

CHAPTER 1

INTRODUCTION

1.1 The Background of Study

The study of language maintenance is interesting to investigate, and an important case that many linguists can be heard to argue. Medan, North Sumatera is a linguistically and culturally diverse province with immigrants, refugees, and workers from different parts even islands of Indonesia who are constantly remaking the composition of Sumatran society. Javanese community in North Sumatera is one of the immigrant communities in Medan that confront in coming to terms with their surroundings, new environment that requires them to quickly learn a new language.

Theoretically, the number of domains which language can be found directly influences the survival of the language and, therefore, the size of the community and its distribution can play a key role in language maintenance or shift. A large community makes it easier to maintain the language as it is more likely to be spoken in a number of domains outside the home, as demonstrated by Maltese communities in Australia (Holmes, 2008) where the largest communities experienced the slowest rate of language shift. The distribution of the community is also crucial. If the community is clustered together, then the likelihood of daily interactions in the mother tongue is increased. If the community is dispersed over a large area, then the conscious decision must be made to seek out other speaker, or language use will be restricted to the home domain.

Javanese immigrants seek to maintain the language of their home because this language is one that gives them sense of familiarity and self-worth, that is they feel desire for language maintenance. It is important to investigate that slowing down progress to use Javanese Language (JL) from the third generation of immigrant's parents in Medan especially Javanese teenagers language because it is so difficult to find teenagers of Javanese in Medan, North Sumatera using Javanese Language (JL) in the interaction because they rarely use Javanese language when they meet Javanese friends, neighbors, community member, even at home.

However, due to the pressure of a larger population that uses more dominant language, speakers of this minor language will likely abandon their original language because of the influence of the majority group of speakers around them. This threatens language maintenance and increases language shift. Indeed, as modernization takes place, it is a prominent thing that the language of the people might also change because of the influence created by the use of modern technology.

In terms of comparison of the socio-political status of the two or more languages, these can be either majority or minority languages. A minority language is the language of the migrant community (heritage language) and it usually enjoys a lower prominence and status within the society. The majority language is instead "typically the language spoken by an ethno-linguistically dominant group. It has a standard, prestigious, written variety used in government

and the media, and it is the language imparted at school” (Benmamoun, Montrul & Polinsky 2010, p.10).

In other word, the Javanese teenagers of the third generation Javanese immigrant’s parents of Pujakesuma community in Medan are included as minority language and Indonesian is the majority language. Medan was naturally thought by other people from other islands of Indonesia and this big city is famous with Batakese people and, as recently as a decade, according to the ethnic composition in Medan 2010 that Javanese community in Medan is known as Pujakesuma (Putera Jawa Kelahiran Sumatera) community is the biggest community among Toba-Samosir, Angkola-Mandailing, Nias, Karo, Malaynese, Tionghoa, Minangkabau, Simalungun, Banjar, Aceh, Dairi, etc. It is about 33.47 percents of Javanese immigrants and their descendants lived and married with same or different ethnics in Medan, North Sumatera.

Corvalán (1994) said that heritage speakers are the children of immigrants born in the host country or immigrant children who arrived in the host country some time in childhood. In sociolinguistic terms, the parents are the first generation, the children second, and the grandchildren the third.

Young generation of Javanese is the association who gather in *Generasi Muda Pujakesuma Medan*. It consists of the adult and teenagers. This study focused on the teenager of the third generation of immigrants’ parents. The word “teenager” is from Latin word meaning adolescent grow or grow to maturity (Golinko, 1984 in Rice 1990). There are many definitions of adolescence, as Debrun (in Rice 1990) defines adolescent as a period of growth from childhood to

adulthood. Papalia & olds (2001) do not provide adolescent(s) understanding explicitly, but implicitly through understanding adolescent. Teenagers are human being whose age around teens. On teen age they cannot be called as adult or nor as children. Teen's time is human transitional period from child to adult. Teenagers are the age between 12 to 21 years old.

Regardless of their educational and social economic backgrounds, the Javanese parents are invariably first generation immigrants, in other words they grew up in island of Java and are newcomers to Medan, North Sumatera. Their children are either born in Medan or came to Medan at an early age to attend Medan primary school, I define them as second generation Javanese children. The grandchildren are the third generations of Javanese immigrant's parents in Medan. More information about the grandchildren participating in the preliminary study is included in Table 1.

Past research from Ravindranath and Cohn (2014), in assessing the language of Java they considered the issue from the perspectives of research on language policy, language endangerment, and language ideologies. As a case study, they considered current trends and shifts in the use of Javanese by younger speakers as influenced by the increased use of Indonesian. As Indonesian takes over in more and more domains of communication and intergenerational transmission of Javanese breaks down, they are led to conclude that even a language with over 80 million speakers can be at risk, a trend that has serious implications for all of the local languages of Indonesia. The present study intends to close this gap by providing more in-depth knowledge of families' experiences

with community language maintenance among the third generations of Javanese immigrant's parents of Pujakesuma community in Medan.

Before this study formally started, a preliminary study was done as the observation by researcher. In this observation 7 teenagers of Javanese from the third Javanese immigrant's parents were observed and interviewed in different part of Generasi Muda Pujakesuma events and activities but still in unit of Pujakesuma Medan. The first interview was conducted at Waroeng Pujakesuma, in Jalan STM Medan North Sumatera on Saturday, 20th May 2017, 7.09 PM. They are the community members of Pujakesuma who were born in North Sumatera and work there. The next interviews were conducted in some domains like at home, neighborhood, and community events.

The members of Pujakesuma community came from a variety of backgrounds, economic background, social background, socio historical background, demographic area, and also from different of institutional background. These backgrounds had a closely relations to the teenager's language maintenance, especially in their interaction with the members of Javanese communities in that situation. The situation means that teenagers who come and work there have an activity as a waitress.

The participants from this community were all from Medan and their ages ranged from 17-19 years old listed in Table 1. The finding from the preliminary study indicated that unique communication problems existed from among these third generations of Javanese immigrant's parents and their dance coach. Some of the preliminary data are also cited here.

Table 1

Summary of Teenager's Participants

Gender, Area	Dominant Home	Inter-marriage	First immigrant's
Age	Language	Parents	Parents
1(a).M (17 th)	Medan Javanese	Padangnese + Javanese	Magelang
2(a).M (19 th)	Medan Javanese	Javanese + Javanese	Kulon Progo

Note: 1(a) and 2(a) refer to two workers in Waroeng Pujakesuma from different families who participated in this study.

Thus the researcher observed 2 Javanese workers and their manager of Waroeng Pujakesuma to see the language are used by the teenagers and some demographical and social background of Javanese speakers in Medan, North Sumatera. These are the conversation among Javanese teenagers while they are waiting for customer in the waiting room:

The manager	: <i>Wis rampung kerjananmu nang mburi Ded?</i> (Have you finished your work in the back side Ded?)
The worker 1	: <i>Wis lah pak, makane nggeletak-nggeletak iki nang kene.</i> (I have already done sir, so I can lay here)
The worker 2	: <i>Urung deng pak, piringe ijeh akeh sing urung diangkat.</i> (He has not done it yet sir, there are so many plates that have not been lifted.)
The manager	: <i>Tenan iku Ded?</i> (Is that right Ded?)
The worker 2	: <i>hahaa...</i> (Laughing)
The worker 1	: <i>Lambe lambe, delok kono memburi wis resik kabeh.</i> (Your lips, you should see at the back side has cleaned all)

The above two teenagers seemed to their manager spoke Javanese in their workplace. They tend to use Javanese language to elder and speak Javanese when somebody talked to them in Javanese. They spoke Javanese fluently in Medan

dialect and it seems that home language maintenance effort within this Javanese teenagers of the third generation immigrant's parents is closely related to the parent's high use of Javanese language at home.

According Horne (1992) Javanese is a part of the Austronesian family, and is therefore related to Indonesian and other Malaya varieties. Javanese language (basa Jawa) is the language of the Javanese people from the central Java to the eastern parts of the island of Java, in Indonesia.

Zoetmulder (1995) states that the Javanese language is developed in four stages:

- a. Old Javanese language, from the 9th century
- b. Middle Javanese language, from the 13th century
- c. New Javanese language, from the 16th century, and
- d. Modern Javanese language, from the 20th century (but this stage is not universally distinguished).

Zoetmulder adds that there are three main dialects in the modern Javanese language:

- a. Central Javanese language;
- b. Eastern Javanese language; and
- c. Western Javanese language.

Zoetmulder (1995) also states the sentence structure of modern Javanese language. Different from the old Javanese language, the modern Javanese language usually employs SVO (Subject, Verb, and Object) word order. However, the old Javanese sometimes had VSO (Verb, Subject, and Object) and sometimes

VOS (Verb, Object, and Subject) word order. Even in Modern Javanese, archaic sentences using VSO (Verb, Subject, and Object) structure can still be made.

Examples:

- Modern Javanese:
”Dheweke teka ing keraton.”
S V pp O

- Old Javanese:
“ Teka ta sira ri –ng kadhatwan (O)”
V S pp O

Those two examples can prove that the structure used in the old and modern Javanese language is different. Javanese language can make such a restructure on the sentence order. Sanskrit words are still very much in use. Modern speakers may describe the old Javanese language and Sanskrit words as Kawi (roughly meaning “literary”); but Kawi words may also be from Arabic. Dutch and Malay are influential as well; but none of these rivals the position of Sanskrit.

Hattori (1983) states that in common with the other Austronesian languages (and resembling East Asian languages such as Korean and Japanese), Javanese is spoken differently depending on the social context. In Austronesian there are often three distinct styles or registers. Each employs its own vocabulary, grammatical rules, and even prosody. In Javanese language these styles are called:

a. Ngoko (Ngaka)

It is an informal speech, used between friends and close relatives. It is also used by persons of higher status (elder, bosses) addressing those of lower status (young people, or subordinates in work place).

For example:

I want to eat. (English)

Aku arep mangan.

I usually take a bath in the morning at 6 a.m.

Aku biasa adhus isuk jam 6.

In using this level of Javanese language, the speakers use *Aku* to pronoun her or himself.

b. Madya

Intermediate between *Ngoko* and *Krama*. Strangers on the street would use it, where the status difference may be unknown and one wants to be neither too formal nor too informal. The form is from Sanskrit *Madhya* (middle).

For examples:

I want to eat. (English)

Kula ajeng nedha.

I usually take a bath in the morning at 6 a.m.

Kula biasa adhus enjing jam 6.

In using this kind of Javanese language,

Kula is used to pronoun the speaker.

c. Krama

The polite and formal style used between those of the same status when they do not wish to be informal. It is used by persons of lower status to persons of higher status, such as young people to their elders, or subordinates to bosses. It is

also used as an official style for public speeches, announcements, etc. The term is from Sanskrit *Krama* (in order).

For example:

I want to eat. (English)

Dalem ajeng nedhi.

I usually take a bath in the morning at 6 a.m.

Dalem biasa adhus enjang wonten tabuh 6.

According to Poedjosoedarmo (1979) in the book of Im(Politeness) 2015 p.77, State University of Medan Press, Medan, North Sumatera, Indonesia, Javanese speech varies on social context, yielding three distinct styles, or registers. Each style employs its own vocabulary, grammatical rules and even prosody. "There are basically three speech levels in Javanese". These styles are: (1) *Ngoko* (or even spelled as *Ngaka*) is informal speech, use between friends and close relatives. It also used by persons of higher status to person of lower status, such as elders to younger people or bosses to subordinates, (2) *Madya* is intermediary form between *Ngoko* and *Krama*. An example of the context where one would use *madya* is an interaction between strangers on the street, where one wants to be neither to formal nor to informal. The term is Sanskrit *madya* "middle", and (3) *Krama* is the polite and formal style. It used between persons of the same status who do not wish to be informal. It is also the official style for public speeches, announcements, etc. It also used by persons of lower status to persons of higher status, such as youngsters to elder people or subordinates to bosses. For examples: "*Eh aku arep takon, omahe Budi kuwi, ngendi?*" (*Ngoko*), "*Nuwun sewu, kula ajeng tanglet, griyone mas Budi niku, teng pundi?*" (*Madya*),

Nuwun sewu, dalem badhem yuwun pirsu, dalemipun mas Budi punika, wonten pundi?”(Krama).

Based on the three speech levels of in Javanese above, the Javanese immigrant’s Language in Medan North Sumatera in preliminary study is mostly used *Ngaka* speech level and the elder generation may use *Madya* and *Krama*.

In this situation at the work place, the researcher see both of the teenagers as the third generation of Javanese immigrant’s parents show a fluent spoken of Javanese Language. Although the Javanese community members is the biggest community “majority group” among the other groups in Medan, but Javanese Language (JL) is rarely used by the teenager’s speakers, and there is no teaching Javanese written language in Medan, North Sumatera, only parents who maintained Javanese Language (JL) at home.

Based on this phenomenon, the researcher interested to investigate the teenager’s language maintenance form the third generation immigrant’s parents of Pujakesuma community in Medan, North Sumatera with difference interaction when they meet with other members of Pujakesuma community in Medan, North Sumatera.

1.2 The Problems of the Study

Based on the background of the study above, the problems were formulated in questions as follows:

1. What factors contribute the Javanese teenagers from the third generation Javanese immigrant's parents of Pujakesuma community who were born in Medan North Sumatera in maintaining their language?
2. How do the Javanese teenagers from the third generation Javanese immigrant's parents of Pujakesuma community who were born in Medan, North Sumatera maintain Javanese language?
3. Why do Javanese teenagers from the third generation Javanese immigrant's parents of Pujakesuma community in Medan, North Sumatera maintained their language the ways they do?

1.3 The Objectives of the Study

In accordance with the problems of the study, the objectives of this research were:

- 1) to describe factors contributing Javanese teenagers of Pujakesuma community in Medan, North Sumatera in maintaining their language.
- 2) to explain the strategies are used by Javanese teenagers of Pujakesuma community in Medan, North Sumatera in maintaining their language.
- 3) to find out the reasons why do Javanese teenagers of Pujakesuma community Medan, North Sumatera in maintaining their language the ways they do.

1.4. The Scope of the Study

The researcher conducted this study in the scope of teenagers from the third generation Javanese immigrant's parents who came from Java Island and lived, married in North Sumatera as a Pujakesuma community in each part of Medan, North Sumatera. The data were limited to Javanese's teenager language in the interaction when they meet with another Javanese people in Pujakesuma community Medan, North Sumatera who still using Javanese Language (JL) to looking for their naturalistic in speaking without intervention of their parents and other members.

1.5 The Significance of the Study

The findings of the study were expected theoretically and practically to give much contribution in the world of teenagers language maintenance research.

1. Theoretically, this study became the basic of the further research for researcher who also interested in investigating the factors, strategies and reasons of language maintenance in same area with different focus and object.
2. Practically, findings of this study became some sort of guidelines for the communities, teachers, adults, and particularly Javanese parents who directly touch this area, in order to be able to guide their children in having good language maintenance specifically in Javanese language spoken.