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LAPORAN PENELITIAN
TENTANG
THE IMPORTANCE OF PRESERVING JAVANESE LANGUAGE
AT AN ELEMENTARY SCHOOL LEVEL

Oleh:

Lusia Neti Harwati, M.Ed.
Prof. Ir. Ratya Anindita, M.S, Ph.D.
Nadine Namira Lubis
Reny Nur Rohmah

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FAKULTAS ILMU BUDAYA
UNIVERSITAS BRAWIJAYA
MALANG
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Abstract

This study examined the importance of preserving Javanese language at SD Bernardus, Tritis, Purwobinangun, Pakem, Yogyakarta. A narrative research design, sociolinguistics, and social change as theories were applied in order to understand teachers' point of view on globalization and the importance of preserving Javanese language. Purposeful sampling was used and two teachers were chosen as participants. More specifically, the purpose of this study was to describe the lives of the participants, collect and tell stories about their lives, and then write narratives of their experiences. The data were gathered through the collection of stories, reporting individual experiences, and discussing the meaning of those experiences for the participants by proposing a research question: what is the story of the teachers who tried to preserve Javanese language in the global era? The data gathered were then analyzed through three steps, namely code the data, description, and interpretation. There are two findings that can be summarized. Firstly, the interviewees perceived the challenges in teaching Javanese language as an opportunity to be more creative. Secondly, in the attempt to preserve and promote Javanese language and culture, they were fully supported by the school principal as well as the local government.

Key words: *narrative design, sociolinguistics, social change, globalization, javanese language.*

Abstrak

Penelitian ini bertujuan untuk menganalisis pentingnya pemertahanan pembelajaran Bahasa Jawa di Sekolah Dasar (SD) Bernardus, Tritis, Purwobinangun, Pakem, Yogyakarta. Desain penelitian naratif dipilih sebagai metode serta sosiolinguistik dan perubahan sosial sebagai landasan teori untuk memahami sudut pandang pengajar tentang globalisasi dan pentingnya pemertahanan Bahasa Jawa. Dua orang pengajar dipilih sebagai partisipan di dalam penelitian ini. Lebih khusus lagi, penelitian ini bertujuan untuk mendeskripsikan kehidupan dan pengalaman partisipan secara detil, khususnya pengalaman mereka dalam mengajar Bahasa Jawa. Metode pengumpulan data dalam penelitian ini adalah wawancara guna menjawab rumusan masalah penelitian. Data tersebut kemudian dianalisis melalui tiga tahap, yaitu koding, deskripsi, dan interpretasi. Hasil penelitian menunjukkan bahwa tantangan dalam mengajar Bahasa Jawa dimaknai oleh partisipan sebagai kesempatan bagi mereka untuk menjadi guru yang lebih kreatif. Selain itu, usaha mereka untuk mempertahankan pembelajaran Bahasa Jawa didukung oleh pihak sekolah dan pemerintah daerah.

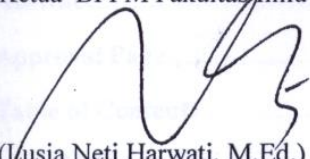
Kata kunci: *desain penelitian naratif, sosiolinguistik, perubahan sosial, globalisasi, bahasa jawa.*

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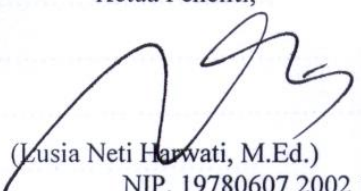
- a. Judul : The Importance of Preserving Javanese Language at
An Elementary School Level
- b. Bidang Ilmu : Pendidikan
- c. KetuaPeneliti
- Nama : Lusia Neti Harwati, M.Ed.
 - JenisKelamin :Perempuan
 - NIP :19780607 2002 12 2 002
 - Pangkat/Golongan : III/c
 - Jabatan Fungsional : Lektor
 - Fakultas : Ilmu Budaya
 - Jurusan/Program Studi : Bahasa dan Sastra Prancis
 - Bidang Keahlian : Bahasa dan Kependidikan
- d. Anggota Peneliti :
- Nama : Prof. Ir. Ratya Anindita, M.S., Ph.D.
 - NIP :19610908 198601 1 001
 - Bidang Keahlian : Sosiologi Pertanian
- e. Nama/NIM
- Mahasiswa yang dilibatkan :
- Nadine Namira Lubis
 - NIM. 145110300111007
 - Reny Nur Rohmah
 - NIM. 145110300111001
- f. Waktu Penelitian : Agustus- Oktober 2016
- g. Biaya yang diperlukan :
- 1. Sumber DPP/SPP : Rp. 15.000.000,00
 - 2. Sumber lain (sebutkan) :Rp. -
 - 3. Total :Rp. -
- Terbilang : (Lima belas juta rupiah)

Malang, 8 November 2016

Ketua BPPM Fakultas Ilmu Budaya


(Lusia Neti Harwati, M.Ed.)
NIP. 19780607 200201 2 012

Ketua Peneliti,


(Lusia Neti Harwati, M.Ed.)
NIP. 19780607 2002 12 2 002

Mengetahui:

Dekan Fakultas Ilmu Budaya



(Prof. Dr. Ratya Anindita, M.S., Ph.D.)
NIP. 19610908 198601 1 001

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CHAPTER I

INTRODUCTION

1.1. Background of the Study

In general, globalization refers to “a process that encompasses the causes, course, and consequences of transnational and transcultural integration of human and non-human activities with a number of consequences either good or bad related to educational, political, cultural aspects, and so on” (Al-Rodhan, 2006, p. 2, as cited in Harwati, 2013, p. 30). The emergence of western-dominated international culture, the erosion of national identity, traditional values, languages, and cultures in Asian countries, therefore, can be the examples of such negative consequences.

In order to manage the possible impact of globalization, Indonesia needs to preserve and promote local cultures, for example local languages. Such an attempt can be initiated through educational sector. However, it seems that the importance of preserving local languages at an elementary school level in Indonesia is a big undressed problem. Most research regarding language and education focused more on the rapid growth of schools at all levels claiming themselves as international standard schools and offering English as the main language of instruction, the popularity of English among young generation, especially those coming from upper-middle social classes, and schools who do not follow the national curriculum and devote a little time, if any, to local languages in Indonesia, such as Javanese language.

As our study focuses on local language preservation at an elementary school level, it will then improve Indonesian's capacity and potential for innovation. Initiating a research project on the critical importance of preserving local languages and incorporating such languages into curriculum for all students will be beneficial for Indonesia in terms of cultural sensitivity and awareness development.

1.2. Statement of the Problem

The research question that emerges from the background of the study is:

What is the story of the teachers who tried to preserve Javanese language in the global era?

1.3. Objective and Significance of the Study

Objective of the Study

This study aims to discuss Javanese language preservation at SD Bernardus, Tritis, an elementary school in Pakem, one of the regions in Yogyakarta. This elementary school is located in a rural area, position Javanese language as a compulsory subject, and has homogenous students population and most of them come from lower social class backgrounds. This study will then allow us to recommend suggestions to the government. Although the global spread of English is inevitable and mastering the language is one of the skills needed for those who want to be able to survive in the global era, the issuance of a strict regulation requiring all schools to position local languages at the same rank with English, for example, is vital.

Significance of the Study

With this study, we wish to be actively involved in efforts to develop Indonesian education sector and be able to contribute to the betterment of basic education in Indonesia, especially in rural areas, such as Tritis, which has been chosen as a location for conducting research. We also believe that this study could be used as an essential step to enhance further professional interaction, partnerships, and collaborative projects.

CHAPTER II

LITERATURE REVIEW

This chapter focuses on three bodies of work, which are synthesized to produce a conceptual framework that will guide this study, namely sociolinguistics, social change, and previous studies in the area of Javanese language preservation.

2.1. Theory

2.1.1. Sociolinguistics

In general, sociolinguistics as a branch of both linguistics and sociology can be defined as the study of the relation between language and society. Jendra (2007, p. 227) explained that in sociolinguistics, society (community) is seen as a source of linguistics repertoire. Linguistics repertoire itself can be defined as a group of language, for example first language, regional or local language, and languages learned in schools mastered by the same speaker. The linguistics repertoire of one speaker is determined by his or her passive and active knowledge of the language varieties within his or her speech community. However, certain communities are unaware of the importance of preserving, protecting, and promoting local languages. Preventing local languages from becoming unknown is, therefore, essential.

Drawing from the above explanation, it can be argued that preserving Javanese language at an elementary school level has a correlation with society as a source of linguistics repertoire.

2.1.2. Social Change

“Society consists of individuals and they are its only representatives, just as individuals exist only within a society. Individual and social existence are themselves manifest simultaneously, develop at the same time, and change interdependently” (Hauser, 1982, p. 40). This statement implies that society and individuals are inseparable, without society

there can be no individual. Furthermore, individuals within society have agreements on what need to be changed or preserved, including language (verbal and nonverbal), knowledge, beliefs, and also values. In brief, there is a significant alteration related to social structure and cultural patterns through time. This is what we called social change (Leicht, 2013, n.p.). Leicht further explained, “social structure refers to persistent networks of social relationships where interaction between people or groups has become routine and repetitive. Culture refers to shared ways of living and thinking.”

Based on the explanation about social change, it can be concluded that local languages (such as Javanese language), as one of the most important elements of culture, will be preserved, promoted or even neglected, depends on the agreement among individuals within society.

2.2. Previous Studies

The early studies in this area have emphasized on why and how Javanese language is still used among society in Blora, Central Java (e.g. Marnoto, 2007; Setyaningsih, 2010). More specifically, the two previous studies focused more on describing efforts in maintaining Javanese language viewed from sociolinguistics perspective. These studies reported that Javanese language preservation in Blora is related to loyalty, ideology, and tradition.

Hadiati (2013), on the other hand, was interested in analyzing the use of Javanese language among young generation in Kebumen, Central Java. More specifically, she has undertaken a case study to examine Javanese language used by Orion community and how members of the community attempt to increase their own opportunities to use traditional vocabulary in their conversation. Here, sociolinguistics is also used as a theory.

More recently, Suherman (2015), focused on identifying and describing the form of variations in language use in Gerem village communities. He explained the viability of Serang Java language and efforts in maintaining the language. He then concluded that Serang Java language still survives. It is used as a means of communication, through

cultural activities and local wisdom. This study is framed within an ethnographic perspective and theory of motivation is applied to answer the research question.

It can be concluded therefore that the previous studies, which have emphasized more on the use of Javanese language in certain communities ignored the importance of teaching and learning at an elementary school level in order to preserve Javanese language. Indeed, preserving and introducing linguistic diversity and cultural pluralism to pupils, is vital.

CHAPTER III

RESEARCH METHODOLOGY AND PROCEDURES

This chapter will explain the primary methods adopted to answer the research question, the description of the fieldwork, analysis of findings, and ethical issues.

3.1. Narrative Research Design

Ehrlich, Flexner, Carruth, & Hawkins (1980, p. 442, as cited in Creswell, 2005, p. 474) explained that “the term *narrative* comes from the verb to narrate or to tell (as a story) in detail”. In narrative research designs, researchers have to describe individual experiences and then write those experiences in detail. Narrative research design with purposeful sampling was chosen to comprehend teachers’ point of view on globalization and the importance of preserving Javanese language. We have described the lives of two teachers from SD Bernardus, Tritis, collected and told stories about their lives, and written narratives of their experiences. The data were gathered through the collection of stories, reporting individual experiences, and discussing the meaning of those experiences for the teachers.

The hypothesis was if Javanese language continues to be taught during elementary school level as a compulsory subject then students would learn local cultural values.

3.2. Description of the Fieldwork

We have undertaken a fieldwork in Tritis, Purwobinangun, Pakem, Yogyakarta, for about two weeks. There were two main steps of the fieldwork, namely: (1) Identifying characteristic, which was, Javanese language preservation at an elementary school level; (2) Finding sites and individuals that display different dimensions of that characteristic, such as an elementary school with different characteristics to preserve Javanese language.

SD Bernardus, which has been chosen as a location of the fieldwork, is located about seven kilometers from Mount Merapi. We identified the participants and sites based on places and people that can best help to understand the central phenomenon.

The fieldwork is essential to be undertaken in order to comprehend teachers' reflection and teachers' knowledge, and also bring teachers' voices to the forefront by empowering teachers to talk about their experiences, focusing on the micro-analytic picture, individual stories. In other words, capturing the lives of teachers as professionals is vital. Through interview or informal conversations we have gathered stories (field texts or raw data), which were then analyzed for meaningful interpretation.

3.3. Analysis of Findings: Code the Data, Description, and Interpretation

The data gathered were analyzed through several steps. Coding, as the first important stage in analyzing data had been done to help us organize the text of the interview transcripts and discover themes, which could not be seen directly in the texts in the beginning of analysis. Here, we used the *bottom-up* coding. This term refers to an idea of coding which moves “from raw text to research concerns in small steps, each step building on the previous one” (Auerbach & Silverstein, 2003, p. 35). These steps were: (1) gathering raw text, (2) gathering relevant text, (3) repeating ideas, (4) discovering themes, (5) theoretical constructs, (6) theoretical narrative, and (7) research concerns (ibid). It means that raw text is the lowest level, whereas research concerns is the highest level.

We then read through the texts and cut them down if necessary in order to select relevant text. This term refers to the text, which has a relation with the research concern (Auerbach & Silverstein, 2003). After selecting the relevant text, we needed to choose the text, which had similar ideas. During the process of data collection it was possible that different participants had similar utterances to express the same ideas (repeating ideas).

By understanding the repeating ideas, it was easier to find out the themes. These terms referred to repeating ideas, which had something in common (Auerbach & Silverstein, 2003). These themes were then grouped and known as theoretical constructs. These

theoretical constructs were organized into a theoretical narrative, which concluded what we had understood about the research concern.

The research concern was to explore the teachers' opinions and experiences of teaching Javanese language. We had attempted to find the correlation between their concerns and our concern. Through the bottom-up coding it was easier to find that connection. It is possible, however, that the participants have concerns that do not prove to be related to ours. Auerbach & Silverstein (2003) have suggested that when this problem occurs, it will be better if the researcher includes the participants' concerns even though they do not fit into the theoretical framework. They can form the basis of the next research project.

After coding process, it is important to describe the data. It means that at this stage, we tried to help readers to visualize setting so that they could almost feel the situation. A convincing descriptive passage was therefore essential.

The last stage was interpretation. Making an interpretation about the patterns seen and heard of the participants was vital in the attempt to reach some conclusions about what we had observed and learned from the participants. In order to avoid subjectivity, we provided evidence for the interpretation. As Auerbach & Silverstein (2003) have stated that:

“You must be able to support your interpretation with data (i.e., examples of text), so that other researchers can understand your way of analyzing it. If your interpretation is supported by the data, then it is valid, even if there are other ways to interpret the same data” (p. 32).

It means that it is free for us to make an interpretation as long as textual evidence is provided. The above statement also can be used to answer the question about validity and reliability in qualitative methodology.

3.4. Ethical Issues

Honoring research sites and participants is important. Creswell (2005) has maintained that “data collection should be ethical and it should respect individuals and sites” (p. 171). In brief, explaining the purpose, aims, the use of results of the study, and the amount of time needed to gather data is important.

We have given a letter to the participants with information about this study and asked them to sign a consent form. Permission from SD Bernardus, Tritis was also essential. An official letter had been sent to obtain an approval to conduct this study. Furthermore, the school principal had become a gatekeeper. She provided entrance to the site and helped us to locate the participants, for instance when we intended to conduct an interview. In other words, this study implemented ‘overt’ access which means that this access is “based on informing subjects and getting their agreement, often through gatekeepers” (Silverman, 2001, p. 57).

CHAPTER IV

FINDINGS AND DISCUSSION

This chapter will present the interview results with two interviewees, Mrs. Sugesti and Ms. Primitiva Rindi. Both of them have agreed to be mentioned in this study. The interview results are grouped into two major themes: (1) the challenges faced in teaching Javanese language and (2) the creative ways to teach Javanese language in the classroom. In short, this chapter will interpret the relationship between the findings and the theories used in this study supported by current literature, which is selected for synthesis based on its relevance to the topic under study.

4.1. The Challenges Faced in Teaching Javanese Language

From the interview, it is found that there are two main challenges faced in teaching Javanese language. The first challenge is that many students are unaware that there are a variety of forms to use in addressing another. Wardhaugh (2006, p. 260) explained that “many languages have a distinction corresponding to the *tu-vous* (T/V) distinction in French, where grammatically there is ‘a singular you’ *tu* (T) and ‘a plural you’ *vous*”. The T form is considered as a familiar form, whereas the V form is the polite one.

Javanese language has such a distinction, the *kowe/panjenengan* (K/P), distinction. *Kowe* is a familiar form and *panjenengan* is used to show respect and politeness. The interviewees stated that sometimes the students use *kowe* to address teachers as the K form is commonly applied within their families. This is the reason why the teachers then focus more on giving examples of how and when the students can use the K/P form. Indeed, speakers have a freedom to choose their own speech forms, such as humorous, formal, informal, etc. In general, however, individuals within society have agreements on how they have to formulate messages they want to communicate. As Gumperz (1964, as cited in Busch, 2012, p. 2) explained, we need to be aware of the social etiquette of language choice.

The second challenge is related to teaching and learning materials. The interviewees maintained that it is difficult for them to find an effective approach as the textbooks provided emphasize more on theory without any practical and real lifetime situations.

Smrekar (1994, as cited in Soto, 1999, p. 5) stated that it is important to “arrange the classroom with spaces that encourage social interaction”. This statement implies that providing many opportunities for students to communicate using Javanese language in the classroom is vital.

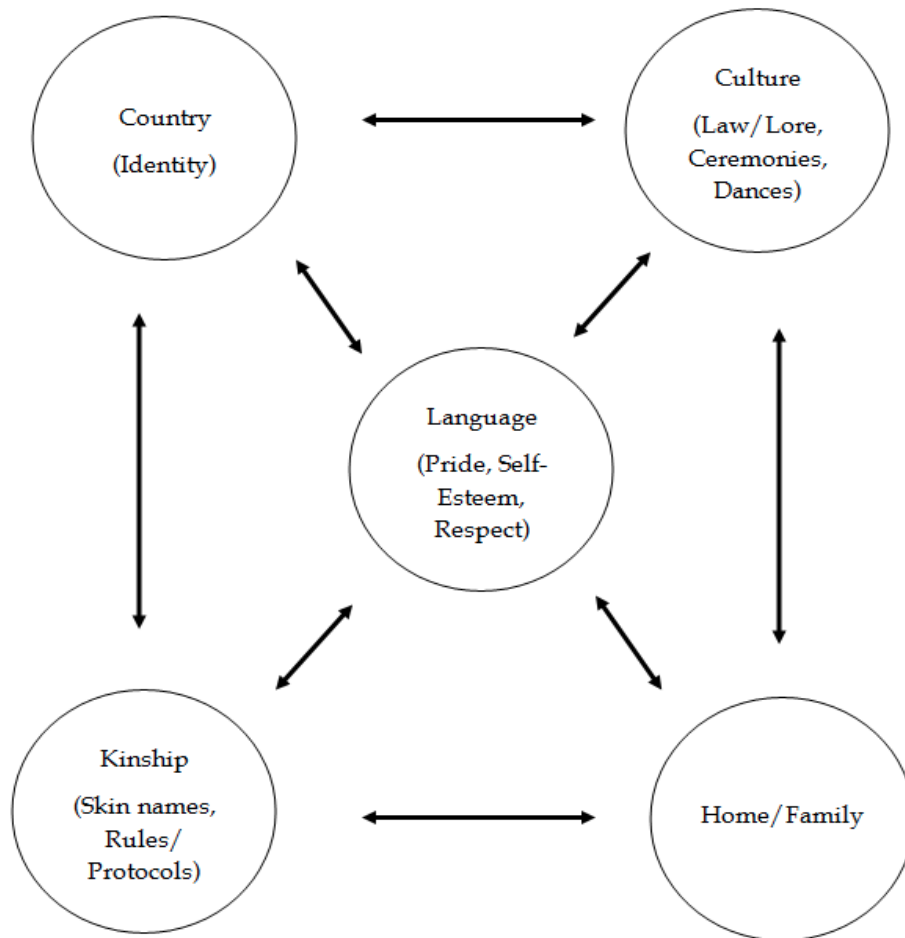
However, the interviewees believe that these challenges can be viewed from a different perspective, as an opportunity to develop their creativity. This issue will be examined more fully in succeeding part of this study by looking at creative ways of teaching that have been applied to the classroom. Furthermore, the interviewees stated that it is their duty to convince the students that learning and preserving Javanese language is crucial. Living in the global era does not necessarily mean that we ignore local cultures, values, and languages. This statement is in line with Ravindranath (2009), who argued that maintaining local languages is important, as a language is “a marker of community identity” (p.9).

Considering that a certain language is seen as a community identity, the teachers and students at SD Bernardus Tritis as a speech community and a source of linguistics repertoire, should, therefore, be able to maintain Javanese language. As Jendra (2007, p. 227) argued that in sociolinguistics it is hoped that speech communities are able to maintain and protect their languages. Actually, the society in Tritis has been attempting to maintain Javanese language. The language is even used as a means of communication through cultural activities, such as *merti bumi*. “The term *merti bumi* came from Javanese words, which are, *petri/memetri* (maintain) and *bumi* (earth)” (Harwati, 2013, p. 32). This notion can then be defined as maintaining mother earth or nature, a ritual to maintain the harmony between nature and human beings. The ritual of *merti bumi* is held regularly on the Islamic New Year’s eve and has been handed down from generation to generation. In other words, the attempt to preserve Javanese language through cultural activities is in line with Hauser (1982) and Leicht (2013), who explained that there are always agreements within society on how and what elements of culture need to be maintained, changed, or promoted.

In relation to the ritual of *merti bumi*, the interviewees in this study believe that teaching Javanese language can be considered as an initial step to introduce local cultural values to the students. Here, we are not attempting to predict the future of Javanese language or even Javanese traditional ceremonies. It is important to note, however, that as young generations, the students at SD Bernardus need to be aware of their duty to learn, practice, and preserve the ritual.

In support of the above explanation, the diagram from the Indigenous Remote Communications Association (IRCA) in Australia can be used as a model to comprehend the interconnectedness of Javanese language with culture, family, country, and kinship for Javanese people.

Diagram 4.1. Diagrammatic Interpretation of the Inter-connectedness of Language (Diagram by Lionel James)



Source: Indigenous Remote Communication Association.

4.2. The Creative Ways to Teach Javanese Language in the Classroom

Javanese language is a compulsory subject for all students (1st - 6th grade, two hours per week) and it was mentioned previously that the teaching and learning materials provided did not encourage social interaction. The teachers at SD Bernardus Tritis then found creative ways of teaching Javanese language. From sociocultural theory of language and learning perspective, it can be said that they implemented what Vygotsky (1978, as cited in Norton&Toohey, 2011, p. 419) explained that learning is a social process and students should be actively involved in various activities using cultural tools.

For their fourth, fifth, and sixth graders, for instance, the teachers created realia to improve students' understanding of vocabulary. More specifically, they prepared traditional stories to be read and help the students to identify vocabulary that may be unfamiliar to them. The students are then asked to work in cooperative groups and retell the story. Moreover, the teachers also use photographs with certain topics, such as ethnic items. Here, Javanese traditional clothes are chosen as realia to develop the students' vocabulary and give them cultural experiences.

Furthermore, collaborating with other teachers, such as art and culture teachers is considered as another creative way of teaching Javanese language. With their first, second, and third graders, the teachers attempted to introduce traditional games, such as *congklak/dakon*, which is known by different names from region to region in Indonesia. Historically, young girls of Javanese nobility played this game but nowadays it is widely played by the common people. This game is played by two persons using equipment with fourteen small holes and two big holes, which are made for filling them with seven small stones. In addition, Javanese traditional songs, such as *Gambang Suling* and *Lir-Irir*, are also introduced to the students. Here is a picture of the equipment of *congklak/dakon*.

Picture 4.1. The Equipment of *Congklak/Dakon*



Source:

https://www.google.co.id/?gws_rd=cr&ei=CjMCWmILMTWvgSflbeADQ#q=picture+of+congklak

Evidently, the teachers tried to apply both formal and informal patterns of learning to the classroom. Bloomaert&Backus (2012, p. 10) stated that such patterns of learning enable students to understand that there are different language varieties, styles, and registers.

The attempt to preserve Javanese language and culture at SD Bernardus Tritis is supported by the school principal. Such supports help the students to develop a sense of belonging and a cultural identity. Every Friday, for example, it is obligatory for all students to address their teachers using Javanese language. In addition, once a month they conduct a flag ceremony in Javanese language and all participants (both leader and audiences) must wear Javanese traditional clothes.

This year, the local government (Sleman Regency) acknowledges that traditional games and theater competition for elementary school students is an effective means in achieving social aims. Competition is recognized as a tool for emotional and social intelligence development. Last August, the local government then initiated such kind of a competition and SD Bernardus Tritis has participated in it. The competition taught the students to bring their best effort, manage their nerves, and drove them to learn and perform at a

higher level. It also can be said that through this competition, the teachers wanted to give the students a larger space to learn Javanese language and culture in informal patterns.

Drawing from the above discussion, it can be concluded that the local government has a desire to preserve and promote Javanese language and culture. Initiating traditional games and theater competition is in line with Ricento (1994, in Brown, 2000, p. 194) who explained that:

“Within the United Nations, the Universal Declaration of Linguistics Rights has endorsed the right of all people to develop and promote their own languages and to offer children access to education in their own languages” (as cited in Harwati, 2012, p. 48).

Indeed, the local government does not require elementary schools in Sleman to use Javanese as a language of education or instruction. It can be argued, however, that a greater access is given to students to learn Javanese language and culture through the competition. In addition, both the teachers and the local government can be considered as agents of society, active representatives to maintain and promote a local language as one of elements of culture.

CHAPTER V

CONCLUSIONS AND RECOMMENDATIONS

This chapter contains two main elements: the conclusions of the study and the recommendations for further study.

5.1. Conclusions of the Study

Local languages, as one of important elements of culture, need to be preserved and promoted in order to manage the possible negative effects of globalization. The central phenomenon upon which this was based relates to the creative ways of teaching Javanese language at SD Bernardus, Tritis, Pakem, Sleman, Yogyakarta. More specifically, the phenomena addressed included the use of realia, traditional games and songs to teach Javanese language and the support from the school principal as well as the local government to preserve this local language.

The elementary school located in a rural area and has a desire to maintain local values, such SD Bernardus, clearly has been attempting to give a greater access to the students to learn Javanese language and culture through formal and informal patterns. It is hoped that the students will be able to learn local culture values. As young generations, they will become agents of society who decide what elements of culture should be maintained.

5.2. Recommendations for Further Study

As mentioned in Chapter I, the study is significant in terms of filling the gap in research in the area of Javanese language teaching and learning due to limited literature on this area in Indonesia. At this stage, it can reasonably be assumed that this topic might not be regarded as a major problem. Knowledge of effective teaching strategies is vital in terms of providing an in-depth understanding of how elementary schools can deal with the possible negative impacts of globalization. Further study in this area in different aspects would be beneficial in helping schools and local government as part of speech communities to preserve and promote Javanese language.

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*) The biodata is presented in Bahasa Indonesia

BIODATA KETUA PENELITIAN

Nama lengkap : Lusiana Neti Harwati, M.Ed.
Tempat/Tanggal lahir : Sleman, 7 Juni 1978
Jenis kelamin : Perempuan
Bidang Keahlian : Bahasa dan Kependidikan
Mata Kuliah yang diajarkan : Metode Penelitian, Bahasa
Prancis Madya Tulis

Pendidikan

No.	Tempat pendidikan	Kota/negara	Tahun Lulus	Bidang Studi
1	Sarjana, Universitas Gadjah Mada	Yogyakarta/Indonesia	2001	Sastra Prancis
2	Master, Flinders University	Adelaide/Australia	2008	Kependidikan

Penelitian yang sedang dilakukan:

No.	Judul penelitian	Ketua Peneliti /anggota	Sumber dana	Tahun
	-	-	-	-

Pengalaman penelitian yang relevan dengan proposal penelitian yang diajukan:

No.	Judul penelitian	Ketua Peneliti /anggota	Sumber dana	Tahun
1	Model Pembelajaran Berbasis Karakter Sebagai Upaya Penanaman Nilai-nilai Integritas: Studi Kasus di PAUD Mata Air Yogyakarta	Ketua	BOPTN	2013
2	Preferensi Bacaan Anak Ditinjau Dari Latar Belakang Sosial Ekonomi: Kajian Sosiologis	Anggota	BOPTN	2015

Biodata ini dibuat dengan sebenarnya.

Malang, 8 November 2016

(Lusiana Neti Harwati, M.Ed.)

BIODATA ANGGOTA PENELITIAN

Nama lengkap : Prof.Ir.Ratya Anindita, M.S.,Ph.D.
Tempat/Tanggal lahir : Malang, 8 September 1961
Jenis kelamin : Laki-laki
Bidang Keahlian : Sosiologi Pertanian
Mata Kuliah yang diasuh : -

Pendidikan

No.	Tempat pendidikan	Kota/negara	Tahun Lulus	Bidang Studi
1	Universitas Brawijaya	Malang/Indonesia	1985	Sosial Ekonomi
2	Universitas Brawijaya	Malang/Indonesia	1995	Ekonomi Pertanian
3	University of the Philippines	Los Banos/Filipina	2002	Ekonomi Pertanian

Penelitian yang sedang dilakukan:

No.	Judul penelitian	Ketua Peneliti /anggota	Sumber dana	Tahun
	-	-	-	-

Pengalaman penelitian yang relevan dengan proposal penelitian yang diajukan :

No.	Judul penelitian	Ketua Peneliti /anggota	Sumber dana	Tahun
	-	-	-	-

Biodata ini dibuat dengan sebenarnya.

Malang, 8 November 2016

(Prof.Ir.Ratya Anindita, M.S., Ph.D.)

BIODATA ANGGOTA PENELITIAN

Nama lengkap : Nadine Namira Lubis
Tempat/Tanggal lahir : Bogor, 1 Februari 1996
Jenis kelamin : Perempuan

Pendidikan

No.	Tempat pendidikan	Kota/negara	Tahun Lulus	Bidang Studi
	Universitas Brawijaya	Malang/Indonesia	-	Bahasa dan Sastra Prancis

Penelitian yang sedang dilakukan :

No.	Judul penelitian	Ketua Peneliti /anggota	Sumber dana	Tahun
	-	-	-	-

Pengalaman penelitian yang relevan dengan proposal penelitian yang diajukan:

No.	Judul penelitian	Ketua Peneliti /anggota	Sumber dana	Tahun
	-	-	-	-

Biodata ini dibuat dengan sebenarnya.

Malang, 8 November 2016

(Nadine Namira Lubis)

BIODATA ANGGOTA PENELITIAN

Nama lengkap : Reny Nur Rohmah
Tempat/Tanggal lahir : Tulungagung, 9 Oktober 1995
Jenis kelamin : Perempuan

Pendidikan

No.	Tempat pendidikan	Kota/negara	Tahun Lulus	Bidang Studi
	Universitas Brawijaya	Malang/Indonesia	-	Bahasa dan Sastra Prancis

Penelitian yang sedang dilakukan :

No.	Judul penelitian	Ketua Peneliti /anggota	Sumber dana	Tahun
	-	-	-	-

Pengalaman penelitian yang relevan dengan proposal penelitian yang diajukan:

No.	Judul penelitian	Ketua Peneliti /anggota	Sumber dana	Tahun
	-	-	-	-

Biodata ini dibuat dengan sebenarnya.

Malang, 8 November 2016

(Reny Nur Rohmah)

APPENDICES

1. Schedule

Table 1. Research Schedule

	May	June	July	August	Sept-Oct	Nov
Proposal to be submitted and selected; send letters and consent forms to participants						
Beginning fieldwork						
Ending fieldwork						
Inputting of data completed; data analysis completed						
Refining the results/findings; submission of final report						

2. Budget

The research budget is outlined in Table 2. The table is presented in Bahasa Indonesia.

70% Biaya kegiatan penelitian : Rp.7.500.000

Potongan:

PPh 21 (5%) : Rp. 375.000

Materai : Rp. 6.000

Jumlah diterima : Rp.7.119.000

Table 2. Research Budget

NO	JENIS PENGELUARAN	BIAYA SATUAN	BIAYA YANG DIUSULKAN (Rp x 1000)
1	Honorarium peneliti dan responden Ketua a. Anggota (3 orang x Rp. 500) b. Responden (2 orang x Rp. 350)	 1.500 1.500 700	 3.700
2	Bahan habis pakai dan peralatan		
	a. Membeli <i>voice recorder</i>	999	
	b. Buku	150	
	c. Penggandaan proposal dan materi	284	1.433
3	Perjalanan		
	a. Transportasi Malang-Yogya pp (2 kunjungan x Rp. 425)	850	850
4	Lain-lain		

	a. Penyusunan laporan	136	
	b. Sosialisasi hasil penelitian <ul style="list-style-type: none"> • Sosialisasi kepada instansi sasaran dan pengayaan koleksi pustaka 	1.000	1.136
	Jumlah		7.119

3. The Interview Transcripts

Pewawancara : Ya iya yang pertama, kami ingin tahu sejak kapan ibu mengajar terutama untuk mata pelajaran bahasa Jawa karena berdasarkan informasi dari bu Happy sebenarnya guru kelas ya bu ya? Jadi memegang semua mata pelajaran tapi karena penelitian ini khusus tentang pengajaran bahasa Jawa, saya ingin tahu pengalaman ibu selama ini sudah berapa lama mengajar mata pelajaran bahasa Jawa kemudian untuk bu Tiva juga mengajar seni budaya ya bu ya? Ya itu saja.

Narasumber 1 : Ya saya mengajar sejak tahun 1984 sekitar 32 tahun memang pelajaran bahasa Jawa itu sulit ya karena membacanya saja antara *to* dan *tho* itu anak-anak sulit. Misalnya *thuthuk* itu kan anak-anak *tutuk* padahal itu kan artinya lain ya. *Tutuk* itu mulut kalau *thuthuk* itu kan pukul ya. Selain itu mereka untuk berbahasa sehari-hari saja antara guru dan murid, murid itu kalau ditanya *wis durung?* Ya jawabnya *wis* gitu karena di rumah *ngoko* di rumah itu mungkin jarang mereka menggunakan bahasa Jawa yang *kromo*, ya apalagi kelas satu kalau awal-awal itu dulu dengan bu guru itu tidak menyebutnya dengan guru, “*bu kowe mau ...?*” gitu. Pernah saya, “*bu aku wingi ngerti kowe.*” begitu dia belum bisa pakai bahasa yang tepat maka karena bahasanya disini belum bisa pakai bahasa Jawa yang halus itu diajari pakai bahasa Indonesia saja karena daripada nanti salah karena antara menggunakan bahasa *ngunjuk*, *dhahar* itu kadang anak juga belum bisa ya kan di kelas satu sudah ada bahasa *kromo* halus aku, *da*, terus makan itu kan *dahar*, *ngombe*, *sare padahal* itu kan *kromo* halus yang digunakan untuk orang yang lebih tua *nggih* tapi anak juga belum bisa maka saya mengajarnya. Kuncinya kalau bahasa *kromo inggil* itu tidak boleh dipakai untuk diri sendiri digunakan orang yang lebih tua kita atau yang kita hormati saya mengajarnya seperti itu karena di daerah sini pun juga masyarakat masih kalau saya kadang berkunjung itu dia me...me... apa mengatakan kalau “*monggo bu ngunjuk?*” “*oh sampun, kulo sampun ngunjuk.*” gitu ya udah kan itu salah ya *to?* Saya sudah *ngunjuk* gitu, *kulo pun ngunjuk* karena itu *kromo inggil* nah jadi anak-anak karena di rumah tidak dibiasakan pakai bahasa yang benar bahasa Jawa itu. Lha di sekolah kan dulu *kowe* begitu dengan bu guru itu “*bu aku wingi ngerti kowe.*” gitu.

Pewawancara : Tapi penekanannya lebih bagaimana menggunakan bahasa Jawa *kromo* ya karena kalau bahasa *ngoko* sehari-hari pun mereka di rumah juga menggunakan bahasa *ngoko?*

Narasumber 1 : Bahasa *ngoko* iya iya.

Pewawancara : Tapi wajib kelas satu sampai kelas enam ya bu ya pelajaran bahasa Jawa?

Narasumber 1 : Iya iya wajib maka terus ada untuk berbahasa Jawa itu ada untuk untuk sekolah setiap hari Jumat gitu biar karena kalau *sugeng* tidak pakai selamat siang tapi "*sugeng kondur bu.*"

Pewawancara : Itu selama berada di lingkungan sekolah gitu?

Narasumber 1 : Iya iya.

Pewawancara : Khusus hari Jumat?

Narasumber 1 : Jumat iya.

Pewawancara : Itu mulai kapan bu ada kebijakan?

Narasumber 1 : Sekitar dua tahun ini sudah dua tahun ini sudah menggunakan iya anak-anak disuruh kalau selamat pagi ya "*sugeng enjang bu.*" begitu ya.

Pewawancara : Jumat ya?

Narasumber 1 : Iya.

Pewawancara : Oke kalau seni budaya bu Tiva mulai kapan ya mengajar?

Narasumber 2 : Saya mulai mengajar sih sudah hampir setahun ini tapi kalau di sini baru awal tahun pelajaran ini.

Pewawancara : Oke sebelumnya dimana?

Narasumber 2 : Sebelumnya di SD Bopkri Demangan.

Pewawancara : Iya itu mata pelajaran?

Narasumber 2 : Itu juga ada seni budaya. Di sana ada karawitan, jadi setiap anak dibekali dari awal itu karawitannya masing-masing anak diperkenalkan dengan alat-alat musiknya setelah itu not-notnya kan antara not karawitan dengan not biasa itu kan berbeda. Nah kalau biasa itu kan *do re mi* kalau di karawitan kan *ji nem ro* kayak gitu jadi anak-anak di... diminta untuk itu mengenali itu terus ada ekstranya juga gitu.

Pewawancara : Iya nah kalau seni budaya berarti fokusnya juga seni budaya Jawakah atau seni budaya secara umum gitu? Tadi kan contohnya karawitan ya?

Narasumber 2 : Iya.

Pewawancara : Pakai salah satu contoh saja atau memang secara umum fokusnya ke seni dan budaya Jawa?

Narasumber 2 : Tari biasanya tari sendratari.

Pewawancara : Jawa ya? Oke. Nah itu kan yang di sekolah sebelumnya kan disini belum ada?

Narasumber 2 : Kalau di sini belum ada ya?

Narasumber 1 : Belum.

Pewawancara : Baik jadi nanti disini rencananya apa bu untuk seni budaya di SD Bernardus ini?

Narasumber 2 : Kalau disini seni budayanya memperkenalkan alat-alat musik kan. Di sini ada beberapa alat musik yang anak-anak sendiri juga belum bisa memainkannya seperti piano eh apa bu pianika, gitar itu kan di sini ada tapi anak-anak belum bisa memainkannya.

Pewawancara : Ada bu?

Narasumber 2 dan 1 : Ada.

Pewawancara : Tapi kalau yang ke lebih cenderung ke budaya Jawa ada tidak? Mungkin kalau di Bopkri bahkan ada karawitan ya disana?

Narasumber 1 : Me... itu mengajarkan lagu-lagu daerah.

Pewawancara : Oh lagu daerah.

Narasumber 2 : Kalau itu cuma lagu-lagu bukan alat musik.

Pewawancara : Oh alat musik tapi lebih ke lagu-lagu daerah. Nah itu tuh untuk bahasa Jawa dan seni budaya tuh per minggu berapa jam ibu?

Narasumber 1 : Kalau kelas satu dua itu dua jam.

Pewawancara : Ya, selebihnya tiga sampai enam?

Narasumber 2 : Tiga sampai enam bahasa Jawa juga dua jam terus untuk seni budayanya tiga jam.

Narasumber 1 : Tiga jam.

Pewawancara : Tiga jam oke. Muatannya lebih kenapa lebih banyak seni budaya jamnya bu kenapa?

Narasumber 1 : Karena kan dipakai untuk seni ada melukis.

Pewawancara : Oh macam-macam ya.

Narasumber 1 : Ada iya.

Narasumber 2 : Ada musik

Narasumber 1 : Ada melukis

Narasumber 2 : Musik, ketrampilan.

Narasumber 1 : Ada menyanyi dan keterampilan.

Pewawancara : Ketrampilan. Itu kelas satu sampai enam juga ya? Oke. Nah materi yang diberikan kepada siswa secara umum berarti kan tadi kalau bahasa Jawa lebih ke bagaimana menggunakan bahasa Jawa yang *kromo* yang halus karena *ngokonya* sudah sehari-hari para siswa itu tau jadi kalau untuk seni budaya lebih ke yang cenderung ke budaya Jawa dan lagu-lagu daerah ya sementara untuk yang lebih modern mungkin dengan alat-alat musik yang ada di sekolah oke. Kalau menurut ibu-ibu mengapa pembelajaran bahasa Jawa dan seni budaya khususnya Jawa itu penting untuk dipertahankan di tingkat SD?

Narasumber 1 : Ya kalau untuk bahasa Jawa kan kita orang Jawa paling tidak kan kita tahu berbahasa gitu lho kadang anak-anak itu juga untuk apa pengetahuan lokal saja misalnya ada *pincuk* ada aturan kan anak-anak kan juga belum tahu gitu. Terus misalnya pengenalan tentang itu anak hewan itu aja kadang belum tahu padahal kita kan orang Jawa misalnya *kuthuk*, nah *kuthuk* itu aja kan belum dia bacanya kadang *kutuk* gitu *to*? Padahal kan lain nah "*kuthuk ki loh kuthuk ki anak itik gitu toh ya.*" Mungkin menurut saya itu penting karena memang bahasa kita bahasa Jawa karena kita orang Jawa juga pengenalan lingkungan kita juga pakai Jawa karena sekitar kita di rumah mereka pakai bahasa Jawa.

Pewawancara : Ada *ndak* bu yang membedakan mungkin dengan SD lain yang saya lihat tadi ada SD Muhammadiyah ya?

Narasumber 1 : Ya ada.

Pewawancara : Ada tidak mungkin hal yang membedakan SD Bernadus dengan SD lain yang tidak jauh jaraknya gitu tentang-tentang pembelajaran bahasa Jawa di sini?

Narasumber 1 : Saya kira sama kalau bahasa Jawa ya karena kan kita juga ada itu *to* ada organisasi guru-guru. Jadi kita saling saling bertukar pikiran iya.

Pewawancara : Gitu oke kalau seni budaya bu mengapa penting gitu masuk ke kurikulum bu Tiva?

Narasumber 2 : Karena anak-anak tidak hanya butuh ketrampilan dalam berpikir tapi juga ketrampilan dalam psikomotoriknya iya jadi gimana caranya biar anak-anak terbekali dari sekarang gitu.

Pewawancara : Selama ini ada ada mungkin sebelumnya atau mungkin ada rencana semacam kolaborasi gitu bu mungkin dengan pelajaran bahasa Jawa dan seni budaya yang digabungkan mungkin bikin satu kegiatan apa gitu ada *ndak*?

Narasumber 1 : Permainan.

Narasumber 1 : Permainan Jawa iya.

Pewawancara : Permainan? Oh ada ya.

Narasumber 1 : Kan di di kelas dari kelas dua itu kan ada permainan yang lokal gitu loh misalnya *congklak* atau *dakon*, *cublak-cublak suweng* mereka bermain *dakon* dan *cublak-cublak suweng*.

Pewawancara : Itu ikut diperkenalkan seperti itu?

Narasumber 1 : Pernah iya. Terus bermain *gobak sodor* itu kan juga bisa.

Pewawancara : Itu di jam pelajaran atau ...?

Narasumber 1 : Iya jam pelajaran iya.

Pewawancara : Oh di jam pelajaran jadi banyak prakteknya bu ya?

Narasumber 1 : Iya.

Pewawancara : Tidak sekedar belajar misal menghafal nama hewan?

Narasumber 1 : Iya tapi juga ikut bermain.

Pewawancara : Menarik ya.

Narasumber 2 : Iya dan ini besok rencana mau ikut lomba permainan tradisional itu lho bu.

Pewawancara : Dimana?

Narasumber 2 : Itu di Sleman.

Pewawancara : Oh tingkat kabupaten. Itu lomba seperti apa?

Narasumber 2 : Lombanya permainan tradisional. Jadi kayak *benthik* itu nanti dibuat drama ditampilkan dibuat drama nanti dramanya menggunakan bahasa Jawa disitu nanti anak-anak bermain di situ “*yuk konco-konco dolanan benthik.*” itu harus nanti dipraktekkan.

Pewawancara : Dipraktekkan. Itu jadi dari pemerintah daerah pun ada usaha ya untuk melestarikan?

Narasumber 1 : Iya heehm.

Pewawancara : Sudah lama bu ada lomba semacam ini?

Narasumber 2 : Baru besok ini

Pewawancara : Baru ini?

Narasumber 1 : Ya.

Pewawancara : Jadi memang cukup *concern* ya untuk melestarikan budaya dan bahasa Jawa itu. Yaitu nanti ibu-ibu ini juga yang melatih siswa di sini?

Narasumber 1 : Ya.

Narasumber 2 : *Nggih.*

Pewawancara : Menarik. Kapan itu?

Narasumber 2 : Akhir bulan ini tanggal 30.

Pewawancara : Jadi ada semacam kerjasama ya secara *ndak* langsung dengan pemerintah daerah?

Narasumber 1 : Ya.

Pewawancara : Iya. Contoh lain ada *ndak* yang yang sudah dilakukan misal dengan perangkat desa mungkin atau mungkin yang lebih jauh, PEMDA seperti itu untuk ...?

Narasumber 1 : Belum.

Pewawancara : Belum? Baru ini?

Narasumber 1 : Iya.

Pewawancara : Informasinya kemarin dari PEMDA langsung?

Narasumber 1 : Iya *to.*

Narasumber 2 : *Nggih.*

Pewawancara : Ditawari?

Narasumber 2 : Pakai surat selebaran.

Narasumber 1 : Ya lewat-lewat sekolahan itu.

Pewawancara : Baru ini ya?

Narasumber 2 : *Nggih.*

Pewawancara : Dalam rangka 17 Agustus atau *ndak* juga?

Narasumber 2 : *Ndak.* Mungkin iya.

Pewawancara : Memang mungkin nanti rutin setiap tahun mungkin ada?

Narasumber 2 : Mungkin

Narasumber 1 : Ya mungkin kalau itu mungkin di mereka apa ya lihat dulu kira-kira berumpan balik *ndak.*

Pewawancara : Animonya ya?

Narasumber 1 dan 2 : Ya.

Pewawancara: Selain permainan apa bu? Permainan tradisional yang dilombakan, *ndak* ada atau bagaimana? Nah itu tadi contoh kerja sama ya, kalau hambatannya ada *ndak* bu selama ini, pengalaman mungkin di SD sebelumnya atau Bu Gesti yang sudah 30 tahun lebih sudah mengajar, hambatan yang di temui sebagai guru untuk apa namanya mempertahankan pengajaran bahasa Jawa dan seni budaya

Narasumber 1: Gini, kalau bahasa Jawa kan nanti kalau kelas satu atau dua baru pengetahuan umum sehari-hari, lalu terus kalau kelas atas nulis jawa nah padahal di kelas satu dua tiga itu belum, kelas satu dua itu belum ada kelas tiga sudah mulai, disitu sudah menggunakan, itu sudah menggunakan *pasangan* menggunakan apa itu bahasa jawa itu, padahal kan harusnya dikelas satu dulu kan aksara *murdha*, aksara jawa yang *murdha* paling tidak tahu *ha na ca ra ka* nah ini kalau selama ini yang saya alami, tiba-tiba ada yang sudah membaca yang sudah pakai *pasangan*

Pewawancara: Itu karena buku pegangannya sudah ada seperti itu atau bagaimana bu?

Narasumber 1: Ya buku pegangannya, kalau menurut saya di kelas satu atau di kelas dua dulu dikenalkan huruf jawa yang *legeno* nanti kalau kelas tiga itu pakai

pasangan kalau kelas berapa gitu, kelas berikutnya materinya lebih mendalam begitu

Pewawancara: Itu berarti hambatannya berasal dari sumber materi yang kurang sesuai dengan tingkat kemampuan siswa?

Narasumber 1: Iya begitu, saya sudah pernah mengajar di kelas tiga loh di kelas dua belum menulis Jawa tiba-tiba di kelas tiga ada begitu

Pewawancara: Kalau dari pengajar sendiri ada *ndak* hambatan mungkin? Atau ibu antusias untuk mengajar bahasa Jawa ini

Narasumber 1: Kadang begini, untuk bahasa Jawa ya itu tadi mereka mengucapkannya itu lidahnya ini mengajarnya sulit sekali, sampai di gigit *to, tho*, susah

Pewawancara : Dari siswanya mungkin itu ya?

Narasumber 1: Gimana ya mereka sudah agak *rodo*' bahasa Indonesia jadi *jawane rodo*' ditinggal gitu

Pewawancara: Padahal di area sini ya, sudah mulai. Kalau seni budaya sendiri bagaimana? Sudah ada hambatan?

Narasumber 2 : Kalau seni budaya, dari yang ketrampilan yang musik tadi, kalau dari anak-anak sendiri antusias. Antusiasnya begitu besar, tapi hambatannya terletak di peralatannya kurang

Narasumber : Prasarananya

Narasumber 2: Jadi ada beberapa saja tidak sejumlah anaknya ini

Pewawancara: Oke, kurang ya?

Narasumber 2: Iya, jadi itu menjadi salah satu penghambat yang besar, soalnya kan anak-anak harus memegang sendiri biar tau, jadi dia harus itu apa namanya *gandengan* berdua gitu

Pewawancara: Strateginya lalu berkelompok begitu bu? Mau *ndak* mau

Narasumber 2: Iya berkelompok

Pewawancara: Berarti kesempatan masing-masing siswa agak kurang ya untuk mempraktekkan. Kalau faktor penunjangnya apa ibu? Tadi kan faktor penghambat, ada *ndak* faktor penunjang yang lebih memudahkan untuk mengajar bahasa Jawa atau seni budaya

Narasumber 1: Kita dari buku, kita punya berbagai sumber buku dan juga ada gambar jadi *iki lak gambare wong maem iki sing digunakke tutuk neng iki lek gambare wong nuthuk iki thuthuk*

Pewawancara: Itu dari buku ya, atau ibu membuat sendiri?

Narasumber 1: Iya membuat sendiri

Pewawancara: Oh membuat sendiri

Narasumber 1: Iya saya usahakan seperti itu

Pewawancara: Bikin gambar begitu ya, oke kalau seni budaya?

Narasumber 2: Ini menggunakan video, video cara memainkan alat musik

Pewawancara: Video cara memainkan alat musik, kalau untuk lagu daerah langsung latihan?

Narasumber 2: Langsung latihan

Pewawancara: Contoh lagu yang menggunakan bahasa Jawa apa bu?

Narasumber 2: *Gambang Suling*

Narasumber 1: Kalau kelas satu dua itu ada, apa itu *cublak-cublak suweng* terus yang dipakai untuk itu *go tri lego tri* menentukan kita nanti bermain apa, yang kejatuhan itu yang jadi gitu (menyanyikan lagu permainan Jawa) terus yang kena nanti yang jadi

Pewawancara: Dengan cara mempraktekkan ya?

Narasumber 1: Iya, terus anak-anak setelah saya ajari mereka main apa mereka pakai ini karena bagi mereka, ini lagu baru dan menyenangkan, mereka kan semua aktif nanti kan ada yang mukul gini

Pewawancara: Jadi selain itu, bisa dikatakan strategi ya, selain apa yang sudah ada di kurikulum jadi bagaimana untuk lebih menarik siswa untuk lebih mempelajari bahasa dan budaya jawa ya, langsung praktek ya. Kalau menurut ibu-ibu dampak besar untuk siswa setelah mereka belajar seni budaya dan bahasa Jawa itu apa bu?

Narasumber 1: Ya tadi itu, mereka bisa mereka-reka untuk permainan terus paling tidak begini coba kamu di rumah pakai bahasa *aku kula*, kalau dipanggil ibu itu *kula* sama *inggih*. Dua itu yang saya tekankan *Kula inggih ora iyo* tapi *inggih*, jadi dipanggil *aku kula*, dua itu saya tekankan pada anak-anak

Pewawancara: Tau ya lawan tuturnya dengan siapa?

Narasumber 1: Iya, baru dua itu

Pewawancara: Kalau seni budaya apa dampaknya?

Narasumber 2: Anak-anak lebih bisa menghargai aja sih dengan budayanya, tidak terpengaruh dari luar

Pewawancara: Iya sekarang, era global makanya kan topik saya juga bagaimana mengembangkan budaya lokal bahasa daerah di era global, jadi salah satu filternya itu ya

Narasumber 2: Dan untungnya anak-anak disini belum terlalu mengenal *gadget*

Pewawancara: Oh iya, enaknya itu ya

Narasumber 1: Iya ada tapi cuma beberapa

Pewawancara: Jadi yang nggak sampai

Narasumber 1: Tidak, masih lokal

Narasumber 2: Mainan di rumah juga masih *dolanan* gitu

Pewawancara: Contohnya apa bu? Yang masih ada

Narasumber 2: *Gobak Sodor*

Pewawancara: Masih ada?

Narasumber 1 dan 2: Terus *gangsingan* itu, *yoyo*, *engrang* itu

Pewawancara: Masih lokal sekali, jadi itu salah satu filter ya untuk itu apa namanya era global yang seperti ini. Satu pertanyaan terakhir, Ibu-ibu memaknai globalisasi itu apa dan yang harus dilakukan apa untuk mengantisipasi misal dampak negatifnya terutama di bidang budaya?

Narasumber 2: Kalau saya sendiri, globalisasi lebih cenderung ke apa ya umum dunia luar, dunia yang luas dan untuk mengatasi apa agar tidak kemungkinan dampaknya itu gimana caranya kita tetap mempertahankan budaya kita dengan menghargai apa yang sudah kita punya disini, dengan seperti itu kemungkinan terpengaruhnya itu sedikit

Pewawancara: Jadi Jawabanya jangan hilang begitu ya, modern modern tapi jangan sampai hilang

Narasumber 1: Membatasi untuk tahu itu, jadi kalau mereka tahu mereka pengen nah apa *to*, kita membatasi saja untuk itu

Narasumber 2: Yang perlu anak ketahui yang mana, yang tidak perlu ya

Pewawancara: Tapi menariknya *gadget* tadi, dimana-mana kan sudah keranjingan seperti itu, tapi permainan tradisional pun di rumah mereka masih melakukan itu, tapi *gadget* satu dua orang saja ya bu? Tapi *handphone* tidak?

Narasumber 1: Dilarang, boleh membawa tapi untuk di sekolah di serahkan kepada ibu guru atau ke wali kelas supaya aman, tidak terjadi mereka bermain saat di belajar atau ada hal-hal itu diambil temannya

Pewawancara: Oke, terakhir, menarik nih. Tadi oke jawabannya jangan hilang intinya gitu, tapi bagaimana dengan perkembangan bahasa Inggris kemudian bahasa Indonesia pun saya bisa katakan dengan berbagai referensi cukup “mengancam” keberadaan bahasa daerah khususnya bahasa Jawa, terus harapan ibu mungkin untuk pemerintah itu bagaimana untuk mempertahankan

Narasumber 1: Mungkin saat-saat itu kita perlu tadi ada permainan lomba itu terus menentukan hari ini kita berpakaian apa kan sekarang ada, pas hari jadi Sleman itu semua memakai seragam Jawa, kebaya

Pewawancara: Itu semua ke sekolah? Gurunya juga?

Narasumber 1: Iya, terus saat itu juga di sekolah diadakan lomba, lomba yang bersifat Jawa, misalkan mereka *miru* kain, itu kan kain yang dipakai orang Jawa

Pewawancara: Itu sudah atau?

Narasumber 1: Sudah, sudah dilakukan, terus lomba keluwesan tentang Jawa

Pewawancara: Itu di tingkat SD sini?

Narasumber 1: Iya

Pewawancara: Itu dari pemda atau inisiatif sekolah?

Narasumber 1: Inisiatif sekolah

Pewawancara: Tapi paling tidak pemda memfasilitasi ya, salah satunya lomba tadi ada sudah mulai ada lomba atau permainan tradisional

Narasumber 1: Lomba menyanyikan lagu tradisional misalnya *gundhul-gundhul pacul*, *bapak pucung*

Pewawancara: Itu tiap apa bu?

Narasumber 1: Kemarin pas hari jadi pramuka hari jadi Sleman, itu semua siswa pakai Jawa bu guru pak guru juga

Pewawancara:Jadi tidak hanya bahasanya tapi juga seni musiknya juga masuk disitu, permainan masuk disitu

Narasumber 1:Upacara menggunakan Jawa, tata urutannya tidak siap grak tapi siap *gyo* gitu

Pewawancara:Itu anak-anak dilatih?

Narasumber 1:Iya dilatih

Pewawancara:Petugasnya anak-anak juga bu?

Narasumber 1:Anak-anak dan bapak ibu guru

Pewawancara:Itu setahun sekali?

Narasumber 1:Iya pas hari jadi Sleman

Pewawancara: Itu instruksi dari?

Narasumber 1:Dari pemerintah kalau hari jadi

Pewawancara:Tapi terus dikembangkan sendiri ya masalah lomba-lomba apa keluwesan atau *miru jarik* atau segala macam. Oke, cukup. Terima kasih ibu-ibu atas bantuannya, ya nanti kami olah kami dengarkan dan ketik kemudian dipilih sesuai dengan kebutuhan penelitian juga. Terima kasih banyak