTN, SRD, NRA, ROSP, and EK provided statements indicating influence, although they differed in perceived intensity. RWT recognized both positive and negative effects, whereas younger participants emphasized the normalization of Indonesian and colloquial language in digital environments. CPAE and SBU offered more moderate assessments, stressing that the local environment still supports Javanese use. For Indonesian use, participants consistently described Indonesian as preferred when communication requires understanding across ages, schools, regions, or formal settings.

This pattern appears in school activities, meetings, youth organizations, mosque youth groups, large gatherings, and interactions with people from outside the village. These choices demonstrate Indonesian's strong instrumental function. For Javanese competence, participants distinguished between Ngoko and Krama. They generally described Ngoko as easier, while Krama

was perceived as more difficult. Several younger participants said that when they were uncertain about a Krama expression, they used Indonesian or code-switched (Table 6).

Table 6: Data issues, coding participants, observed patterns, and interpretations of Javanese language use

Data Issue	Participants Appearing in Coding	Observed Pattern	Interpretation
Globalization/social media	RWT, HTN, SRD, NRA, ROSP, EK, CPAE, MN, SBU	Greater exposure to Indonesian/colloquial language	Digital space becomes a new linguistic environment
Indonesian dominance	RWT, HTN, SRD, NRA, ROSP, EK, CPAE, MN, SBU	Used at school, meetings, organizations, cross-group settings	Universal/formal function expands
Krama competence	RWT, HTN, SRD, NRA, ROSP, EK, CPAE, MN, SBU	Krama is harder and less practiced	Active competence may weaken
Family/neighborhood	RWT, HTN, SRD, NRA, ROSP, EK, CPAE, MN, SBU	Javanese persists in close relationships	Local domains function as language-maintenance spaces
Mixed language	RWT, NRA, ROSP, EK, CPAE, MN, SBU	Javanese mixed with Indonesian/colloquial forms	Local identity is maintained flexibly

This suggests that competence and confidence are tied to how often they practice. For family transmission, the data show that home and interaction with parents remain important spaces for Javanese. However, transmission is not uniform. Some families continue to use Javanese, while others encourage Indonesian. Such differences can produce different language experiences within the same generation.

4.3. Variation and Non-Uniform Cases

Qualitative research must account for data that are not completely uniform. In this study, not all participants stated that Javanese had declined dramatically. SBU, for example, considered Javanese still strong in RT 06 and described Indonesian as appearing mainly in specific contexts, particularly formal situations. CPAE similarly explained that language choice follows local conditions and the interlocutor. This evidence matters because it prevents the overly simple conclusion that Javanese has disappeared. The variation suggests that language shift has social boundaries. The closer the relationship between speakers and the more local the context, the more likely Javanese is to be used. Conversely, the more heterogeneous the participants and the more formal the activity, the stronger the tendency to use Indonesian. Situational factors therefore work together with generational factors. The term 'decline' should consequently be understood as a reduction in intensity and function rather than extinction. Javanese remains present in community life, but it is not always the first choice. This interpretation better fits the interview evidence, which shows Javanese use at home and among neighbors alongside Indonesian use in schools, organizations, and digital spaces. Individual differences also show that age alone does not determine language transmission. Family habits, friendship networks, schooling experiences, and participation in community activities may give speakers different repertoires. Language-maintenance recommendations should therefore be contextual rather than based only on generational categories.

4.4. Interpretive Model of the Findings

When integrated, the findings reveal a recurring social process. First, changing communication environments expand exposure to Indonesian and colloquial forms. Second, these choices carry over into everyday interaction because people see them as practical. Third, Javanese becomes concentrated in family and local relationships. Fourth, reduced practice makes some younger speakers less confident in using Krama. Fifth, avoiding Krama reduces Javanese's role as a medium for learning politeness and respect. However, the process is not linear. Javanese can reappear when the context changes. Younger participants who use Indonesian with peers may still use Javanese with parents. Language repertoires are therefore adaptive.

Identity shift occurs through changing priorities of language use rather than the complete elimination of local identity. This model explains why language maintenance cannot rely only on vocabulary instruction. It requires real communicative situations in which Javanese has a meaningful function. Families can provide habitual practice, schools can provide cultural spaces, community groups can use Javanese in local activities, and social media can become a space for producing Javanese-language content. From a national-identity perspective, these strategies matter because Indonesian identity is inherently diverse. Maintaining Javanese means maintaining one expression of Indonesian cultural diversity. Indonesian remains necessary as the national language, while Javanese can remain active as a regional language. The goal is not to choose one over the other, but to maintain a functional balance.

4.5. Discussion by Communication Domain

The family domain is particularly important for maintaining Javanese because family interaction is repeated and natural. The data show that participants continue to use Javanese when speaking with parents, grandparents, and neighbors. In this domain, Javanese has a relational function: language choice can signal closeness while also expressing respect. However, transmission within families is not automatic. When parents increasingly use Indonesian with children, children receive fewer opportunities to experience Javanese from an early age. The continued presence of Javanese in the wider community therefore depends partly on everyday language choices within families. Peer interaction shows a different pattern. Generation Z and Generation Alpha participants frequently described Indonesian and colloquial language as more comfortable for communication with friends. This preference is related to the need to adapt to friends from different backgrounds and to the influence of digital language trends. In peer contexts, Javanese may be perceived as less compatible with emerging communication styles. Language choice is therefore shaped not only by competence but also by the social image attached to particular language forms.

Schools and organizations show stronger dominance of Indonesian. Participants considered Indonesian the most effective option when activities involve many people and the communicative goal is shared understanding. This finding demonstrates Indonesian's function as a national lingua franca. Because this function is legitimate and important, Javanese maintenance should not seek to replace Indonesian in formal settings. Still, it should create additional spaces for Javanese where it serves a cultural function. Digital communication is the clearest domain of environmental language change. Participants mentioned TikTok, Instagram, YouTube, messaging, and online friendships as sources of exposure to Indonesian, colloquial forms, and English. Digital content is fast and widely shared, so the language used tends to favor forms that broad audiences can understand. In this environment, Javanese faces a challenge because young speakers may not always see a practical reason to use it. Yet digital openness also creates opportunities because Javanese content can reach young people in formats compatible with their habits.

4.6. Language, Politeness, and Intergenerational Relations

The finding on Krama matters because it shows a direct link between language form and social relations. When participants say younger people still use Ngoko but struggle with Krama, they describe a shift in how they manage social distance through language. Krama provides a linguistic marker of respect. When that marker becomes less common, respect may still be expressed through other behavior, but one traditional medium of expressing it becomes less visible. Interview data show that younger participants often choose Indonesian when they are unsure about the appropriate Krama expression. This can be understood as an avoidance strategy designed to prevent mistakes or awkwardness. From a language-learning perspective, however, avoidance also reduces opportunities to practice. A cycle may therefore emerge: limited practice reduces confidence; reduced confidence encourages Indonesian use; and increased Indonesian use further reduces opportunities to practice Krama.

Intergenerational relations are important because language connects cultural experience across generations. Older community members serve as linguistic models for younger people. When intergenerational interaction decreases or shifts to more general language, opportunities to learn cultural values through language may become more limited. Activities that bring older and younger generations together can therefore serve as both social spaces and language-learning spaces. Nevertheless, the study does not show that young people have completely lost respect for older people. Younger participants still reported using Javanese with older interlocutors. This distinction matters: declining language competence is not the same as losing cultural values. Respect remains present, but the linguistic means used to express it are changing. Language shift should therefore be interpreted carefully as a change in cultural expression.

4.7. Practical Implications and Maintenance Strategies

The first implication concerns families. Families can maintain Javanese through simple routines, such as using Javanese in regular conversations with children, especially when interacting with older family members. Perfect linguistic accuracy is not the only goal. More important is creating consistent experiences so that children understand that Javanese has a real function in family relationships. The second implication concerns schools. Schools can provide opportunities to use Javanese through cultural activities, local-story documentation projects, interviews with community figures, or literacy programs. These models allow Javanese to be learned through context rather than memorizing vocabulary alone. Indonesian can remain the principal language of education while culturally relevant activities strengthen Javanese. The third implication concerns community organizations. Neighborhood associations, youth organizations, cultural groups, and social activities can create selected situations where Javanese is used.

Because formal activities tend to favor Indonesian, local and cultural activities may become strategic spaces for maintaining Javanese without diminishing Indonesian's practical role. The fourth implication concerns digital media. Javanese content can be developed through short videos, storytelling, humor, interviews with local figures, or educational content using

communication styles familiar to young people. This strategy is important because the data identify social media as a force accelerating language change. The same space can also support revitalization. Maintenance strategies should also avoid blaming young people. Indonesian or mixed-language choices reflect the communication environments they encounter. Effective strategies should make Javanese relevant, accessible, and socially meaningful. Maintenance should therefore go beyond telling young people not to forget Javanese and instead create concrete reasons and situations for continued use.

4.8. Study Limitations and Future Research

The study has several limitations. First, it was conducted within one local community with a limited number of participants, so the findings are not intended to generalize statistically to all Javanese-speaking communities. The study's strength lies in contextual depth and intergenerational variation rather than numerical population representation. Second, some language-habit data were based on participants' perceptions. Such perceptions matter in phenomenological research because they reflect lived experience, but they may not match observed frequency of use. Future studies could combine longer observation, consent-based recordings of interaction, or conversation analysis to enrich the evidence. Third, language practices are dynamic. Social media and digital communication change rapidly. The findings should therefore be understood as a contextual account of the research period and compared with longitudinal research to determine whether Krama use continues to decline, stabilize, or revitalize. Future research could expand the setting to several villages in Gunungkidul or the wider Yogyakarta region to compare how family, education, mobility, and social media operate across communities. Further studies could also evaluate digital language-maintenance programs by comparing young people's experiences before and after participation in Javanese-language content production. Future research may also deepen the relationship between Javanese and Civic Education. Regional languages can be approached as part of cultural diversity, identity, and civic practices that respect pluralism. Through this perspective, language maintenance becomes not only a linguistic issue but also a contribution to an inclusive understanding of Indonesian national identity.

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