
Influence of children's language choice on behaviour

Dyah Werdiningsih

Faculty of Teacher Training and Education,
Universitas Islam Malang (UNISMA),
Jl. MT Haryono 193 Malang, Indonesia
Email: dyahwerdi@yahoo.co.id

Abstract: The phenomenon of language choice undergone by children is a form of social behaviour formed by individual behaviour that refers to the patterns of culture in the community. Based on this idea, the paper examined the tendency of children's language choice, the reasons of tendency, and its influences on children's behaviour in everyday life. Furthermore, the author intended to highlight the hypothesis of Sapir-Whorf based on facts in the use of children's language in Malang city. From the results of the discussion on several examples of children's speech in Malang city, it can be concluded that: 1) children's language choice is limited to BJ Ngoko and BI BJ Kromo and BJ Kromo Inggil; 2) factors causing children's language use are the development of industrialisation and urbanisation, and 3) children's language choice influences the behaviour that is not polite to older people.

Keywords: collective consciousness; Sapir-Whorf hypothesis; use of language; children's behaviour.

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Biographical notes: Dyah Werdiningsih completed her Doctoral program at State University of Malang, Indonesian Education Study Program and took a no degree Specialist Program: Language Development Curriculum and Materials SEAMEO-RELC Singapore. Currently, she is teaching at the Faculty of Teacher Training and Education of Islamic University of Malang. Actively, she explored the language of acquisition, language linguistic strategies in various educational settings, and the development of basic learning models of language learner strategies.

1 Introduction

Saussure (cited in Sampson, 1983) stated that language is a social fact. As a social fact, language is the result of the collective consciousness (*collective mind*) of a society. The collective consciousness of a society is what is contained outside the self of each member of society and the ideas are reflected indirectly in the minds of people that make up that society.

Saussure's opinion shows the fact that language cannot be separated from the community that uses the language. If in the language user community has created a variety of guidelines in the form of customs, norms, values, or the rules that govern

the community life, every member of the community is bound to reflect the guidelines in the behaviour and speech or customs of language use to other community members in the interaction of daily life (Kartomihardjo, 1988). Meanwhile, Halliday (1978) stated that the language is a product of social processes. Language arises in one's life through a process of continuous exchange of meaning with others around him/her. A child, for example, first produces his childhood, then his mother tongue, which occurs in an interaction with the people who always meet him who are the meaningful group, such as parents, brother, classmates, and teachers at school.

In line with the idea, numerous questions arise related to the phenomenon of the use of Javanese (*Basa Jawa*/BJ) in an urban area, especially in Malang city. First, how is language choice used by children who grow in the midst of the people of Malang city to meet the needs of self-expression as well as communication with other community members? Second, what are the factors behind the emergence of social reality? Third, what is the impact of the use of language form on children behaviour?

Based on the observation, the variety of language used by most of the children in Malang city is BJ *Ngoko* and Indonesian (*Bahasa Indonesia*/BI). This fact shows the incapability of BJ to optimally sustain its existence, characterised by the rare use of BJ. In this case, the use of BJ that is good and correct is based on BJ stratification which includes, BJ *Ngoko*, BJ *Kromo Madya*, and BJ *Kromo Inggil*.

Based on these the problems and facts, this paper examined the relationship between language and speaker behaviour as stated in Sapir-Whorf hypothesis (cited in Sampson, 1983) indicated by the use of children's language in Malang. The study certainly cannot be separated from the view of previous linguistic experts, such as Saussure, Halliday, and many more.

With regard to the purpose of this study, it is necessary to highlight that if the language is expected to play a role in the formation of noble cultural behaviour toward the younger generation, we need to try to preserve, respect, and bequeath cultural significance reflected in language, especially BJ.

2 Children's language choice

In bilingual or multilingual societies, the phenomenon of language choice is possible to occur (Wardhaugh, 1986). Language community in Malang or in Indonesia, in general, has an official language as well as national language that are BI and regional language (*Bahasa Daerah*/BD). Such conditions cause the people of Malang to be a bilingual speaker.

Based on a random survey conducted by Wahyuni (2001), it illustrated the tendency of Malang people to teach and familiarise their children to use BI as the first language (L1). Their reasons are quite diverse, some of which are children can learn in school more easily because the language used in the school is BI, BI is considered more prestigious than BJ, BJ use is outdated, and parents find it more difficult to teach BJ than BI to children. This situation has an impact on children's mastery of language. So that it is difficult to find children who are able to use BJ well nowadays.

The use of language by a community can be illustrated based on the language aspect that is assumed to be owned by the community. Fishman (1972) argued the realm is a constellation of participants, topics, and locations. Meanwhile, Parasher (1980) stated the

realm of linguistics includes family, neighbourhood, friendship, religion, education, and transactions. From the results of observation and recording of children's speech, the tendency of children's language use is described in Table 1.

Table 1 Details of participants, topics, and locations in the realm

<i>Realm</i>	<i>Participants</i>	<i>Topic</i>	<i>Location</i>	<i>Language choice</i>
Family	Children-parents	Family problem	House	BJ/BI
	Children-grandfather/ grandmother			BJ/BI
	Children-uncle/aunt			BJ/BI
	Siblings			BJ/BI
	Children			BI
Neighbourhood	Children-the elders	General/everyday	Around the house around	BI
	Children neighbours			BJ/BI
Friendship	Children-friends	General/greeting	houses, roads, public places	BJ/BI
	Children-friends (new)			BJ/BI
Religion	Children-RELIGIOUS TEACHERS	General lesson	Mosques, places of worship	BI
	Children-friends in religious study club			BJ/BI
Education	Students-students	General lesson	School	BJ/BI
	Students-teachers			BI
	Students-staffs			BI
Transaction	Children-seller	General things	street, shop, market, surroundings	BI
	Children-drivers/ pedicab drivers			BI

Based on these data from six domains covering family, neighbourhood, friendship, religion, education, and transactions in seventeen interlocutors, it is known that there are ten choices of BJ/BI (BJ and BI are used interchangeably) and seven BI choices only. Furthermore, the important thing that needs to be examined is the type of BJ used by the children.

The observation on communication in various domains with seventeen interlocutors showed that BJ used by children is BJ *Ngoko* while some children use BJ *Ngoko Alus* (a mixture between *Ngoko* and *Krama*), but children mostly use BJ *Ngoko Lugu*. Thus, from the three basic stratifications of BJ, i.e., *Ngoko*, *Krama Madya*, and *Krama Inggil*, BJ *Ngoko* is the type of BJ used the children to communicate with 10 interlocutors, ranging from friends, siblings, parents, grandparents, and others. In certain situations, children switch to BI or BJ is mixed with BI. Meanwhile, in communicating with seven other interlocutors that include guests, older people (neighbours), religious teachers, teachers in schools, school staffs, sellers, and drivers, children use BI.

The following children's speech example shows the social reality in children's language use.

From the above data on the use of language, it can be argued that, first, BJ is still used in everyday communication in various domains. However, since children's mastery of BJ is merely limited to BJ *Ngoko*, BJ *Ngoko* is the sole type of Javanese language they use to communicate with various interlocutors. This fact indicates the shift of the use of BJ. The three stratifications in BJ with different usage norms are no longer known or do not apply to the child's communication process. Therefore, the language used by the child to communicate with friends or with his brother is the same as the variety he uses to communicate with his parents or grandparents. In addition to BJ *Ngoko*, sometimes the child use BI or BJ mixed with BI.

Second, diglossia happened to child's communication. The language choice indicates he knew when, to whom, and where to use BJ and BI. Unfortunately, the type of BJ he used is limited to BJ *Ngoko*. BJ *Ngoko* was spoken due to

- child's knowledge of BJ is limited to BJ *Ngoko*
- BJ *Krama Madya* and *Krama Inggil* are not commonly used by the surrounding community
- he assumed that his choice is appropriate because in some places the choice of language already exists in communication in its environment.

From the recording of the child's conversations in the several domains contained in Table 2, the child appeared to use BJ *Ngoko* with peers, siblings, parents, uncles/aunts, and grandparents in a relatively familiar atmosphere with various interlocutors. That is, communication events between the child and various interlocutors often happen, they often meet, or the distance where they lived not far apart or both live in Malang. However, if the relationship between the child and the interlocutors are not close, they rarely meet, or the residence is far apart (outside the city), the child tends to use BI. Similarly, other interlocutors such as drivers, sellers, older neighbours or relatives of friends, guests, teachers, and religious teachers use BI.

Table 2 Examples of children's speech with various interlocutors

<i>Interlocutor</i>	<i>Speech form</i>
Playmate	<ul style="list-style-type: none"> • <i>Ayo wis buyar. Ayo moleh ayo. Nonton City Hunter, Jacky Chan nang Indosiar (Let's finish. Let's go. Watch City Hunter, Jacky Chan on Indosiar)</i> • <i>Aku pulang dulu ya, Sa, nanti ke rumahmu lagi. (I go home earlier, Sa, I will be back to your house later.)</i>
Siblings	<ul style="list-style-type: none"> • <i>Mas, ngomongo mas Ivan Tamiane tak selih. (Brother, tell mas Ivan I borrow his Tamia.)</i> • <i>Mas, aku ijol baterene, Mas. (Brother, I switch the battery, Brother.)</i> • <i>Mas aku pakai punyamu Mas, dinamoku nggak bisa (Brother, I use yours, Brother, my dynamo does not work.)</i>

Table 2 Examples of children's speech with various interlocutors (continued)

<i>Interlocutor</i>	<i>Speech form</i>
Parents	<ul style="list-style-type: none"> • <i>Buk, gawekno sirup, Buk. Age a, Buk. Cepet. Deloken aku kringeten iki lo. (Mom, make me a glass of syrup, Mom. Hurry up, Mum. Be quick. See, I am sweating already.)</i> • <i>Pak, iki bener ya, Pak, ya? Ambek gurune disalahna, gurune gak genah i. (Dad, this is correct yes, Dad, yes? The teacher says it is incorrect, the teacher is not right.)</i> • <i>Buk, Bapak i gak genah e, bukuku dipindah, aku disetrap, bukuku gak dibawa. Sialan Bapak, gara-gara Bapak aku disetrap (Mom, daddy is annoying, my book is moved, I was punished, my book was left. Damn daddy, because of him, I am punished.)</i> • <i>Pak, kapan gajian, Pak? Aku belikan Tamia lagi ya Pak? (Dad, when is the payday, Pak? Buy me a Tamia again yes, Dad?)</i>
Uncle/aunt (Aunt)	<ul style="list-style-type: none"> • <i>Sampeyan bawa oleh-oleh a? Wah... ayo tuku jajan ayo, nang tokone pak Erwin ae akeh. Ayo, numpak otopet Te, enak cepet, ayo. (Do you bring goodies? Wow! Let's buy snacks at pak Erwin's shop which has more snacks. Come on, ride scooter, Aunty, better faster, come on!)</i> • <i>Te, aku main, Te! gamenya sudah ditambah, Te. (Aunty, I play, Aunty. The game has been added, Aunty.)</i> • <i>Kalau sudah selesai ngetik, aku panggilen ya Te ya. (When it is finished typing, call me yes, Aunty)</i>
Grandfather	<ul style="list-style-type: none"> • <i>Ayo Mbah, sampeyan jaga gawang. (Come on, Grandfather, you keep the goal.)</i> • <i>Waduh, Mbah Kung gendheng e. Kaya kipere Jerman. (Damn, Mbah Kung is crazy like the goalkeeper of Germany.)</i> • <i>Mbah iki lo. Mbah salah masange. Wah goblik Mbah iki. (Oh my god, Mbah. Mbah misplaced it. Wow, Mbah is stupid.)</i>
Guest	<ul style="list-style-type: none"> • <i>Bapak masih belum pulang, tarawih di ABM belum pulang, Ibuk ada Ibuk. (Dad is still not home, pray tarawih at ABM and has not come home. Ibuk is home Ibuk.)</i>
Religious teacher	<ul style="list-style-type: none"> • <i>Pak hari Jum'at sampai Minggu saya tidak ngaji, ikut Ibu ke Solo. (Sir, Friday to Sunday I will not come, following Mom to Solo.)</i>
Seller	<ul style="list-style-type: none"> • <i>Beli, beli potato, Pak, lima, berapa? Kembalinya permen karet. (Buy, buy potato, Sir, five, how much? The return is for chewing gum.)</i>
Teacher	<ul style="list-style-type: none"> • <i>Bu, besok ada pelajaran, Bu? Pelajaran apa, Bu? Besok pulang jam berapa? (Ma'am, is there a lesson tomorrow? What lesson? What time will we go home tomorrow?)</i>
School staffs	<ul style="list-style-type: none"> • <i>Pak, kemarin nggak tahu ada raport ketinggalan? Raportnya adik saya nggak ada. (Sir, yesterday did you know there was a missed book report? My younger sister's is lost.)</i>
Pedicab driver/driver	<ul style="list-style-type: none"> • <i>Pak Mat aku nggak usah dipapak, aku nggak masuk, mau pergi. (Mr. Mat, I do not have to be picked up, I do not come, I will go.)</i>

Based on this description, in daily communication, the child used BJ *Ngoko* as a low variety (low/rough language) and BI as a high variety (high). This tendency appears in the example of the conversations contained in Table 2. When the child talked to their

peers, siblings, uncles/aunts, parents, or grandparents in familiar situations, he used BJ *Ngoko*. While in other situations, for example, the child asked for something said in the sentence of the petition, he used BI or sometimes combined BI and BJ *Ngoko*. For example in the sentence

- Mas aku pakai punyamu Mas, dinamoku nggak bias. or
- Pak, kapan gajian, Pak? Aku belikan Tamia lagi ya Pak?

Likewise, if he communicated with an older person who is not a relative (e.g., a neighbour), seller, teacher, school staffs, guest, or driver, BI is elected. Choices made because BI can be a high variety that should be used to communicate with respectable people. In this option, BI is enabled to respect others.

Thirdly, the limited mastery of BJ in the child resulted in the shifting of BJ's stratification which consisted of three main stratifications, i.e., BJ *Ngoko*, *Krama Madya*, and *Krama Inggil* into one stratification, i.e., BJ *Ngoko*. This situation is a logical consequence of the rare/absent use of BJ in three stratifications in urban areas.

This condition is a social fact which is seen by Saussure (cited in Sampson, 1983) as the result of the collective mind of a society, that is, something which exists outside of each member of society and its ideas are reflected indirectly in the minds of the people who make up the society. In the city of Malang, BJ *Krama Madya* and BJ *Krama Inggil* are rarely/not used in daily communication. It seems that this condition is already a habit so that the use of BJ *Ngoko* by children is considered to have been acceptable for the people of Malang city, good for friends, uncles/aunts, parents, even grandparents.

This acceptance is evidenced by the absence of corrections from parents to children when they use BJ *Ngoko* to older people who should be respected by using polite language. This is probably also because some of their own parents do not speak BJ *Krama* properly, or actually, they master it but they do not need to teach it to their children for various reasons. This fact reflects that the language is the product of the social processes that arise in one's life through a process of continuous exchange of meaning with others around him (Halliday, 1978)

As a member of the community, children in the city of Malang learn language in an interaction with people who always meet them that becomes their meaningful group, such as parents, brother, classmates, and teachers at school. Halliday (1978) and Halliday and Hasan (1985) argued when learning language, a child also learns 'something else' through language in a social context. He built a picture of the reality that surrounds him and that is within him. In this process, which is also a social process, the interpretation of reality cannot be separated from the interpretation of the semantic system in which reality is encoded, be it in the environment, in a concrete sense, where the learning takes place as in class and school, or in a more abstract thing, such as the school system, educational system, norms and cultural values adopted by the community.

Thus, since their friends, siblings, parents, and teachers did not use BJ *Krama*, it seems impossible that children use such variety of languages. Moreover, the impact of the use of the variety of languages they use (BJ *Ngoko* and BI) is considered relatively effective in everyday communication. Based on this fact, children cannot be blamed if they do not use BJ in the three stratifications which might cause their incapability of using BJ well.

If this situation persists, it is possible that the younger generation in the future will no longer be able to speak Javanese well, in the sense of being able to use the three

stratifications in BJ. In addition, it is possible to be shifted by BI. The current occurrence can certainly hamper the development of BJ. BJ that becomes a national pride gradually will have a few speakers or even become extinct because it is abandoned by the speakers.

Language is a social product. Language change is a natural phenomenon along with the social dynamics of its speakers (Wahab, 1991). However, it is important to highlight the initial ideals of the nation's founding fathers stated in the Supplementary Rules of the 1945 Constitution, article 36 which, among other things, that in areas that have their own language, the language will be respected and nurtured also by the state, and is part of the culture of the Indonesian nation (Wahab, 2002).

3 Factors causing the tendency of children's language choice

Symptoms of incapability of a language to survive generally follow the same pattern. Initially, it begins with the contact between the first language (L1) and the second language (L2), so that the language user knows two languages and becomes a bilingual speaker. Consequently, there is a competition for its use and finally, L1 shifts and becomes extinct. Lieberson (1972) argued that this process is called the intergeneration process. The first generation is still strong mastering the A language as the L1. The next generation becomes bilingual mastering B as L2, better than the L1. Finally, the third generation becomes a monolingual of language B and is no longer able to speak A. This pattern seems to also occur in the speech community in the city of Malang that most children do not master BJ because parents did not introduce BJ as L1 but BI.

Based on preliminary survey data and brief analysis of children's speech in several places in Malang city, there are symptoms of shifting usage of BJ. In this regard, it is necessary to discuss what factors are causing this phenomenon, since such phenomena also occur in many languages, especially in the language used by minority groups and the existence of certain language dominance in bilingual or multilingual society.

First, industrialisation, urbanisation, and migration in the Malang lead to the shifting use of BJ, hereinafter influence the use of the language of children. The development in the industrial sector in Malang is quite high and wide. The types and activities are also diverse. Some are concentrated with high-scale activities, such as in Ciptomulyo and around Jl. Tenaga, Dinoyo, and Bandung Rejosari, and household industries are spread unevenly. Data on a business unit of the industrial sector in Malang is presented in Table 3.

In connection with these data, it seems that the development of industrial sector in the city of Malang is quite high. This development would invite settlers coming from various regions outside Malang. This condition directly or indirectly influences the use of language as a means of communication. Users of speech languages in such environments tend to consider aspects of a language's practical usage and language efficiency. Because BI is seen as a language that can be understood by all levels of society, the use of BI as a means of communication is considered most effective. The tendency to use this language certainly also affects the use of children's language.

Furthermore, the speaker's heterogeneity factor and the absence of BJ transfer process to children cause their language preference. This is demonstrated by the fact that the speech community in Malang consists of various ethnic groups, i.e., Javanese, Madurese, Chinese, Arabic, and others. Since most parents are apprehensive about children's difficulty in learning L2 at school, eventually they tend to give BI as L1.

Communities in general, including language teachers and the education community, consider differences in the use of language at home and at school can complicate the learning process and hamper the learning achievement of children.

Table 3 Business unit of industrial sector in Malang City

<i>No.</i>	<i>Description</i>	<i>Number of units</i>
1	Basic industry group: <ul style="list-style-type: none"> • Industrial machinery and base metals • Basic chemical industries 	26 units 2 units
2	Various industries group	78 units
3	Small Industry Group <ul style="list-style-type: none"> • Formal • Non-formal 	932 units 2324 units

Source: Public Relation of KMM

Such presumption, said Wahab (2002), is a big mistake because (1) human has three kinds of intelligence (*docile wit*, *normal human Intelligence*, and *true creativity*) which apply to all fields of knowledge and human experience, including competence as bilingual or multilingual speaker and (2) castration of children to become monolingual speaker is a behaviour to obstruct the creativity of children's mastery of language and neglect the ability of children to be a multilingual speaker.

Third, the residential area of a native speaker is an important factor in the life of the language, especially in minority languages. The importance of residential areas for language preservation is shown in various research results. For example, a study on Irish languages (Edward, 1985), whose territory is heavily visited by English speakers (due to the development of industrialisation), showed that the scattered of Irish speakers or absence of residential centres for them, or what they call the *Gaeltacht* resulted in shift or the extinction of the language. Irish language speakers who still use the language are those who still have *Gaeltacht*. Residential centres capable of supporting language preservation are usually supported by geographical separation from other groups, sometimes accompanied by social and economic separation, although not isolated.

In Malang, BJ speakers are actually not considered minority but rather the majority. However, the facts show that there is a symptom of shifting the use of BJ in everyday communication, which is symptomatic of a child's language choice. In fact, complaints about BJ's deterioration by BI often appear in various seminars and scientific meetings. The escape of BJ speakers and the absence of settlement centres which are geographically, socially, and economically separated direct children to mingle with heterogenic language speaker. In certain situations, the child chooses BJ, and in other situations chooses to use BI.

In addition to these factors, it is possible there are various other factors that led to the trend of using the language of children in the city of Malang. However, based on this limited data the previous factors deemed potentially as the cause of the use of the language of children in the city Malang. Certainly, further data collection and discussion are needed to obtain a more complete picture in this regard.

4 Influence of children's language choice to behaviour

In connection with the phenomenon of the use of children's language in the city of Malang, it seems quite interesting to discuss the impact on the behaviour of children. The existence of a relationship between language and human behaviour has been proven by Benjamin Lee Whorf, a linguist and student of Edward Sapir. Sapir and Whorf (Sampson, 1983) suggested that language produces a perception of human reality. In other words, the world occupied by humans is a linguistic formation. This view is further referred to as the Sapir-Whorf hypothesis. The term hypothesis in the Sapir-Whorf theory refers more to the notion of acceptance of a theoretical framework to be tested by facts beyond the facts in the theory. Based on this understanding, the discussion in this section is intended to test the Sapir-Whorf hypothesis based on the facts of children's language use in the city of Malang.

It has been discussed in the previous section that in everyday conversations, there are two choices of children's language in Malang, BJ *Ngoko* and BI. Based on the tendency of the choice of language, in some examples of children's utterance in Table 2, especially children's speech with parents, uncles/aunts, and grandparents, can be presented several things as follows.

First, the choice of BJ *Ngoko* reflected the lack of distance communication between children and older people. Children more freely express their intention. By means of such communication, it is possible to establish the practicality of communication. This is in line with the interpersonal function of Halliday (1977) that language is the expression of identity, of the self, which develops largely through linguistic interaction. The social meaning carried in the conversation has the function to express personality. With that expression, interlocutor can understand the personality of the narrator. In the utterances such as

- Buk, gawekno sirup, Buk. Age a, Buk.
- Cepet. Deloken aku kringeten iki lo.
- Mbah, gawekno Indomie mbah, telornya dicampur, (Mbah, make me Indomie, Mbah. Mix with egg)
- Cepet a mbah, gawekno mi. Emoh rawon, males. mi ae (Hurry up, Mbah. Make it. I don't want rawon, lazy. Noodle only), children seem to have the courage to govern mother, and grandmother to meet the request.

In fact, the command was repeated twice or may be repeated many times, and is pronounced in a high voice, commanding, and even snapping.

Examples of such speech, in terms of achievement of communication objectives, can be said to be effective. However, observed from the form of speech used by children, it reflects the behaviour of less polite. This kind of behaviour can be found in most children in Malang city and possibly happen to children elsewhere. Sometimes the listener might be horrified and shocked to hear the child's commanding tone or snarl at the parents, because such phenomenon rarely exists in the previous era. Such harsh expression to parents is perceived as taboo and disrespectful. This view causes its speakers to consider complying with and maintaining the values of decency in behaving to parents by using polite language.

This may be different if the child uses BJ *Krama* because BJ *Krama* contains social differences between speakers and listeners and shows a high degree of courtesy. In BJ *Krama*, there are no command phrases, since the stratification in BJ *Krama* does not recognise the command, moreover if the speech is addressed to its highly respected interlocutor. The command sentences should be replaced in the sentence of the request (Wahab, 2002). Thus, the form of child's speech shows symptoms of disrespect to older people.

As discussed in the previous section, the use of children's language as such example has become a norm in everyday communication. In other words, this fact is the result of the collective consciousness (*collective mind*) from the public. Most parents, either because there is no time to get their kids to behave politely or whether they are negligent, disagree about this tendency. This fact supports Sapir and Whorf's (Sampson, 1983) idea that language mediates human expression with society and its environment. Reality is formed because of the language habit in every human group (Fishman, 1970).

Second, the choice of BJ Ngoko used by children reflects the dynamism of children behaviour in society. In regard to human behaviour, Sapir and Whorf (cited in Sampson, 1983) argued that culture, which is one form of the dynamism of human behaviour, is absolutely influenced by language. In line with this, in some of the examples found in the children's speech today, there are phrases that make fun of or ridicule parents with phrases commonly used by children to mock their peers. This is evident in the speech

- Pak, iki bener ya Pak ya? Ambek gurune disalahna, gurune gak genah i.
- Buk, Bapak i gak genah e, bukuku dipindah, aku disetrap, bukuku gak kebawa. Sialan Bapak, gara-gara Bapak aku disetrap.
- Waduh, Mbah Kung gendheng e.. kaya kipere Jerman.
- Mbah iki lo, Mbah salah masange, wah goblik Mbah iki.

The phrase like *guruku gak genah*, *Bapak gak genah*, *Mbah Kung gendheng*, and *goblik Mbah iki*, in the child's speech is certainly quite questionable why children have the courage and no burden of expressing feelings with this phrase? *Gak genah* which means not appropriate or do something that is not in place. This phrase is intended only for younger people or peers and not commonly addressed to teachers or fathers. Likewise, *gendheng* which means crazy and *goblik* which means stupid are the expressions that are rude and disrespectful so it is taboo to be addressed to parents.

Sapir (cited in Sampson, 1983) stated that the differences that exist in a language are just differences in how to express the same experience, not the differences in the experience itself. Based on this statement, is the expression of the child acceptable without being corrected by reminded to use a more polite expression, since the effect is the same? or is it inappropriate to use it? Therefore, Sapir's view is then refined to "language differences are not a different way of expressing experience, but are the differences of experience itself".

From this example, the author assumed that the expression of the child is a form of disclosure of different experiences if expressed in other ways, for example, a more polite expression. This is in line with the results of the perfection of Sapir's idea (cited in Sampson, 1983) that no two similar languages are considered to represent the same social reality. This fact is consistent with the conclusion of the study conducted by Worf (cited in Sampson, 1983) to the Hopi, that *fashion of speaking influence to habitual* behaviour

and a thought. In other words, the way of using a language greatly influences patterns of behaviour and thinking. In line with that opinion, Durkheim (cited in Sampson, 1983) suggested that social facts such as the convention use, speech behaviour, and so on have concrete effects. Therefore, it is understood that these facts are the real manifestation of different physical and logical forces.

5 Conclusion

From the results of the discussion on several examples of children's speech in Malang city, it can be concluded that

- children's language choice is limited to BJ *Ngoko* and BI. BJ *Kromo* and BJ *Kromo Inggil* which is a variety of high and very high language are no longer used again
- factors causing children's language use are the development of industrialisation and urbanisation, the heterogeneity of the population, and the absence of BJ transfer process to children in three stratifications, and the spreading of BJ-speaking residential areas
- children's language choice influences the behaviour that is not polite to older people.

In other words, children's use of language reflects the behaviour of disrespect to older people. In connection with this phenomenon, if we hope the language can play a role in the formation of noble cultural behaviour to the younger generation, we need to try to maintain and appreciate the cultural significance reflected in the language, especially BJ, by passing it on to the younger generation.

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