

# CHAPTER I

## INTRODUCTION

### 1.1 The Background of the Study

People use language as a means of thinking and feeling, as well as a means of expressing thought and feeling in a society. There are millions of languages used in the world. It is because language is a product of culture, which means that different cultures may have different languages or different dialects. It is also functioned to show their existence, identity and culture in the society. In other words, a community's way of using language is a part of the community's culture, is a way of displaying group identity. Ways of speaking function not only to facilitate communication, but also to identify the social position of the speaker. As Crystal (1997) states that people keep maintaining their language in order to create cultural diversity, keep ethnic identity, enable social adaptability, increasing security for the children psychologically, and increase the linguistic sensitivity.

Indonesia is a multilingual country, language shifts potentially happen. Language shift simply means that a community gives up a language completely in favor of another one. For Example as Gunarwan (2004:58) found that Lampung language is shifted because of Bahasa Indonesia's pressure. Siregar (1998) also found that language shift happens in bilingual youth generation society in Medan. This language shift can be seen from the high intensity of the use of Bahasa Indonesia among the dominant community.

Language shift is the process by which a speech community in a contact situation gradually stops using one of its two languages in favor of the other. In this case Javanese language is shifted in usage in teenager in Javanese community in Bakal Buah Kecamatan Simpang Kiri, Aceh. If the disfavored language is one that has as its last speakers the members of the community in question, then the language faces endangerment and eventually, language death.

Language shift and language maintenance is similar to two sides of coin which cannot be divided each other (Fasold, 1984: 213). They form a collective result of choice. He says language shift simply means that a community gives up a language completely in favor of another one. Language shift is the progressive process whereby a speech community of a language shifts to speak another language. It is in fact crucial for the language survival.

Almost all minority groups who live in such multilingual circumstance lack political and economic power; minority groups often become bilingual in the dominant language for both instrumental and psychological reasons. Even the speakers who are in the process of shifting do not show the same degree of shift all at once in all of the purposes or situations for which they use any language.

Further, from the stand of dominant group the presence of minority groups can be an obstacle to communication and, more importantly, to national integration, it may sound cynical but history supports the comment of Laponce (1987: 198) that dominant groups tolerate minorities “only on condition that they accept at least partial linguistic assimilation (learn the dominant language) and keep their numbers small.”

Aceh is one of the province in Indonesia. It is one of the big city in Indonesia which has many kinds of different ethnics who live side by side. The city has diverse communities, reflecting its history. For Example there is a large ethnic Javanese community, largely made up of the descendants of people transported from Java in the last century to be employed as contract workers in various plantations in Aceh.

Beside indigenous ethnics, there are several other minority ethnics found in Bakal Buah Kecamatan Simpang Kiri Kota Subusalam Aceh, such as Aceh Tamiang, Gayo, Javanese, Sundanese etc. This phenomenon happened because Javanese and Sundanese came to Bakal Buah Kecamatan Simpang Kiri about 1980's. It was caused by Migration factor and find wealthy in life as workers. The transmigration came from west java, central java and east java. But The dominant migration came from central java. Para transmigran tsb membentuk komunitas sendiri dan sehari hari communicate use java lang. It means that about 1980's the parents still used javanese language (Krama) as nicely and politely each other. They used politeness java to the same age and the older one. And it has just existed for 10 years. But the time has gone by, it is shifted. And it happened in 1990's. These changes occur when they begin to interact with native people there and also occur intermarriage, mix culture and education. It affected for the next generation, it is the javanese teenager who cannot use politeness javanese (Krama) but the teenager used Basa Ngoko to the older people. In this case, it is clear that occur shift in level of javanese language used in javanese teenager in Bakal Buah Kecamatan simpang kiri provinsi Aceh.

For Example:

Tono (teenager): *Arep nang di pak lik?* (Ngoko) where are you going?

Based on the sample above, it occurs shifts in speech level of javanese language, When speak to older people Tono (teenager) should speak politenessly to older person ( pak lik) by using the folowing sentence ‘Bade tindak pundi pak lik ( Krama) where are you going ?

Likewise Similarly, the following example shows the case shift, For Example:

Tini (remaja) : *Opo wis muleh bapak, buk?* ( ngoko)

Tini ( Teenager) : *Punopo sampun kondur bapak, buk?* ( Krama)

Translation : What time does father go home?

Base The sample above, it should that Tini uses the sentence ‘Punopo sampun kondur bapak, buk?(krama) to her mother because she is older than she is.

Language Shift of Javanese language does not only occur between among the javanese native speakers each other outside of the house the parents but it also occur in household life. Eventhough the parents use javanese language to communicate to the children, but the children to respon it is by using Indonesian language.

For Example

Mother : *Ojo pada ndolan meneh,wes arep peteng, ndang mandi!*

Child : *Iya mak...bentar lagi, nanggung nih bentar lagi siap.*

Translation : Do not play again....it was afternoon, take a bath soon!

Based the sample above, it is clear that it occurs shifts in bilingualism which child understand what a mother instructed but a child prefers to speak Indonesian language. Furthermore based on the observation was found that Javanese adults use Javanese language to the Javanese adults in communication too, while the communication among teenagers use Indonesian language. Adult to teenager use Javanese language but respond by using impoliteness Java (Ngoko) even though sometimes respond by using Indonesian.

In Javanese culture, there are some roles in the Java community there are several roles said in the use of language that is Ngoko, Krama and madya. Every language that used Javanese have some stages and it has its function. When a child talks to older people, she/ he uses the polite language, it is krama, while in same ages use semi-formal namely madya.

Based the sample above, it is clear that the politeness shift had occurred in Javanese community in Subussalam. Because every level Javanese language has politeness itself. If the shift occurrence at the level in Javanese language, it causes to the shift occurrence. Because each of the Javanese language level has politeness level differently. Politeness level at the Krama is the most polite, while ngoko is the lowest politeness, so it can be stated that not polite if it is used by the younger (Teenagers) to the older one. It is based on Leech (1983) defines politeness as “a form of behavior that establishes and maintains comity”, that is, “the ability of participants in a social interaction to engage in interaction in an atmosphere of relative harmony”. Brown and Levinson (1987) suggest politeness as a compensation action taken to counter-balance the disruptive effect of face-

threatening acts (FTAs). Further, they describe Face Threatening Acts as “acts that infringe on the hearer’s need to maintain his/her self-esteem and be respected” (Brown and Levinson, 1987).

Based on the description above, the researchers is interested in finding out the causes of a shift in the level of Javanese language that leads to a shift politenes among teenagers.

### **1.2 The Problems of the Study**

Based on the background of the study, the problems of this study are formulated as the following:

1. What are the factors that cause javanese speakers to shift from javanese to Indonesia?
2. In what situation does shift occur from Javanese to Indonesia?

### **1.3 The Objectives of the Study**

In line with the problems, the objectives of the study are:

1. to find out the factors of language shift occurs to the speakers of Javanese in Subulussalam Aceh
2. to elaborate the reason of language shift to the speakers of Javanese in Subulussalam Aceh

#### **1.4 The scope of the Study**

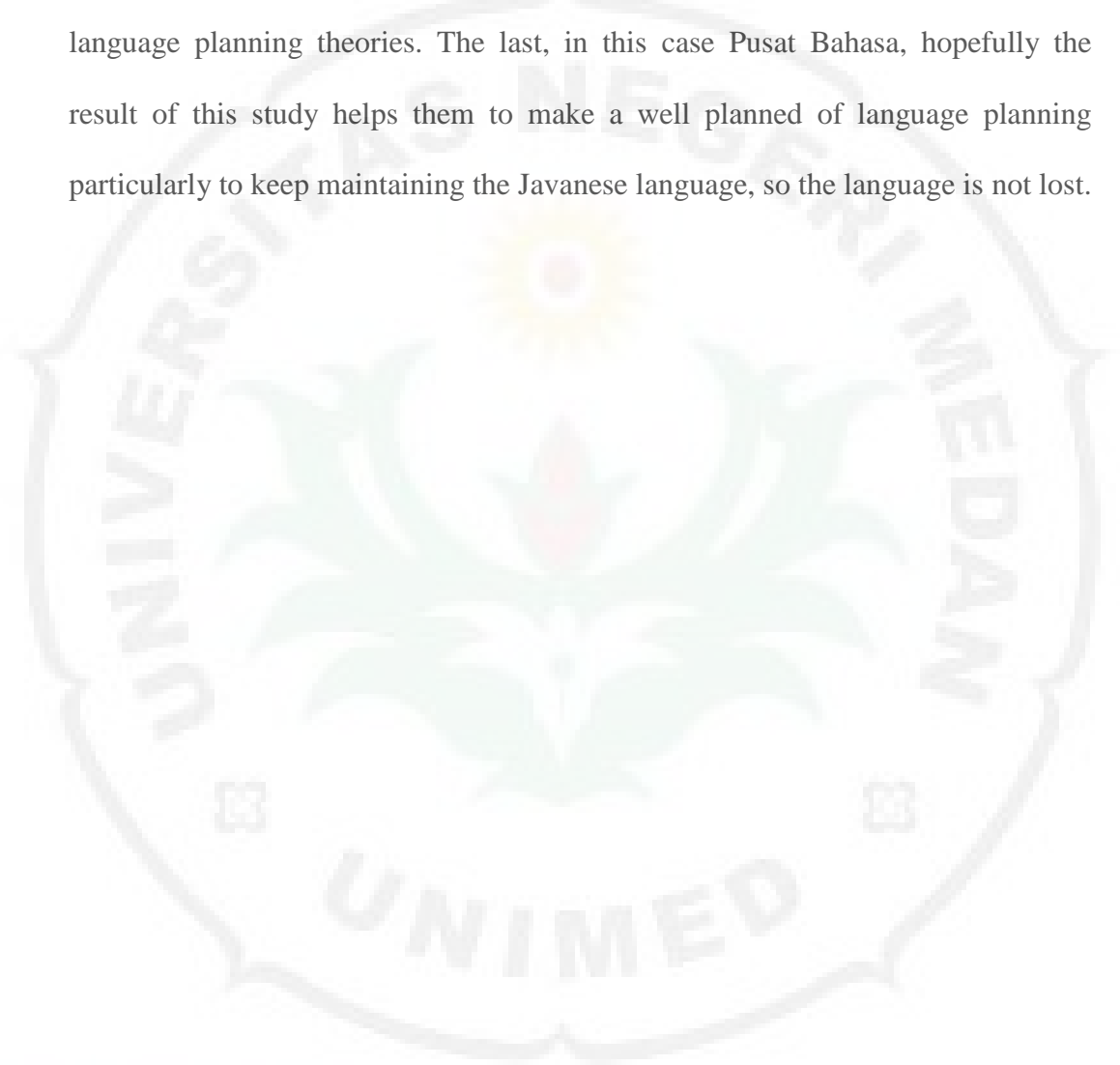
The scope of this study is limited to certain members of Javanese people communities in Bakal Buah kecamatan Simpang kiri, Kota Subulussalam. In this case the Javanese teenager community members in Bakal Buah Kecamatan Simpang Kiri who live in several neighborhoods. Although in qualitative research, the number of subjects is not concerned, it is limited for ten persons. There is no specific reason to take that numbers for the subjects. Since the Javanese is not in a large number, the researcher is sure that the participants taken are sufficient to represent the whole javanes teenager in Bakal Buah Kecamatan Simpang Kiri, Kota Subulussalam, Aceh. The locations will be held in the Javanese teenager communities, Bakal Buah kecamatan Simpang Kiri kota Subusallam, Province Aceh.

#### **1.5 The Significance of the Study**

Theoretically, the study is considered to enrich the theories of language planning especially about Javanese language in Javanes community in Bakal Buah kec simpang kiri Aceh, the factors influence Janavese language shift in Bakal Buah Aceh Medan, and the reason of Javanese language shift occur to the teenager.

Practically, the results of the study are considered to contribute information about language shift in Javanese language in the Javanese community members in some places for students, lecturers, researchers, and also the government. Secondly, the teachers, students, and Javanese can use it to support the reversing of the Javanes language shift in Bakal Batu In Aceh. Thirdly, the result of this study can be a previous knowledge for the next researcher who has

intended to gain a deep insight especially in Javanese language in Java communities in Bakal Buah Kecamatan Simpang Kiri, Aceh. and generally in language planning theories. The last, in this case Pusat Bahasa, hopefully the result of this study helps them to make a well planned of language planning particularly to keep maintaining the Javanese language, so the language is not lost.



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