Preservation of Javanese Language in Daily Communication Among Immigrant Communities in Legoso, Ciputat

Ira Mayasari
Universitas Indraprasta PGRI
Mrs.nazmina@gmail.com

Abstract
This research aims to analyze the process of preserving the Javanese language in the context of language shift occurring among the immigrant community in Legoso, Ciputat. Language shift often occurs due to high mobility, potentially leading to the loss of the first language (L1) and possibly triggering its extinction. This condition demands efforts in language preservation to maintain cultural and linguistic identity. A qualitative descriptive method, utilizing techniques like free listening involving conversation and interviews, was employed in this study to gain a deep understanding of the existing forms of Javanese language preservation, including the use of Javanese ngoko, kromo, and their combinations. Furthermore, this study explores the function of preserving the Javanese language in Legoso, Ciputat, which includes ease of communication and strengthening familial relationships among the immigrant community. The results of this research are expected to provide insights into the importance of language preservation efforts in a multicultural and high mobility context, as well as contribute to strategies for maintaining and conserving language and culture.

Keywords: language preservation, language conservation, linguistic identity

INTRODUCTION

Indigenous languages in Indonesia play a significant role in influencing and advancing the development of the Indonesian language. Prior to the implementation of Indonesian, the Indonesian population typically acquired and utilized local languages for their daily interactions. The manner of verbal expression and communication of thoughts is shaped by prevalent cultural norms in these nations. The state upholds the local language as a crucial component of the enduring culture. Indonesian functions as a secondary language, with the primary language being the native language, encompassing Javanese, Sundanese, Acehnese, Batak, Minangkabau, Balinese, and other dialects (Permatasari & Siagian, 2022).

Over time, the utilization of regional languages by individuals who relocate to new residences with different native languages is diminishing. There is a belief among certain individuals that speaking in regional languages within various L1 situations will provide challenges. Indeed, some individuals perceive the utilization of regional languages as unfashionable and lacking in social status, which consequently undermines the confidence of certain speakers. Some individuals adapt to utilizing the prevalent language in a particular location, while others want to maintain their regional language by persistently using it for communication alongside the prevalent language. Its objective is to defend the utilization of local languages. The language body's tagline, "Prioritize Indonesian, Preserve Regional Languages, Master Foreign Languages", emphasizes the importance of prioritizing Indonesian, preserving regional languages, and achieving proficiency in foreign languages. Language preservation is the deliberate endeavor of speakers to safeguard regional languages from extinction. Language serves as a protective barrier for culture, as most cultures are expressed and understood primarily through language rather than other methods (Hartanti et al., 2019). Regional languages should be conserved to prevent their extinction, especially in situations where multiple first languages are spoken. Preserving regional languages is achieved through language preservation efforts, which aim to prevent their extinction.
The study found that bilingual and multilingual speakers were able to maintain their language skills when residing in an environment where a dominant language was predominantly used. Put simply, the utilization of L2 surpasses that of L1. Language preservation is observed in migrant communities residing in Legoso, Ciputat, South Tangerang. The individuals originate from Klaten, Gunung Kidul, Temanggung, Salatiga, and Surabaya. The regional languages that are actively preserved and utilized include Javanese, encompassing both Javanese ngoko and Javanese kromo. The commitment of its supporting community is a crucial aspect in keeping a language (Saputra, 2018). The concentration element of residential regions is a contributing component to the preservation of a language that serves as an introduction in the communication among the community of speakers (Sumarsono, 2011). The data in this study were collected from five family members. The first couple consisted of husbands from Klaten and wives from Yogyakarta (referred to as Mr. Sugeng and Mrs. Sugeng). The second couple consisted of a husband from Ponorogo and a wife from Salatiga (referred to as Mr. Jono and Mrs. Jono). The third couple consisted of a husband and wife both from Klaten (referred to as Mr. Panto and Mrs. Panto). The fourth couple consisted of a husband from Gunung Kidul and a wife from Klaten (referred to as Mr. Parjo and Mrs. Parjo). The fifth couple consisted of a husband from Ciledug and a wife from Temanggung (referred to as Mrs. Oda and Mrs. Oda).

The study was carried out on individuals residing in Legoso, Ciputat, South Tangerang, who are not native speakers of the area. Indonesian is the prevailing language spoken in the region. Nevertheless, certain immigrant speakers who have Javanese as their first language continue to utilize Javanese while communicating with interlocutors who also have Javanese as their first language. This is done to preserve language and establish a sense of self-identity based on one's native tongue.

Language retention is the result of language shifts. Language shifts occur when a speaker undergoes location changes or exhibits significant mobility. Indeed, individuals who are fluent in multiple languages can utilize language selection as a means of maintaining their language skills (Widiyanto, 2018). According to Crystal, language maintenance refers to the intentional endeavor of preserving a specific language in a place characterized by linguistic and cultural diversity. This preservation serves as a means to uphold cultural diversity, sustain ethnic identity, enhance social adaptability, and foster linguistic sensitivity (Suandi, 2014).

Language preservation, as defined by Fasold, refers to the deliberate choice made by a community that has previously used a language to continue using it collectively or individually (Widiyanto, 2018). Chaer & Leoni argue that the development of language preservation is connected to the mindset and language preferences of its speakers. Language attitude refers to the behavior or actions that are influenced by one's stance and beliefs in response to an event or item (Nurrhma, 2023). The three good attitudes towards language are language loyalty, language pride, and understanding of language norms. Language retention is a beneficial manifestation of language as it signifies a sense of commitment and admiration for one's language. Nevertheless, it must adhere to linguistic conventions. Speakers should be mindful of their use of language.

Bilingual and multilingual speakers must choose which language to use to communicate according to their interlocutors. According to Fasold, three options can be done, 1) by code mixing, 2) by code switching, and 3) by variation of the same language (Saputra, 2018).

**METHOD**

This study employed a qualitative descriptive methodology. Qualitative descriptive methods are employed to elucidate comprehensive and significant facts. In addition, free listening techniques such as discussion and interviews are employed. The approach of successfully engaging in listening, known as the data collection technique of non-participatory dialogue, positions researchers to refrain from actively participating in the
RESULT AND DISCUSSION

The study on the conservation of the Javanese language among immigrant populations in Legoso, Ciputat, yielded intriguing findings. The findings of this study demonstrate the diversity and approaches employed by immigrant populations from different areas in Java to preserve their language.

1. Javanese Language Preservation Variations
According to this study, migrant populations in Legoso utilize two primary variants of the Javanese language, specifically Javanese ngoko and Javanese kromo. These elements, including acquaintance, kinship, and communication context, have an impact on this variation.

- The use of Javanese Ngoko: The Javanese Ngoko is employed by persons who share familial or intimate connections. In the chat between Mrs. Pardi and Mrs. Jono, they employ Javanese ngoko due to their strong familial bond.
- The use of Javanese Kromo: The Javanese Kromo language is utilized in situations when individuals do not share intimate relationships or in formal settings. For instance, in the dialogue between Mrs. Mira and Mr. Jono, Mrs. Mira employed Jawa kromo as a sign of deference towards Mr. Jono, despite their lack of close kinship.
- Blend of Ngoko and Kromo: Certain individuals alternate between ngoko and kromo based on the conversation's context and their rapport with the interlocutor.

2. Javanese Language Preservation Function

- Strengthening Family Relations: Javanese, especially the chromo dialect, is used to strengthen family ties and respect interlocutors. Like in the conversation between Mrs. Mira and Mrs. Jono, where both of them use Javanese kromo to show respect and familiarity.
- Facilitate Communication: The use of Javanese language facilitates communication between community members who have the same linguistic background. This is seen in daily interactions between spouses or relatives, such as in conversations between Mr. Gio and his wife.

3. Adaptation and Interaction between Dialects
This study also emphasizes the interaction and adaptation of Central Javanese and East Javanese dialects in a multicultural environment in Legoso, Ciputat. Both dialect speakers exhibit linguistic flexibility, adjusting their speech patterns based on social and environmental circumstances.

Javanese language preservation can be achieved through its regular usage in daily discourse. The project aimed to maintain the integrity of the Javanese language by involving multiple foreign speakers who share the same native language (L1). Both individuals possess fluency in L1 Javanese, as well as proficiency in both Javanese kromo and Javanese ngoko. Methods of preserving the Javanese language include engaging in talks using the informal Javanese dialect (ngoko), engaging in conversations using the formal Javanese dialect (kromo), and engaging in conversations using a combination of both ngoko and kromo dialects.

a. Conversation Using Javanese Ngoko

1) Context: Mrs. Pardi (Klaten) communicates with Mrs. Jono (her sister-in-law).
   Mrs. Pardi: *Wis matengan Mbak?* (Have you finished cooking, Sister?)
   Mrs. Jono: *Uwis, iki arep nitepke jangan sik.* (Already, I am going to leave the dishes first).

Language retention in this context refers to the preservation and continued
b. Conversation Using Javanese Kromo

1) Context: Mrs. Mira (from Temanggung) is ordering a dish called Lele Penyet from Mr. Jono (from Klaten).

Mr. Jono: Assalamualaikum…
Mrs. Mira: Waalaikumsalam…

 Datos pinten pak? (So how much Mr.?)

Mr. Jono: Sedoyo dados tigang ndoso kaleh ewu. (The sum of all prices amounts to 30,000 rupiah.)

Within the context of this discourse, Mrs. Mira, hailing from Temanggung, was aware of Mr. Jono's origin in Klaten. Mrs. Mira preserves the Javanese language by communicating in Javanese. However, due to the lack of familiarity and absence of any familial relationship, Mrs. Mira opted to communicate in Javanese, specifically Javanese kromo, which is a formal variant of the language. Mr. Jono also employed Javanese Kromo in his response to Mrs. Mira's inquiry.

c. Conversation Using Javanese Ngoko and Kromo

1) Context: Mrs. Yono (Surabaya) visited Mrs. Mira's house (Temanggung) because she wanted to ask Mrs. Mira's husband for help.

Mrs. Yono: Ba pak ning omah? (Is your husband at home?)
Mrs. Mira: Ooo… mlebet bu, kundur ngenjang. Monggo pinarak bu. (Mrs., my husband works, and he'll be home tomorrow. Mrs., please come in.).
Mrs. Yono: Ngene, aku arep nj aluk tulung. (So put it this way, I want to ask for help.)

During her speech, Mrs. Yono utilized Javanese ngoko as a means of communication, as she was aware that Mrs. Mira also hailed from Java. Nevertheless, Mrs. Mira responded in Javanese kromo due to her discomfort with unfamiliarity, subsequently switching to Javanese ngoko. Within this particular framework, Mrs. Yono advocated for the use of Javanese ngoko, whilst Mrs. Mira advocated for the use of Javanese kromo.

The function of language retention in daily conversation in this study is to facilitate communication, strengthen kinship, and preserve regional languages.

a. Strengthening Family Relationships

1) Context: Mrs. Mira (Temanggung) greets Mrs. Jono (Klaten) when they are meeting accidentally on the street.

Mrs. Mira: Badhe tumbas sayur bu? (Do you want to buy vegetables, Mrs?)
Mrs. Jono: Enggih, tindak pundi bu Mira? (Yes. Where do you want to go, Mrs.Mira?)

Mrs. Mira: Niki badhe ndugeaken sekolah. (I want to take my son to school.)

Within the framework of these speeches, Mrs. Mira and Mrs. Jono engage in communication utilizing Javanese kromo in order to foster a sense of intimacy and familial connection. The selection of the Javanese language is mostly due to its distinctiveness from other languages and its association with a specific geographical place. Furthermore, in the context of Javanese language usage, when an individual lacks knowledge, possesses limited knowledge, or resides in an area where the use of formal language is prevalent, Javanese kromo is typically employed as the preferred means of communication.

2) Context: Mr. Yura (Jakarta) visited Mr. Sugeng (Gunung Kidul).

Mr. Sugeng: Monggo Mas, pinarak. (Have a seat, Brother.)
Mr. Yura: Nggih pak., makasih-makasih. (Yes sir, thank you.)

Mr. Sugeng preserved the terminology within the sentence. Although aware of Mr. Yura's passive proficiency in Javanese, Mr. Sugeng continues to communicate in Javanese due to his knowledge that Mr. Yura hails from a prominent Javanese-speaking family. Mr. Sugeng continues to employ Javanese kromo as he desires to foster a
familial ambiance. In addition, Mr. Yura, who tends to be passive in Javanese, attempts to make up for it by replying in Javanese. Both employ the Javanese kromo language.

b. Simplify Communication

1) Context: Mr. Gio (Klaten) and his wife (Klaten) communicate when Mr. Gio is about to go to sell meatballs.

Mr. Gio : *Wis kabeh bu.? (Is it all ready?)*
Istri  : *Uwis pak.* (Yes, it is.)

Within the framework of these utterances, Mr. Gio and his wife employ Javanese ngoko as their means of communication, although residing in Legoso, Ciputat, South Tangerang, and having access to L2, which is a more advanced form of Indonesian. Javanese is still utilized to facilitate communication. Communication is facilitated by the shared use of Javanese as their first language, which has become the standard mode of communication.

2) Context: Communication between cousins, chicken noodle sellers (Salatiga), meatball sellers (Klaten), when someone is going to buy meatballs, but the older brother still prepares ingredients in the house. Both are from Central Java.

Mr. Arif  : *Mas, iki lho ono sing arep tuku.* (Brother, we have a customer.)
Mr. Gio  : *Oyo, kosik-kosik.* (Just wait.)

The communication employed by these siblings utilizes Javanese ngoko. They utilize the Javanese language due to their shared geographical origin. Despite residing in regions with a greater prevalence of L2 usage, individuals nevertheless prioritize their L1, Javanese, when conversing with family members for the sake of convenience.

3) Context: Communication of husband (Klaten) and wife (Klaten), when the husband is going to work.

Mr. Parjo : *Mangkat yo Mak.* (I'm leaving first.)
Isteri  : *Yo, ngati-atii Pak.* (Yes, just be careful!)

The preservation of language within the context of verbal communication is accomplished by a married couple. Mr. Parjo bid farewell to his wife in Javanese ngoko before heading to work. The woman also replied in Javanese ngoko dialect. Communication in Javanese is practiced regularly due to its ingrained nature. The utilization of Javanese facilitates effective communication between the couple.

CONCLUSIONS

Research indicates that the preservation of the Javanese language in Legoso, Ciputat exhibits notable diversity, as speakers employ either ngoko, kromo, or a combination of both, depending on the degree of acquaintance and kinship among individuals. There are two primary dialects, Central Javanese and East Javanese, which are spoken by immigrant communities. The maintenance of the Javanese language not only facilitates communication but also strengthens family bonds and ensures the language's continuance, preventing its extinction.

Further investigation might be focused on the interaction and adaptation of the Central Javanese and East Javanese dialects in a multicultural environment, considering the preservation of the Javanese language in Legoso, Ciputat. This study aims to investigate the impact of various dialects on the identification and social integration of speakers in Legoso, Ciputat.

BIBLIOGRAPHY

Preservation of Javanese Language in Daily Communication Among Immigrant Communities in Legoso, Ciputat

Ira Mayasari