

INTERNAL LANGUAGE SHIFT IN JAVANESE SPEECH LEVELS: DIGITAL INFLUENCE AMONG GENERATION ALPHA IN BOJONEGORO

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ABSTRACT

Recent studies indicate a decline in the use of regional languages, particularly among populations aged 5–14 who belong to the Alpha generation, those born when technology became part of everyday life and introduced new linguistic input through digital contact. The presence of these new linguistic inputs influenced children's language practices. Based on this, this study examines the Javanese language shift, particularly the level of manners among children aged 7-10 years in Jetak Village, Bojonegoro, East Java, who are Javanese speakers in their daily lives. This study examines language shifts, following Fishman (1991), by focusing on children's linguistic practices and their mastery of Javanese speech varieties. This study employed a qualitative method, focusing on children aged 7-10 years old, Javanese speakers in Jetak Village, Bojonegoro. Data was collected through observations, interviews, questionnaires, and documentation. Data were transcribed using phonetic writing, according to the Javanese Bhausastra Dictionary, written after Glossing Leipzig, and translated freely. The data was then analyzed using the Miles and Huberman models. Research results have shown that Javanese-speaking children aged 7-10 are dominant in using Javanese and Indonesian in a single sentence, demonstrate mastery of higher varieties of ngoko, are influenced by digital media, exhibit differences in language usage domains, and show a lack of transmission of manners. Based on these language practice patterns, there is an internal language shift, namely, the use of manners becoming ngoko and Indonesian.

Keywords: Javanese children, Alpha generation, digital content, language shift, speech level

INTRODUCTION

In 2024, the use of regional languages for communication decreased from 79.64 percent to 74.77 percent (Santika, 2023). The decline occurred in the Indonesian population aged 5 years and over who used regional languages to communicate within the family environment and the community/neighborhood. Data from the Indonesian population thematic analysis conducted by the Central Statistics Agency in 2023 also show a comparison of intergenerational regional language usage, ranging from the Pre-Boomer generation to Post Gen Z, with usage decreasing across

generations. The highest decline in regional language usage is from Generation Z to Post Gen Z. Generation Alpha, born from 2010 onward, constitutes the first cohort to be raised in an environment where digital technology is omnipresent (Mohsen et al., 2025).

Generation Alpha is experiencing a shift in language-learning processes due to widespread access to technology, with linguistic input now predominantly obtained through digital media rather than traditional family interactions. This phenomenon creates inevitable digital language contact (Sigurjónsdóttir & Nowenstein, 2021) because social media has become a necessity for everyone, especially children (Rustan &

Ajiegoena, 2023).

The phenomenon of language shift among the younger generation, especially among children and Javanese speakers, is a crucial concern at this time. Although relatively secure due to its status as the most widely spoken language in Indonesia and its continued use within families and communities, Javanese faces serious challenges. Many elementary school children, including those in Jetak Village, Bojonegoro, are only proficient in the *ngoko* variant and have difficulty using the more refined form. In fact, children tend to mix Indonesian and English in conversation (Siahaan & Chairani, 2025; Winda & Sakina, 2025; Sholihah et al., 2023), as well as use terms from digital content such as *kick*, *noob*, *healing*, or *mabar*.

The four variations of the Javanese language include *ngoko lugu*, *ngoko alus*, *krama lugu*, and *krama alus* (Yolanda & Afriliani, 2025). *Ngoko lugu* is the simplest form of *Ngoko* and can be rude when used inappropriately (Rahmawati et al., 2025). *Ngoko* is the lowest level in the Javanese language system and is used in intimate communication, such as between friends of the same age. Its main characteristic is the absence of social distance or deference between the speaker and the listener. Linguistically, this register is marked by the use of *ngoko*-specific affixes, such as "-di-", "-e-", and "-aké" (Azila & Febriani, 2021). Meanwhile, *Krama* occupies a high position in the Javanese language hierarchy (Azila & Febriani, 2021; Djokowidodo, 2022), serving as a form of communication marked by respect and reverence. Its use deliberately creates an appropriate social distance between the speaker and the listener, such as in conversations with older people, superiors, or respected individuals. Linguistically, this variety is also divided into two main variants, namely *Krama Lugu* and *Krama Alus* (Azila & Febriani, 2021). Despite the existence of these speech levels, their maintenance faces challenges in the modern era. In fact, the overall proficiency of the Javanese language among children has also declined, with data indicating that it has reached a very low level (Padmarintan, 2024).

The Javanese language shift is primarily due not only to social changes between generations but also to the strong influence of the digital environment, as well as the policy of using the Indonesian language in the national education system, public administration, mass media, and digital media. This shift is in line with research conducted by (Sholihah et al., 2023; Andriyanti, 2019; Putri et al., 2025; Sukesti et al., 2020; Windayanto, 2022; Triyanto, 2022; Suhaila et al., 2025; Lukmana & Alfin, 2023; Pramuniati et al., 2025; and Sari et al., 2025) in various mother tongue-speaking communities as a person or group begins to leave their first language or mother tongue and switch to their second language. Family is also one of the causes of language shift (Putri et al., 2025; Setyawan, 2019; Siregar et al., 2025; and Fitriati, 2023).

In addition, research by Hodijah & Fatria (2022) and Sholihah et al. (2023) shows a shift in regional

languages, particularly Javanese, and that the use of technology accelerates these shifts. In the domain of language, Fishman (1991) emphasizes language shift phenomena influenced by language. According to him, language shifts occur when minority languages are no longer used in important areas such as family, education, and religion. If domain languages begin to replace minority languages in these domains, minority languages gradually lose their social function and are threatened with loss.

The current digital age presents digital language contacts that introduce global and informal vocabulary and are often considered to ignore local norms of decency. The Javanese language, which includes speech levels such as *ngoko* and *krama*, is closely associated with politeness. It is similar to the opposition to children born in the digital age, or digital natives, who easily absorb linguistic input from digital media such as YouTube, TikTok, and online games. On the other hand, the government's language policy and language policy in the family play important roles, given that these children tend to readily imitate media-based content, such as videos and interactive content (Herlina, 2019). Many parents do not consciously instruct their children not to use bad language, which interrupts language transmission between generations. In fact, according to Nurjaleka et al. (2025) and Rose et al. (2023), the success of mother tongue acquisition depends on the family language policy (FLP), which encompasses language ideology, language practice, and language management within the family. That is why family is one of the factors influencing language shift or the decline in the use of formal Javanese (Azizah & Subrata, 2022). Regardless of the underlying language, the home is a child's primary language environment, crucial for forming their speech patterns, expanding their vocabulary, and building their communication skills (Naibaho et al., 2025). In addition, the policy of using Indonesian as a unifying tool and as an official language across all areas of formal communication is not balanced by concrete efforts to sustain regional languages. As a result, as revealed by Hilda Haryono & Anggoro Hadiutomo (2024) and Roostini & Manara (2021), the dominance of the national language in Indonesia's education system accelerates the language shift process, especially among the younger generation.

In the neighborhood of Jetak, Bojonegoro, based on interviews and brief observations with parents, parents perceive that children tend to speak Indonesian rather than Javanese, and that the use of Indonesian is associated with an urban style of language and higher status. At the same time, the language of manners is considered a form of manners, but manners are not systematically taught, so when children do not use Javanese as intended, they are not taught. They will be reprimanded without instruction or justification for what is wrong in the way they speak.

Bojonegoro is an area where the majority of the population speaks Javanese in everyday communication. Bojonegoro Regency is located on the banks of the Solo River in East Java province.

It borders Cepu Regency in Central Java province, Ngawi Regency to the west, Tuban Regency to the north, Lamongan Regency to the east, and Madiun and Nganjuk Regencies to the south. The geographical conditions in Bojonegoro Regency allow Javanese to be influenced by languages outside the area, especially as the use of gadgets among children has increased. Based on observation and an interview with a respondent named YN (a 10-year-old girl in Jetak), YN complained that they are more confident in using the Indonesian language because they are not familiar with it and are accustomed to using vocabulary in various ways. On the other hand, they also prefer to use a variety of *ngoko* because it is considered safer than Indonesian.

The decline in children's use of the Javanese language at the level of speech not only threatens its sustainability but also erodes the cultural values inherent in it. Javanese is not only a means of communication but also a symbol of respect and social hierarchy in Javanese culture, which is one of the causes of language shift due to the lack of social prestige accorded to regional languages (Amelia et al., 2024; Putri et al., 2025). Previous studies have indeed discussed language shifts due to technology being conducted (Amelia et al., 2024; Putri et al., 2025; Sari & Prasetya, 2022; Siahaan & Chairani, 2025; Khasanah et al., 2024), but few specifically examine how Javanese vocabulary is mastered, particularly at the level of speech, to determine whether children's manners are vulnerable, worrying, or safe. Therefore, it can be determined how to defend the Javanese language among the Alpha generation by using digital content (Dore et al., 2024).

Therefore, this study aims to examine in depth the shift in Javanese language using Fishman's theory and how children's language practices in the village of Jetak, Bojonegoro, as speakers of Javanese, are influenced by the digital era and language policies in the family, as well as to describe the relationship between the digital era, language policies in the family, and the sustainability of regional languages. The results of this study are expected to provide empirical insights for organizing contextual language education and revitalization programs, as well as to assist teachers, parents, and governments in maintaining the balance between local language and culture amid digital challenges.

METHODS

This study used a qualitative approach. The approach is used to explain various information descriptively. The data source for this study was a lecture by children aged 7-10 in Jetak Village, Bojonegoro, East Java; a total of 23 children lived there. The research data were obtained from questionnaires, interviews, documentation, and field observations, all of which were transcribed. To ensure the validity of the findings, this study applied source

triangulation by comparing the children's speech data (observation results) with the mother's statements (interview results) and the written survey results. The transcribed data were then adapted to phonetic writing (the first line) to maintain the vocabulary derived from the Bojonegoro dialect, then written orthographically (the second line) in standard Javanese (according to the Javanese Bhausastra dictionary), calculated by Glossing (the third line) based on Leipzig Rules (Comrie et al., 2015), and translated freely (fourth line). Transcription accuracy was ensured through a member-checking procedure, in which researchers reconfirmed the transcriptions with the informants (mothers) to avoid misinterpretation of the children's utterances.

This study employed purposive sampling to select six children (three boys, three girls) and their mothers as key informants from a total of 23 children aged 7–10 years who lived in this village. This specific age range (middle childhood) was chosen to ensure data homogeneity and minimize developmental variables. The selection of six respondents enabled thick description through in-depth participatory observation, which would be infeasible with a larger group. Inclusion criteria required: parental consent for intensive observation, both parents being native speakers of the Bojonegoro dialect, and diverse language preferences as identified in the initial survey. Mothers were selected as primary informants due to their role as first-language transmitters. Additionally, a balanced gender composition was maintained to analyze potential gender-based variations in language shift patterns within Generation Alpha.

The data analysis in this study involved data collection, data reduction, data presentation, and conclusions, following Miles and Huberman's model of analysis (Miles & Saldana, 2014). After data collection, the data were grouped by speech-situation category and presented accordingly. The results of presenting the data were then analyzed, producing new or complementary findings compared with previous studies.

RESULTS AND DISCUSSIONS

Mastery of Javanese vocabulary in children aged 7-10 years in the village of Jetak, Bojonegoro, who speak Javanese. The questionnaire shared earlier to determine the language most often used in family, friend, and school environments shows that mixed languages (Javanese and Indonesian) are the most widely used. As shown in Figure 1.

Figure 1 shows that in the village of Jetak, Bojonegoro, 23 respondents aged 7-10 years use Javanese and Indonesian (mixed) in daily communication. The data did not show dominance of Indonesian among children; around 20% chose to use Javanese in communication, even though the data show the highest use of mixed Javanese and Indonesian.

It can be seen in data on children's language

use, particularly when they talk with their speech partners, such as friends and parents. When speaking with friends, they tend to use a mix of languages, namely Javanese and Indonesian. However, when speaking with parents, children tend to speak Javanese rather than Indonesian. It is evident in differences in language choice patterns, given that peers are not only friends in the home environment but also in the school environment.

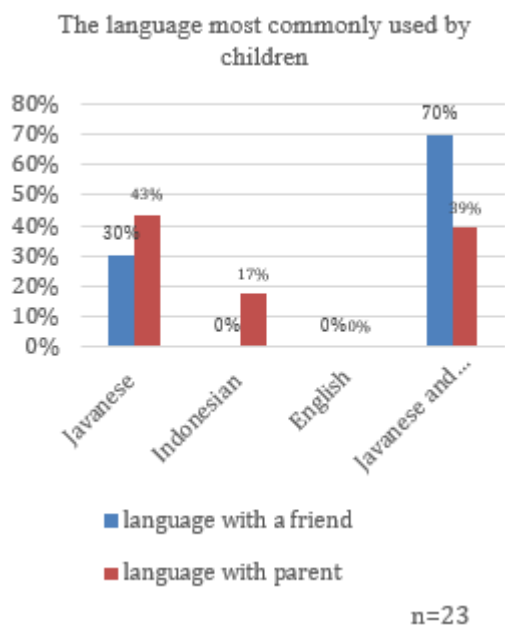


Figure 1 The language most commonly used by children

Based on these data, parents' perception of children is more inclined to dominate using Indonesian, which is not appropriate. As a region that uses Javanese and has a distinctive dialect, namely the *Jonegoroan* dialect, children still use Javanese when speaking with friends and parents, although mixed languages are more prevalent.

The dominance of Javanese in conversations with parents suggests that the family's role in language transmission is important. However, even though parents' use of Javanese remains dominant, it needs to be further examined whether the Javanese used is appropriate for its level. If children have more control over the level of vocabulary, which is the level of speech for the same age, then clearly, in this case, there is a Javanese language shift, especially at the level of manners. The Javanese language in Bojonegoro is the primary language used to interact with children. Most of the parents in this study stated that they used Javanese due to daily habits and the language used in the community.

The data in Figure 1 indicates that the use of Indonesian does not dominate the children's language in the Bojonegoro region. In this case, the author will discuss the use of language in children's daily practices, focusing on mixed language and outlining the patterns

of children's language use when communicating in community settings, whether with peers, older people, or those considered to require respect.

In the first example, a 9-year-old girl (RR) is playing with two girls who are 1 year older, ZH and YN. The third conversation is a Javanese conversation because it uses Javanese, Indonesian, or English in a single sentence.

Consider the following Data 1/A.

- RR : [Ra, *ḍalikno* Ra, *gəwə rənə*]
Ra, ḍelikna, Ra. Gawa rono
 PN hide-IMP PN bring there
 "Ra, hide, Ra. Bring it there."
- ZH : [ḡgo HP-*nəm*, *koe iso ḡedit tə ra*]
Nganggo HP-mu,
 Use cellphone-2SG
kowe bisa ḡedit tə ora
 2SG can ACT-edit PTCL NEG
 "Use your handphone. Can you edit or not?"
- RR : [ya, *ḡko edit tə*]
 Ya, *engko edit-o* to
 PN later edit-IMP PTCL
 "Ya, edit it later, okay?"
- ZH : [*batreku kare? tiga tuju*]
Batreku isih tiga tuju
 Battery-1SG still three seven
 "My battery is still thirty-seven"
- YN : [*iki ḡko ḡgo video, nah kamu ndek sini kek*]
Iki ḡko nganggo video,
 This later use video,
nah kamu ana ing kene dhisik
 INTJ 2SG loc loc here first
 "Use this for the video later. Well, you stay here first."

In data 1/A, the use of languages, namely Javanese, Indonesian, and English, can be seen. RR spoke with ZH, whom he called "Ra" in Javanese. In the gloss, "Ra" is marked as PN (Proper Noun), since it functions as a term of address referring directly to ZH's name. He used the word *ḍelik*, which means hiding. The use of *ḍelikno* means to hide it. Then ZH asked RR to use Javanese, specifically *ḡgo/nganggo*, which means to use. Later, he used the word *HP-nem*, where the suffix *-nem* in HP is typical of the Bojonegoro dialect; the community uses *-nem* or *-em* as a pronoun indicating ownership. In standard Javanese, the word for ownership is the same as in Indonesian, namely *-mu*. Unlike the Bojonegoro dialect, the use of *-nem* is used for possession with vocabulary ending in vowels, such as your book being a book of *-nem*, while the use

of *-em* is used if the vocabulary ending in consonants, such as your hair becomes a hair of *-em*.

ZH calls RR "*koe*"; the use of the term is appropriate because ZH is one year older than RR. Next comes the *ngedit* or *ng* + *edit* word, which is a nonstandard form of the Indonesian verb editing. The context for ZH's pronounced use of the edited word is video editing. He used the term *edit* because the Javanese equivalent does not exist, reflecting the situation he observed in digital content. To edit something, both images and videos get better using the term *edit* or *ngedit*. In the same sentence, the word to is glossed as PTCL (Particle), functioning as a question-confirming particle that reinforces the interrogative nuance of the sentence, similar to the Indonesian particle *kan* or *ya*.

In ZH's question, RR answers in Javanese, and then ZH provides the information '*Karek tiga tuju*.' The standard Javanese word *karek* is the remainder / sisɔ/, and its use is characteristic of the Bojonegoro dialect. In his speech, he mixed it with Indonesian, which is *tiga tuju*, although in Javanese there is an equivalent: *telu pitu*. Likewise, YN also replied in Javanese and Indonesian. He said '*kamu ndek sini kek*', which is clearly Indonesian, because Javanese children use '*kowe*' and other Javanese words corresponding to '*kene*'. He used Javanese *ndek*, which means 'in' and *kek* from the full word /*ndiklk*/, or Javanese standard *dhisik/Diki*?/ which means 'first'. The whole sentence means 'You are here first'. On the other hand, he used Indonesian when calling RR's nephew with this word instead of Javanese *rene*.

In the 1/A data, the choice of RR language to ZH reflects a shift from Javanese to Indonesian, as well as the use of terms influenced by digital content; ZH then uses the Javanese dialect, which is used alongside Indonesian numerals. The speech situation in this data shows the dominance of the Bojonegoro dialect of Javanese in children's interactions. However, the internal shift is evident because Javanese vocabulary almost does not appear, although there are older opponents.

Consider the following Data 2/B

AR (a 9-year-old boy) with UM (a 54-year-old woman). The two of them know each other, but not too close, because of the considerable distance between the houses. This conversation took place when AR played in the yard of UM's house with his other friends.

AR : [ŋko aku kɛ? i ya, nyilɛ? hapɛnɛ mbak ica. Kak, nyilɛ? HP-nəm, Kak. Aku ŋko ndələk ti?tɔ?]

Engko aku menehi, ya,

Later, 1SG give PTCL

nyambut handphone-ne Mbak Ica.

borrow cellphone-DEF Ms Ica

Kak, nyambut, handphonmu, Kak.

VOC borrow cellphone-2SG VOC.

Aku engko deleng TikTok.

1SG later see/watch TikTok

"Later, I'll give it, yes. (after) Borrowing Ms. Ica's handphone. Ms. Ica's. Let me borrow your handphone. I'll watch TikTok later."

UM : [ndo, AR ga sido dibeli?nɔ]

Lho, AR ora sida ditumbaske

PTCL PN NEG happen PASS-buy-APPL

"It turns out it wasn't bought?"

AR : [uwIs, tapi ɛlɛ?].

Uwis, nanging ala

Already, but bad/ugly

"It's done already, but it's bad"

UM : [hp-nəm mbok ke?no adlk, trUs koe dituku ɔ aɲar]

Handphone-mu mbok paringno adik. Terus kowe ditumbaso anyar?

Handphone-2SG PTCL give-APPL younger. Then 2SG PASS-buy PTCL new

"You give your phone to your little brother, and then you'll buy a new one?"

AR : [seso? smp, katane papa pe dibeli? ɔ Eroji]

Sesok SMP

Tomorrow, junior high school

Andhane Bapak, arep ditumbaske Eroji

Say-3SG father FUT PASS-buy-APPL Eroji

"Dad said he'll get me an Eroji when I'm in junior high school"

In the 2/B data conversation between AR and UM, a mixture of Javanese and Indonesian was used. During the first conversation, AR referred to his older sister, who was 5 years older than him, as *Kakak*. Generally, in the Bojonegoro neighborhood, the name should be *Mbak*, but according to AR, he was able to speak to her. The custom had been since childhood, and his parents called his older sister *Kakak* instead of *Mbak*, as is common.

In the second sentence, UM responded to AR's words to his brother by using Indonesian and Javanese. It happened because AR used to speak Indonesian, so UM pronounced the phrase '*Ga sido dibelik o*' even though Indonesian was not correct. The word *sido/sido* is a Javanese word meaning 'so', while purchased should be pronounced '*dibelik o*', as it is accustomed to using Javanese, the suffix "kan" is pronounced as "o" in Javanese.

In addition, attention needs to be paid to the fact that AR answers questions from UM, who is much older than him; even intimacy is not very close. In this situation, AR uses the Javanese ngoko variety and Indonesian. Normally, AR should use Javanese in

various ways towards UM, who are much older, let alone those with no familiarity with it. However, AR replied with the '*Uwis, tapi elek*' style of shopping. If it matches the level of good manners, it should be '*sampun, nanging risak*'. In this context, AR does not know the equivalents of the words '*uwis*' or '*elek*', even though using soap daily to communicate with older people is very common in the Bojonegoro area.

Later, when AR spoke to his brother using the word '*Hp-nem*', the context of its use should be for a variety of *ngoko*; if with older people, it would continue to follow the rules of *panjenengan* or *sampeyan*. In addition, in response to UM's question, AR answered in Javanese and Indonesian, namely '*Sesok SMP, katane papa dibelik o Eroji*'. The use of the variety *ngoko sesok/sesuk* which is mannered *mbesuk/mbenjing*, originates from the word *ape* in the *ngoko* and Bojonegoro dialects. In standard Javanese, it is called *arep*, and crutches are called *badhe*. Then the word *o/O/* or sometimes also *no/nO/*, as a suffix, the word is purchased, which in Indonesian *dibeli* is also an interference of Javanese, and the word *katane* mixed with Javanese should be spoken if in Indonesian. The use of *ne* is an Indonesian pronoun.

The equivalent of the word *ngoko* for tomorrow (*mbenjing/mbesuk*) is likely unknown to AR. Even so, he should be able to use the full Indonesian sentence, 'tomorrow,' but he chose to mix it to match his opponent. Also, in the word *dibeliko*, there is a common equivalent of *tumbasno/tumbaso* or *ditukokno/ditukoko*. However, AR chose to use Indonesian, as well as the word "*katane*" in the general equivalent *jarene*, which AR did not. Furthermore, the use of Javanese is a variety of *ngoko*, as UM uses it. This transition to Indonesian vocabulary occurs when AR says "*papa*," even though it still shows Javanese interference. It is because AR is accustomed to speaking Indonesian with his father and is not accustomed to using various forms of address. There is no strategy in AR's conversation, even though he is not familiar with the variety of manners in Javanese. He speaks according to his habit.

Based on these two data points, children's vocabulary mastery is dominated by Javanese *ngoko*, which is being replaced by Indonesian. The variety of manners hardly appears at all, even though, according to norms of decency, it should be used for older or less familiar people. The variety of language patterns is also influenced by social context and speech; children are free to use *ngoko*, Javanese, and Indonesian with their peers, as well as with their parents or older people. It indicates an internal shift in Javanese, namely the survival of *ngoko* as a daily variety, the stronger influence of Indonesian language and terms from digital exposure, and the weakening of manners in the speech practices of the younger generation.

As the children are more dominant in the variety of *ngoko* and in using Indonesian, the authors will try to determine whether the vocabulary mastery derived from digital content is more dominant than that in Javanese. To determine this, the questionnaire asks about the duration of daily cell phone use and the most

frequently accessed digital content to identify the terms in that content that they most control and use in everyday life.

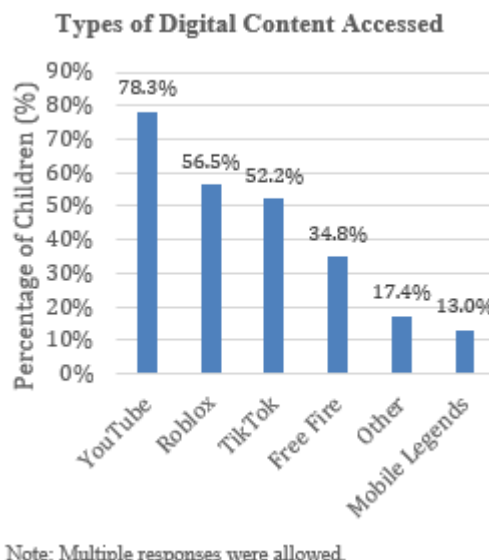


Figure 2 Types of Digital Content Accessed by Javanese-Speaking Children Aged 7–10 in Jetak Village, Bojonegoro

Figure 2 shows that YouTube is the most accessed, followed by online games (Free Fire) and social media (TikTok). In questionnaires submitted to children, they were allowed to select more than one item they had access to. Of the 23 children, 3 chose only one content platform, namely YouTube; 2 chose only TikTok; and the rest chose more than one. Among single-choice options, YouTube is the most frequently accessed digital media platform for children. As children, they were still engaged in language acquisition, which influenced their language use in everyday communication.

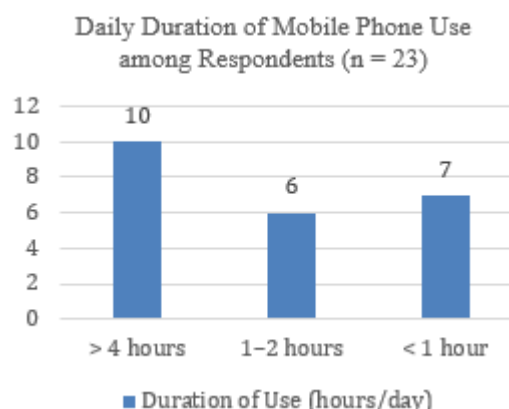


Figure 3 Daily Duration of Mobile Phone Use among Respondents (n=23)

In Figure 3, the time spent using mobile phones or accessing digital media exceeded 4 hours. Based on

the results of the questionnaire related to the duration of watching, playing games, or using cell phones, most children access more than 4 hours, as many as 10 children, around 1-2 hours, as 6 children, and the rest are less than one hour, as many as 7 children.

The practice of children's language was influenced by the results of the questionnaire 'What language do you hear the most from a show or game?' 20 children chose to listen to Indonesian more often during a show or game they watched or played. In addition, there are 5 English children used in shows or games. The dominance of the Indonesian language in digital content, especially the terms used, influences children's language practices in everyday life. It suggests that content with language they often hear is one of the linguistic inputs or language contacts in their language acquisition.

Furthermore, children mastered the language they watched and used it in everyday language practice. There is an opportunity for digital content to use regional languages, especially Javanese, with varying levels of proficiency. It raises concerns about a shift in Javanese, as Indonesian can be balanced.

Here are children's language practices that demonstrate the influence of the digital content they access.

Consider the following Data 3/C

- AY : [ɔjo mɛlbu, mba? ɔga? boleh mɛlbu kucinge. tak ki? lo, cɪŋ seko kamar nɛ? mɛlbu]
Aja mlebu, Mbak.
 PROH enter sister
Nggak boleh mlebu kucing-e.
 NEG allow enter cat-DEF
Tak kick lo, Cing saka kamar yen mlebu.
 1SG.ACT kick PTCL Cing from room if enter
 "Don't come in, Mbak. The cat isn't allowed to enter."
 I'll kick you, Cing. If you come into the room
- Mbak : [ɔpɔ tɔ, ya, yo digusa?]
 SM
Apa to, Ya (greeting interlocutor).
Ya digusak
 What PTCL PN PTCL PASS-mess. up
 "What is it, Ya? You chase it away!"

The data shows AY speaking with his brother in Javanese, using a variety of *ngoko*, Indonesian, and terms he got from digital content. The use of the *ngoko* variety with the older brother, even though he is 19 years old, is considered a form of familiarity, so AY is not used to using the variety of manners with

his older brother. AY's use of Indonesian switched from Javanese when speaking with her brother to Indonesian when speaking with a cat, namely '*Nggak boleh*', and she should know the Javanese equivalent of '*Ora entuk*'. Later, he used the English term '*kick*'. If viewed literally, the word '*kick*' means '*kick*,' but in the context of AH's sentence, the use of '*kick*' has other meanings. '*Kick*' in the context of AH speech means to exit or expel. Even though it has a similar meaning, using the word kicking will sound harsh. According to AH, he used to say '*kick*' because he often played online games, specifically Mobile Legends, with his friends. If he wanted to kick someone out, they used the word kick. In fact, the Javanese equivalent is a variety of *ngoko*; the word "*kick*" is compared to the word "*saduk*," which is also commonly used in the Bojonegoro environment.

The data also confirmed a shift in children's speech habits from various forms of speech to a new pattern incorporating a range of *ngoko*, Indonesian, and digital terms. In addition, children's language patterns depend on family communication habits, as illustrated by the following 4/D data.

Consider the following Data 4/D

- AY : [mbaa? katane aku mau diaja? ke tuban]
Mbak, katane aku mau di-ajak ke Tuban?
 Sister says-PASS 1SG wants to go to Tuban.
 "Sis, I heard I'm going to be taken to Tuban?"
- PH : [jere sɔpɔ]
Jere sapa?
 Say-LOC who
 "Who said that?"
- AY : [katane mba? ama, iya to ga?]
Katane Mbak Ama, iya to gak?
 Say-POSS sister Ama, yes PTCL NEG
 "Mbak ama said, right?"
- PH : [aja? mas e sisan]
Ajak mas e
 Invite older brother-DEF
 sisan
 also
 "Invite his brother too"
- AY : [yee asi?, aku ape hiliŋ nɪŋ tuban ibU? aku pe dija? mba? hiliŋ]
Yee asyik, aku arep healing ing Tuban
 INTJ fun 1SG want trip LOC Tuban
Ibuk, aku arep diajak Mbak healing

Mother 1SG wants a PASS-invite sister trip

"Yay, it's fun! I'm going on a trip to Tuban! Mom, I'm going to invite Sis to go on a trip."

Ibu AY : [hiling əpə kək ngaya hiliŋ berəŋ dolan]
Healing apa kok nggaya healing, bereng, dolan?

Healing what, why act?cool healing PTCL play

"What's kind of healing? Acting cool, going on a trip?"

AY : [hiliŋ, bUk, koyo? wəŋ-wəŋ kui leh, ya to, mba? ke pantai ya, mba?, ya, ade? mau nai? motor itu lo mba?]

Healing buk, kaya wong-wong kuwi, leh, ya to, Mbak?

Healing mother like people-RED that PTCL PTCL PTCL sister

Menyang pantai ya, Mbak, ya?

Go to the beach, PTCL sister PTCL

Adek arep numpak motor kuwi lo, Mbak.

Younger people want to ride motor that PTCL sister

"Healing, Mom. Like those people, right? Going to the beach, right? I'm wants to ride that motorbike, Sis."

In Data 4/D, AY (10 years old) spoke with his 27-year-old brother, an Indonesian language teacher, and his mother. While speaking with her brother, AY spoke Indonesian but switched to Javanese when speaking with her mother. It happened because of AY's habit of speaking Indonesian, which his brother had also done. Although her brother spoke to her in Javanese, she still spoke Indonesian, unlike her mother, who used to speak Javanese when talking with AY and did not pay attention to the variety of manners. AY also uses the term, which he knows from digital healing content, or as commonly interpreted, traveling or holidays. It is an English term that literally means "healing" or "recovery". However, the healing context often used on social media is seeking solace through activities such as sightseeing or vacation. AY uses the word in a context that he understands. In general, going to a place often uses the term *dolan* or vacation with the term *nglencer*. It is commonly used in Bojonegoro, and AY is familiar with it. However, his habit of listening and understanding the situation is healing because of his many uses among his friends; he chose the term over the *nglencer*.

Data 4/D indicates the presence of language selection based on family communication habits. AY chose to use Indonesian with her sister and Javanese with her mother. However, the inclusion of digital vocabulary, such as healing, shows a lexical shift in which children prefer popular slang terms over known

Javanese or Indonesian equivalents. asserts that children's language patterns are influenced not only by family factors but also by digital trends and peers. At the same time, manners are no longer part of their speech practices.

The use of digital content terms in communication is reinforced by questionnaire results, in which children are asked to choose the vocabulary they use frequently in their daily lives, as shown in Table 1.

Table 1 Mastery of Digital Content Lexicon by Javanese-Speaking Children

No	Question	Answers	The number of answer
1	Choose the	Subscribe	23/23 children
2	vocabulary you	Spam	23/23 children
3	use frequently	Ngelag	23/23 children
4	in your daily	Unboxing	23/23 children
5	life. (more than	Mager	23/23 children
6	one choice is	Mabar	23/23 children
7	allowed)	Bestie	23/23 children
8		Auto	23/23 children
9		Loading	23/23 children
10		Healing	23/23 children
11		Gaskeun	23/23 children
12		Filter	20/23 children
13		Bestie	19/23 children

Based on the results of Table 1, digital content is known to all respondents, and 23 of them know the vocabulary. Only 2 words were not fully chosen by 23 respondents: "Filter" and "bestie". According to Table 1, the terms they often hear in digital content influence their language practice in the real world. It is not wrong, but it is also a concern because children tend to master the vocabulary of digital content without knowing the equivalent of the everyday language, namely Javanese. However, this can be a means of introducing terms in various ways through digital content, enabling children to use both Javanese and Indonesian in a balanced way.

Although children are more familiar with vocabulary derived from digital content, there are some Javanese words in their daily lives that they know and can use, but prefer to use other terms, as in the following Data 4/D conversation.

Consider the following Data 5/E.

Ibu AY : [ta, ayah kandani, mpUn siap]
Ta, ayah kandani, sampun siap
Name father tell-TR already ready.
"Ta, tell father that it is ready"

- AY : [səpə]
Sapa
 Who
 “Who?”
- Ibu AY : [ayah kae lo, wls matəŋ kon ndaŋ maəm]
Ayah kae lo, uwis mateng kon ndang maem
 Father, that EMP already cooked IMP, immediately eat
 “That’s Dad. This is already. Tell him to eat now.”
- AY : [yaah, wis matəŋ, ndaŋ maŋan eh maəm]
Yah, uwis mateng, ndang mangan eh maem
 Yah, already cooked, soon eat uh eat
 “Dad, it’s already cooked, hurry up and eat – uh, eat (casually).”
- Ibu AY : ko? maŋan piye to.
Kok mangan piye to
 Why eat? How to
 “Hey, why eat? What’s the matter with you?”

The use of the word '*mangan/maem*' by AY when talking to his father is a habit he often hears his father use. However, when reprimanded by his mother, he recognized the error and changed the word '*mangan*' to '*dahar*'. In this case, AY understands the context and use of words he should use when talking to his parents. However, when asked about the variety of *ngoko* or *krama*, he could not distinguish between them. It is just that he understands that the word '*dahar*' is for father and mother, while '*manganese*' or '*maem*' is for himself and his friends. Even so, he knows only basic vocabulary and prefers to use *ngoko* because he is not used to using manners.

Based on the 5/E data, children both know basic vocabulary and are more accustomed to using *ngoko*. A variety of manners arise only as a corrective response (after being reprimanded), not a natural choice in everyday conversation. The variety of *ngoko* remains dominant, even in interactions with parents. Children are also faster at absorbing digital and slang vocabulary than at expanding vocabulary. Thus, it does not mean that the Indonesian language is completely dominant. However, there is an internal shift in Javanese, specifically from *krama* to *ngoko*, followed by the use of Indonesian and digital terms.

From the various data discussed above, it can be seen how the language practice patterns of children aged 7-10 years who speak Javanese are. First, children predominantly use mixed language (Java and Indonesian) in various situations, whether at home, at school, or when playing with friends. There is no definite pattern to the kinds of situations in which children use mixed language, as it occurs in various

contexts. Second, from the mastery of vocabulary in conversation, children are more adept at the variety of *ngoko* than at the variety of manners. Children are accustomed to using *ngoko* to talk to peers, parents, and even older people. Third, there is the influence of digital content, namely the use of vocabulary from YouTube, online games, and social media such as *anjay*, *cuaks*, *healing*, *bang*, and *kick*, which are included in everyday conversation in place of Javanese vocabulary that actually has a counterpart. Fourth, there are differences in language usage domains. When at home with their parents, children tend to speak Javanese in the strong *ngoko* variety, whereas at school, Indonesian is dominant. However, when they are with their peers, they are more inclined to use Java and Indonesian, interspersing digital terms due to their exposure to digital content. Fifth, there are indications of a lack of intergenerational transmission in various ways. Some are only exposed to manners from their grandparents, but those who do not live close to them hardly know them. Although children know how to talk to their parents, a lack of habit leads them to use a variety of *ngoko*.

From the pattern of Javanese-speaking children's language practice, there are indications of language shift. Language shift occurs in Javanese, though it has not fully shifted, as the *ngoko* variety remains widely used among children. However, the shift occurred at the level of speech in Javanese. The variety of manners is becoming less common, even in situations where courtesy is expected, such as when talking to older parents or neighbors. Children tend to change their manners to *ngoko* or Indonesian, depending on what they understand. In addition, it shows that digital vocabulary is higher than manners. It suggests that language input from digital media is more dominant than that from traditional sources (family/environment).

CONCLUSIONS

Based on the above research results, it can be concluded that Javanese remains prevalent, but the range of manners has shifted significantly. This shift did not eliminate Javanese in favor of Indonesian, but at the level of speech, it was no longer widely spoken. Children are more fluent in using *ngoko* vocabulary in various contexts, even when speaking to parents and older people, even though they should normally use manners. The shift in language from this *krama* to this *ngoko* in parent-child relationships implies a social change.

There has been a shift in parents' relationships and communication patterns toward greater informality. The use of polite language sometimes creates emotional distance in communication. Alpha generation has a more open character and is not in communication; it seems that this character plays a role in their choice of spoken language. In the pattern of language practice, children are influenced by

communication domains such as home, school, and peers. They are also influenced by digital content, the main source of new vocabulary, and by a lack of family emphasis on the transmission of manners. If this continues, likely, Javanese will still be used, but more in the form of *ngoko* combined with Indonesian and digital terms, while the variety of manners is becoming marginalized.

Therefore, while Javanese remains persistent, the Krama variety is significantly marginalized among the Alpha Generation due to informal communication patterns and digital linguistic input. Theoretically, these findings reinforce the view that language shift is not only a matter of language loss but also of intra-language change driven by social transformation and domain competition. However, this study is limited to a specific sociocultural setting and age group; thus, the results cannot be generalized to all Javanese-speaking communities. Future research should involve broader regional comparisons, intergenerational data, and ethnographic approaches to examine strategies for maintaining speech levels and their relevance in contemporary communication.

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