



**THE WAY OF JAVANESE PEOPLE MAINTAIN IN
THE JAVANESE LANGUAGE IN *DUSUN
KAMPUNG BANJAR-LABURA***

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ABSTRACT

This research deals with describing Javanese language maintenance in *Dusun Kampung Banjar Labuhanbatu Utara*. This research is conducted by using qualitative method. This research aims to examine the way of Javanese people maintain the Javanese language in *Dusun Kampung Banjar*. The data were collected from nine persons (male and females) of Javanese people using the observation and interview. The observation was used to examine researcher found there are some ways of Javanese people maintain the Javanese language. The data were analyzed by Miles, Huberman, and Saldana (2014). There are four ways affecting Javanese language maintenance in the Dusun Kampung Banjar namely; There are four ways to maintain Javanese language in Dusun Kampung Banjar namely; Acquisition of the language by adults (21.7%), Number of people habitually using the language (34.8%), All age group encourage in the language (26%), and Using a language to next generation (17.4%).

Keywords: *Language Maintenance, the Ways, Javanese People in Dusun Kampung Banjar*

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INTRODUCTION

Language and culture have a relationship from each other to save the culture identity. The speaker must keep their local language. The maintenance of language depends on their life

because in daily activity we need language to communicate with others. With the language, we can share our feelings, our thoughts, wishes, purposes, and so on.

At the moment, language shifts potentially happen in the local language in Indonesia. As Siregar (1998), in the younger generation, there has been a shift in language, especially in Medan. Language maintenance happens because of the habit and strong support of their parents to the local language maintenance to keep their cultural identity. According to Holmes (2001: 63) some efforts can be done to maintain a certain language, they are: A language can be maintained and preserved when it's highly valued as an important symbol of ethnic identity for minority groups. If families from a minority group live near other and see each other frequently, their interactions will help to maintain the language. For emigrate, individuals, from a minority group, the degree, and frequency of contact with the homeland can contribute to language maintenance and an extended normal family in which parents, children, and grandchildren live together and use the same minority language can help to maintain it.

Furthermore, the children sometimes cannot use their mother tongue or Javanese language as they communicate with the eldest of the same age. But their parent and older people still use the Javanese language at a special event or in daily activities. For example in One *Suro* Tradition event and wedding ceremony in Javanese, they still use the *Krama* speech level of Javanese Language. In daily communication at the age of 10-29 years old, they use *the Ngoko* level and some people still use *the Krama* level to interact with others even though that speech level is only used by parents or second generation to the first generation at the age 30-80 years old. According to (Poedjosoedarmo, 1979), "Javanese people's daily lives cannot be separated from their speech levels they are *ngoko*, *madya*, and *krama*".

METHODOLOGY

Bogdan and Biklen (1992) state qualitative research is a broly term refer to several deceptions that share specific character. The data of the research covered the sentences used in the Javanese language used in *Dusun Kampung Banjar, Labuhanbatu Utara*. The data sources are 9 participants including all generation that has been selected who still use and maintain the Javanese language. In analyzing data, the researcher uses an interactive model Miles, Huberman, and Saldana (2014) state that qualitative data that emphasizes peoples' lived experiences are fundamentally well suited for locating the meanings people place on the events, processes, and structure of their lives and for connecting these meanings to the social world around them. There are three steps to analyze the data, namely: data condensation, data presentation and conclusion. Triangulation is useful to check the trustworthiness of the data in this research. Triangulation

refers to the use of or than one approach to the investigation of a research question in order to enhance confidence in ensuing findings.

FINDING AND DISCUSSION

After analyzing the data, researcher found there are four ways of Javanese people maintain the Javanese language.

Table 1. The Ways of Javanese Language Maintenance in Dusun Kampung Banjar

No	The Ways	Frequencies	Percentages (%)
1	Acquisition of the language by adults	5	17.86
2	Some people's habit of using language	8	28.57
3	All age groups support in the language	8	28.57
4	Using a language to next generation	7	25
Total		28	100

From Table 1, it could be seen the ways of Javanese language maintenance in Dusun Kampung Banjar. Javanese people maintain their local language by Acquisition of the language from adults (17.86%), Some people's habit of using language (28.57%), All age support in the language (28.57%), Using a language to next-generation (25%). The percentages of the result show that there are 100% of Javanese people in maintaining their language. The highest one was 28.57% from people's habit of using the language and all age support in the language and the lowest one was 17.86% from acquisition of the language by adults. (%). It means that in four ways there is a language maintenance to carried out by the Javanese people which can be seen from the presentation of each domain

Acquisition of the Language by Adults

Adults can acquire languages like children if they focus on comprehensible input or context they need and are interested. Acquisition of language means that the listener will follow the speaker's language when she/he hears. This statement above supported by the respondent statement below:

(First generation)

R : *Bagaimana cara mbah mempertahankan bahasa Jawa ini?*

(How do you maintain Javanese language)

HP : *Kalau cara saya selalu memakai bahasa Jawa setiap hari di rumah dengan istri, anak walaupun kadang di jawab dengan bahasa Indonesia.*

(On my way I always use Javanese language every day at home with my wife, children although sometimes answered with Indonesian language)

(Second generation)

R : Bagaimana cara bapak mempertahankan bahasa Jawa ini?

(How do you maintain Javanese language?)

BM : *Cara saya mempertahankan dimulai dari saya pribadi, terus anak-anak sering saya ajak ngobrol bahasa Jawa dan ketika di lingkungan bertemu dengan sesama suku Jawa saya lebih senang menggunakan bahasa Jawa karena selain untuk tetap melestarikan juga terkesan lebih akrab.*

(In my way to maintain Javanese language start from myself, and then I often invite my children to communication use Javanese language and when in the neighborhood and meet the Javanese people I prefer to use Javanese language because apart from preserving it also seems more intimate)

(Third generation)

R : Bagaimana cara Supri mempertahankan bahasa Jawa ini?

(How do you maintain Javanese language?)

SP : *Ya pertama dari diri kita sendiri yang harus selalu menggunakan bahasa Jawa. Dan dirumahkan memang selalu pake bahasa Jawa, dari situlah kita menjadi terbiasa menggunakan bahasa tersebut sampai seterusnya.*

(For the first from myself to use Javanese language. At home I always use Javanese language, so from this we become accustomed to using Javanese language until so on.)

From the data above it means that the acquisition of the language from the adult by parents or grandfather can influence the children to speak the Javanese language because they always speak the Javanese language in daily communication. HP and BM statements “*Kalau cara saya selalu memakai bahasa Jawa setiap hari di rumah dengan istri, anak walaupun kadang di jawab dengan bahasa Indonesia*” (On my way I always use Javanese language every day at home with my wife, children although sometimes answered with the Indonesian language). “*Cara saya mempertahankan dimulai dari saya pribadi, terus anak-anak sering saya ajak ngobrol bahasa Jawa dan ketika di lingkungan bertemu dengan sesama suku Jawa saya lebih senang menggunakan bahasa Jawa karena selain untuk tetap melestarikan juga terkesan lebih akrab*”. (In my way to maintain the Javanese language start with myself, and then I often invite my children to communicate using the Javanese language, and when in the neighborhood and

meeting the Javanese people I prefer to use the Javanese language because apart from preserving it also seems more intimate).

From the SP's answer "*Ya pertama dari diri kita sendiri yang harus selalu menggunakan bahasa Jawa. Dan dirumahkan memang selalu pake bahasa Jawa, dari situlah kita menjadi terbiasa menggunakan bahasa tersebut sampai seterusnya*". (For the first from myself to use the Javanese language At home I always use the Javanese language, so from this, we become accustomed to using the Javanese language until so on). We can see the children who are used to the Javanese language in communicating, naturally gets used to using the Javanese language. So, with use, of the Javanese language in daily communication with children is one way to maintain the Javanese language.

Some People's Habit of Using Language

Some people habitually using the language is a reason to encourage the use of the language among people within families and support in the communication through the local community in which the language is supported, safeguard used continuously. This statement supported by the respondent statement below:

(First generation)

HP : *Kalau cara saya selalu memakai bahasa Jawa setiap hari di rumah dengan istri, anak walaupun kadang di jawab dengan bahasa Indonesia.*

(I always use Javanese language with my wife, children although sometime it is answered in Indonesian language)

(Second generation)

BM : *Saya lebih sering Indonesia tetapi kembali lagi jika teman komunikasi saya bisa bahasa Jawa saya lebih senang memakai bahasa Jawa ketimbang Indonesia.*

(More often I use Indonesian language, but if my partner can speak Javanese I prefer to use Javanese than Indonesian language)

(Third generation)

SP : *Ya itu tadi kak siapa lawan bicara kita. Kalau lawan bicara kita pake Bahasa Indonesia kita pake Indonesia dan sebaliknya kalau lawan bicara kita pake bahasa Jawa kita pake bahasa Jawa.*

(It depends on the interlocutor. If our interlocutor uses Indonesian language we use Indonesian language, but if they use Javanese language we use Javanese language)

From the statement above can be seen the speaker maintain the language in habitually using the language with others. HP's answer "*Kalau cara saya selalu memakai bahasa Jawa setiap hari di rumah dengan istri, anak walaupun kadang di jawab dengan bahasa Indonesia*" (I always use Javanese language with my wife, children although sometime it is answered in Indonesian language). BM's answer "*Saya lebih sering Indonesia tetapi kembali lagi jika teman komunikasi saya bisa bahasa Jawa saya lebih senang memakai bahasa Jawa ketimbang Indonesia*". (More often I use Indonesian language, but if my partner can speak Javanese I prefer to use Javanese than Indonesian language).

And SP's answer "*Kalau lawan bicara kita pake Bahasa Indonesia kita pake Indonesia dan sebaliknya kalau lawan bicara kita pake bahasa Jawa kita pake bahasa Jawa*". (If our interlocutor uses the Indonesian language, we use the Indonesian language, but if they use the Javanese language, we use the Javanese language). From their statement, they will speak the Javanese language if they meet with some people who speak the Javanese language. So can conclude that some Javanese people still used Javanese language

All Age Support in the Language

In areas, where oral competence in the language achieved in all age groups encourages literacy in the language but in a way that does not depend upon assistance from (or goodwill of) the state education system.

This statement is supported by the first generation respondent below:

HP : *Nah kalau bertemu dengan orang lain di luar rumah atau bicara dengan anak saya. Saya tetap menggunakan bahasa Jawa walaupun orang itu menggunakan bahasa Indonesia. Saya harus pegang teguh tetap menggunakan bahasa Jawa. Saya selain tukang menemokan pengantin, saya juga selalu melamarkan orang yang akan menikah. Sebelum berlangsung acara, kita harus tanya dulu. Orang Jawa atau bukan kalau orang Jawa kita akan buka acara dengan tata cara suku Jawa.*

(If I meet the other person or talking with my children, I still use Javanese language although they answer with Indonesian language. I have to stick to use Javanese language)

(Second generation)

BM : *Iya menggunakan bahasa Jawa yang Ngoko karena saya sendiri menikah dengan suku Batak dan istri saya boru Siregar. Tetapi anak-anak saya bisa bahasa Jawa baik itu yang Ngoko atau bahasa Jawa yang halus.*

(I use Ngoko speech level because I got married with Bataknese. But my children can

speak Javanese language, *Ngoko* or *Krama* speech level)

Respond of participant as third generation

TK : *Ya cemana ya, kakak rasa lebih akrab aja gitu kalau ngomong pake bahasa Jawa apalagi ngobrol dengan sesama orang Jawa*

(I think I use Javanese language when interacting with the Javanese people can be more intimate with others)

Based on the participant's answer HP, BM and TK. HP's answer "*Nah kalau bertemu dengan orang lain di luar rumah atau bicara dengan anak saya. Saya tetap menggunakan bahasa Jawa walaupun orang itu menggunakan bahasa Indonesia. Saya harus pegang teguh tetap menggunakan bahasa Jawa*". (If I meet the other person or talking with my children, I still use Javanese language although they answer with Indonesian language. I have to stick to use Javanese language). BM's answer "*Iya menggunakan bahasa Jawa yang Ngoko karena saya sendiri menikah dengan suku Batak dan istri saya boru Siregar. Tetapi anak-anak saya bisa bahasa Jawa baik itu yang Ngoko atau bahasa Jawa yang halus*". (I use *Ngoko* speech level because I got married with Bataknese. But my children can speak Javanese language, *Ngoko* or *Krama* speech level).

And TK's answer "*.....kakak rasa lebih akrab aja gitu kalau ngomong pake bahasa Jawa apalagi ngobrol dengan sesama orang Jawa*". (I think I use the Javanese language when interacting with the Javanese people so it can be more intimate with others). Their statement means that all ages use the Javanese language. This is their way to maintained their language and that it will stay exist in the environment

Using a Language to Next Generation

Children as a medium for communication in the family can help them to maintain a language. It means that the children's use of the Javanese language at home can help them to maintain the language. So, using the language for the next generation can be preserved from generation to generation. This statement is supported by the correspondent below:

Respond of participant as first generation

SL : *Ya namanya orang Jawa harus tau bahasa Jawa bisa dimulai dari orang tua yang membiasakan ngomong Jawa dirumah terutama dengan anak. Sedikit banyaknya pasti dia tau bahasa Jawa.*

(As a Javanese people, we must know the Javanese language. It can start from parents who are accustomed to speak Javanese language with their children at home).

(Second generation)

R : *Bagaimana cara bapak mempertahankan bahasa Jawa ini?*

(How the way to maintain Javanese language sir?)

WH : *Cara saya mulai dari rumah dengan istri atau anak ngomong pakai bahasa Jawa. Walaupun kadang lebih sering Bahasa Indonesia tapi setidaknya anak-anak tau bahasa Jawa itu sendiri. Di ajak ngomong Jawa sedari kecil*

(The ways I start from at home with my wife or children I use Javanese language. Although sometimes use Indonesian language but at least the children knows Javanese language. Invited to speak Javanese since childhood)

Respond of participant as third generation

TK : *Ya pertama dari kakak sendiri yang membiasakan untuk selalu ngomong pake bahasa Jawa dan terus diwariskan ke anak cucu kakak nantinya.*

(For the first start from myself who get used to always speaking Javanese language and continue to the future generation)

Based on the SL, WH, and TK's answers. SL's answer "*Ya namanya orang Jawa harus tau bahasa Jawa bisa dimulai dari orang tua yang membiasakan ngomong Jawa dirumah terutama dengan anak*". (As a Javanese people, we must know the Javanese language. It can start with parents who are accustomed to speaking the Javanese language with their children at home). WH's answer "*Di ajak ngomong Jawa sedari kecil*". (Invited to speak Javanese since childhood)

And TK's answer "*Ya pertama dari kakak sendiri yang membiasakan untuk selalu ngomong pake bahasa Jawa dan terus diwariskan ke anak cucu kakak nantinya*". (For the first start from myself who get used to always speaking Javanese language and continue to the future generation). The way for them to maintain the Javanese language is by habitually using the Javanese language in daily communication and the speaker taught their children to speak Javanese from the child.

CONCLUSION

Based on the analysis, the conclusion was drawn as the following: there are four ways in maintaining the Javanese language in Dusun Kampung Banjar, they are the acquisition of the

language by adults, some people's habit of using the language, all age support in the language, using a language to next generation.

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