

THE MAINTENANCE OF JAVANESE LANGUAGE BY MINORITY LIVING IN KECAMATAN ANJUNGAN PONTIANAK

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Abstract - This research explained the language maintenance of Javanese in Kecamatan Anjungan Pontianak. The purposes of this research are to find out the factors affecting language maintenance of Javanese language in Kecamatan Anjungan. The method of this study was descriptive qualitative research. The participants were 20 Javanese people who live in Kecamatan Anjungan Pontianak taken by purposive random sampling. The data were taken through interview and observation. This researcher found the following results, there are five factors affecting Javanese language maintenance by minority living in Kecamatan Anjungan such as: Socio-Demographic, Endogamy (intramarriage), Family domain, neighborhood domain, ethno linguistic vitality.

Keywords: Language maintenance, Javanese Language, factor of language maintenance.

I. INTRODUCTION

Language can not be separated from human life because it is needed for every human to communicate to other people. Indonesia is multilingual country which consists of different ethnic and every ethnic has different vernacular language. Javanese is one of vernacular language in Indonesia. Language shift potentially happens in vernacular language in Indonesia. The language will be shift, if the speakers do not maintain the language or practicing the language. Fishman (1991) stated that language maintenance is an effort in keeping the language alive by using the language in facing the competition among other language in society. Schiffman (1995) also warned that if language is not maintained, there can be several result. One is language death, speakers become bilingual, younger speakers become dominant in another language, and the language is said to die.

The vernacular language shifts or maintains it depends on the speakers. When the transmission of Javanese language in young generation is still continue, and the young generation always speak Javanese language when they speak to other people, it means that the vernacular language maintain. As Fishman (1991) said that language

maintenance is an effort in keeping the language alive by using that language continually in facing the competition among other languages in society.

Based on the reality that found in Kecamatan Anjungan Javanese people still use Javanese language in communication. The Javanese people use Javanese language in conversation.

- A : Arep mengendi mang ? (Om, where will you go?)
B : Meng Pontianak, koe mek opo ? (Pontianak, what are you doing?)
A : gi cuci motor gie mang (I am washing motorcycle)
B : Aku mangkat disit yo (I go first)
A : iyo mang ati ati !(Ok take care !)

The conversation above showed that they used Javanese language when they communicate with other Javanese people moreover with other ethnic. The majority language on their environment do not influence in using of Javanese language. As Carson (2001) said that the maintenance of heritage language is vital for the self-identity and esteem of its spoken. It means that language must be maintained, preserved and protected.

Based on the data above the researcher intends to find out about factors affecting the maintenance of Javanese language in Kecamatan Anjungan Pontianak and the reasons they maintain the Javanese language.

II. LITERATURE REVIEW

Language Maintenance

Masthrie et al (2009:245) stated that language maintenance is the maintaining a language in the face of competition from a socially more powerful language in such community of majority. It means that continuing use of a language in the face of competition from a regionally and socially more powerful language can maintain the vernacular language. Moreover, Language maintenance refers to if the minority language is retained by its traditional speech community without the intervention of language planning activities (Hyltenstam & Stroud, 1996). It describes the situation where speech community or the speakers retain the use the vernacular language without intervention or force from other aspect in using the vernacular language.

Language maintenance refers to the situation where speech community continues to use its traditional language. Veltman (1991) asserted that “language maintenance is the practice of speaking one’s mother tongue throughout one’s life time as the only language in daily use”. The sustaining the use of the language by native speakers as the first and the second language where the status of the language is threatened and declined situation it means maintain the vernacular language. The using of vernacular language in three generations can maintain vernacular language. When the first generation until third generation still use vernacular language whenever they are even though they know another language. It can be language maintenance is effort of the language users in keeping the language and using the language.

Hoffman (1991) said that “when the community does not maintain its language but gradually adopt another one, this is known as a language shift”. In another hand, language shift means that community gives up entirely its language in favour of another one. According Weinreich (1964) language shift is “the change from habitual use of one language to that of another one”.

The maintenance of vernacular language is very important because vernacular language shows the ethnic identity. Holmes (2001) stated that “when the language seen as an important symbol of ethnic identity, it is generally maintained longer”.

Based on the definition above, it can be concluded that language maintenance is an effort which conducted by minority to keep using of the existence the vernacular language or maintain their language in a multicultural society that have different culture diversity and ethnic identity.

The Factors affecting Language Maintenance

In maintaining the vernacular language it needs the loyalty of the speakers to keep using the vernacular language, especially vernacular language in majority language. In language maintenance there are factors affecting the language still exist in majority environment.

Socio-Demographic Factor

Holmes (2001) said that “there are some other factors that can maintain a language, they are by living together and see each other frequently”. By living together it means that they will use their language among the speakers who have same vernacular language. This activity helps them maintain their language. Furthermore, Fishman (1991) argued that “community languages were better well-maintained by minority groups who were more concentrated with certain geographical area than those that were more dispersed”. It means that the geographical concentration of community languages in a particular area can be very helpful for language maintenance. Lee (2013) contended that “the geographical concentration of the community in one area allows for the increase of daily interaction and use of the community language outside of the private domain, unlike the dispersed community where the community language was associated with the domain only”. This factors is proved by Holmes (2013) found that chinese who were living in China-towns in the US, were more likely to maintain the Chinese language than those who had left the China-town areas.

Endogamy (Intramariages) Factor

Holmes (2001) stated that “intramariages help maintain help maintain the language of the minority”. It means that when someone marriage with same ethnic or tribe help to maintain the language, they have same language and culture and have high prestige towards their language exactly. When they use their language in all domain and activities every day, it helps maintain of their language. Intramariage can help the maintenance of the language because they use vernacular language in daily communication at home. Previous research about immigrant languages confirmed that the minority group’s marriage patterns could influence the maintenance of the community language.

Family domain

Family is the first domain for us to get and transfer the language and it is called s mother tongue or mother language. The home is the domain where the parents has important role for the family and children in term of communication and transmission

of the language. As Schwartz (2008) stated that “first language maintenance among generation by speaking and language practice with the children and language management at home”. As found in Kecamatan Anjungan in the following conversation between mother and child (2 years old).

M : Nduk, iki enak nduk (child, this is delicious)

C : Moh (No)

M : Yowes, turu lah nduk ! (ok lets sleep child)

C : Moh, ora gelem (No, i don't)

Family is the first domain to start everything. As Holmes (2001) stated that “the use of vernacular language at home is also good reason for nuclear or extended maintain the language at home as this will help to maintain the language”. It means that through family domain the vernacular language is maintained, because the first domain to transmit the language is family. Clyne and Kipp (1999) note that “the home has often been cited as a key element in language maintenance, if a language is not maintained in the home domain, it can be maintained elsewhere.

Neighborhood Domain

Using the language with neighbor is the second domain after family, especially vernacular language. Gomma (2011) stated that “transmitting vernacular language is through interaction with friends who have same tribe and participating in society activities”. As found the conversation among neighborhood.

A : Ape neng ndi? (Where will you go?)

B : aku ape neng pasar (I want to go to the market)

A : Ape teku opo sampean? (what will you buy?)

B : Ape teku iwak (i want to buy fish)

From the short conversation above shows that neighborhood is one of the domain to transmit the vernacular language, it makes the vernacular maintain.

Ethno linguistic Vitality

Language shows our identity and our culture. When someone maintain their language it means they maintain their identity and their culture. As Oriyama (1998) stated that “language is related to identity so that language shift leads to shift in

identity too". When the vernacular language cannot be maintained by the speakers so the identity will be shift and loss. Furthermore Holmes (2001) argued that when the language seen as an important symbol of ethnic identity, it is generally maintain longer. It means that positive attitudes from the language users to use the minority language everywhere, this affect the maintenance of vernacular language such as

III. METHODS **Research Design**

The method of this study used descriptive qualitative research. This research was conducted as a case study. According to Bogdan & Biklen (1992), case study is detailed examination of one setting or a single subject, a single depository of documents or one particular event. This design was chosen because of the study is conducted of one case of language in one region.

Site and Participants

According to Sugiono (2009: 297) states that the population in qualitative research is called "social situation" or "site" which consists of three elements; place, actors and activity. The site in this study was Javanese people who stay in Kecamatan Anjungan. Based on the data of 2017 from the leader of Kecamatan Anjungan, there were 500 Javanese people in Kecamatan Anjungan.

The sample in qualitative research is called participants or informant, the participants are selected purposively according to several considerations and particular aim (Sugiono, 2009:298). The participants of this study were chosen by purposive sampling. According to Mahsun (2005:134) there are some criteria to get the representative data. The participants of this study were chosen by purposive sampling with the following criteria:

1. Sex : male and female
2. The range of age 17-68 years old
3. The participants can speak Indonesia language
4. The participants must be in good health
5. The Javanese people who live in Kecamatan Anjungan

6. The Javanese people are willing to be participants

Based on the above criteria this study has selected 80 Javanese people who belong to those criteria. The participant chosen by random and this study has selected 20 Javanese people. Therefore the numbers of the participants are 20 Javanese people. The participants (Javanese people) in this study as source of data and the data are taken from them.

Technique of Data Collecting

The technique of data collection was interview and obseravtion techniques. The researcher conducted the interview and observation to participant. After interviewing the researcher transcript the interview as the result. The data were transcript of the interview and the result of observation.

Tools of Data Collecting

In this study, the reseracher collected the data by interviewing and observing. The observation was used to find out the phenomena that occur in Kecamatan Anjungan. An interview to know more about the maintenance Javanese language.

Technique of Data Analysis

The data from the interview was analyzed through the following steps, transcribing the data, classifying the data, verifying the data, and concluding the factors that affect Javanese language maintenance.

IV. FINDINGS AND DISCUSSION

Research Findings

The data of this research were taken form analyzing interview of the participant and the from the observation. The researcher found that there are five reasons of the maintenance of javanese language by minority living in Kecamatan Anjungan Pontianak. They are Socio-Demographic Factor, Endogamy (Intramariages) Factor, Family domain, Neighborhood Domain, Ethno linguistic Vitality.

Socio-Demographic Factor

Socio-Demographic affecting language maintenance. The using of vernacular language by the minority language users in settlement are help the language maintenance. As statement from the participant.

- R : Apakah dilingkungan anda banyak orang Jawa? (Are there many Javanese people around your home?)
- I : Ya ada banyak orang Jawa tinggal berdekatan/bersamaan disini. (Yes, there are many Javanese people living together over here.)
- R : Apakah anda tinggal berdekatan dengan orang Jawa? (Are you living together with Javanese people?)
- P : Iya di sekitar rumah saya banyak orang Jawa, makanya saya pakai bahasa Jawa bila berbicara dengan orang Jawa. (Yes there are many Javanese people around my home, so i use Javanese language if i communicate with Javanese people.)
- R : Apakah anda tinggal berdekatan dengan orang Jawa? Dan bahasa apa yang anda gunakan saat berkomunikasi? (Are you living together with Javanese people? And what language that you used when communicating?)
- S : Ya saya tinggal berdekatan dengan orang Jawa, biasa saya berbicara pakai bahasa Jawa karena kalau pakai Jawa saya merasa lebih dekat. (Yes, I live together with Javanese people, I use Javanese language when communicating, because when using Javanese language i feel closer.)

Based on the participants' statement above when the minority group living together and they use the vernacular language it help vernacular language maintenance.

Endogamy (Intramariages) Factor

Intramariage is marriage with same tribe or culture. Intramariage can help to maintain the language, because they have same culture and language. As Holmes (2001) stated that "intramariages help maintain the language of minority". Because they use vernacular language in their daily communication at home. As found in Kecamatan Anjungan in the following conversation.

- R : Apakah anda menggunakan bahasa Jawa saat berbicara dengan istri anda ? (Do you use Javanese language when speaking to your wife ?)
- C : Saya menggunakan bahasa Jawa dengan istri saya dalam komunikasi sehari-hari, ya.. karena saya dan istri saya adalah sesuku. (I use Javanese language with my wife in daily communication, because we have same tribe)
- R : Apakah anda menggunakan bahasa Jawa saat berbicara dengan suami anda ? (Do you use Javanese language when speaking to your husband ?)
- AN : Saya pakai bahasa Jawa dengan suami saya Karena kami sama-sama orang jawa jadi lebih enak kalau pakai bahasa jawa. (I always use Javanese language to my husband, because we are Javanese people, so it is better if using Javanese language)
- R : Apakah anda menggunakan bahasa Jawa saat berbicara dengan istri anda ? (Do you use Javanese language when speaking to your wife ?)
- AD : Iya saya selalu pakai bahasa Jawa dengan istri saya karena bahasa dari kecil saya adalah bahasa jawa dan istri saya juga adalah orang jawa jadi selalu pakai bahasa Jawa. (Yes I always use Javanese language to my wife because Javanese is my language since I child and my wife is Javanese people too so we always use Javanese language)
- R : Apakah anda menggunakan bahasa Jawa saat berbicara dengan suami anda ? (Do you use Javanese language when speaking to your husband ?)
- AY : Saya pakai bahasa Jawa dengan suami saya tetapi dicampur pakai bahasa Indonesia kadang-kadang. (I use Javanese language to my husband but sometimes it mixed with Indonesia language)

The conversations above show that intramarriage (endogamy) can help maintain the vernacular language, because the couple of intramarriage always using the Javanese language when they are communicate.

Family domain

Family is the first place to transmit the language. As Schwartz (2008) argued that “first language maintenance among generation by speaking and language practice with the children and language management at home.

R : Apakah anda selalu menggunakan bahasa Jawa dengan keluarga anda ? (Do you usually speak Javanese to your family?)

AS : Iya saya selalu pakai bahasa Jawa walaupun anak saya yang kecil belum mengerti, saya tetap pakai bahasa Jawa dan terkadang saya campur dengan bahasa Indonesia karena nak saya yang kecil belum mengerti sekali bahasa Jawa. (Yes I do, I always use Javanese language, eventhough my younger daughter doesn't understand, but I still using Javanese language and sometimes I mix in Indonesia language, because my child doesn't understand Javanese language well)

R : Apakah anda selalu menggunakan bahasa Jawa dengan keluarga anda ? (Do you usually speak Javanese to your family?)

D : Saya pakai bahasa Jawa di rumah, tetapi terkadang saya campur dengan bahasa Indonesia, karena dengan pakai bahasa Jawa anak saya pasti mendengar dan lama-kelamaan mereka akan bisa dan akhirnya bahasa Jawa gak akan hilang. (I use Javanese language at home, but sometimes i mix in Indonesia language, because by using Javanese language my child hear and step by step they will understand and the Javanese language maintain.

R : Apakah anda selalu menggunakan bahasa Jawa dengan keluarga anda ? (Do you usually speak Javanese to your family?)

W : Ya saya pakai bahasa Jawa dirumah, kalau dengan anak saya yang kecil saya selalu memanggil dengan kata “nduk”, karena kalau dikenalkan dari kecil bahasa akan tetap bertahan. (Yes I use Javanese language at home, I always call my young daughter “nduk”, because if the vernacular language introduce from early the vernacular language will maintain.

From the participant's statements, they always use Javanese language to their family eventhough their children don't understand. Because by doing this activity the vernacular language will maintain in young generation.

R : Apakah anda selalu menggunakan bahasa Jawa dengan keluarga anda ? (Do you usually speak Javanese to your family?)

R : Iya, saya selalu pakai bahasa Jawa dirumah dengan keluarga , karena bahasa dirumah saya adalah bahasa Jawa. (yes, I always use Javanese language at home with my family, because the firts languaga at my home is Javanese language.)

From the statement above, his first language at home is Javanese language, so he always use Javanese language with family at home and another place.

Neighborhood Domain

Neighborhood domain is one factor in maintaining the vernacular language after family domain. As found in conversation

R : Bahasa apa yang anda gunakan ketika berkomunikasi dengan tetangga? (What language that you use when communicating to neighbor?)

NU : Saya pakai bahasa Jawa ketika berkomunikasi dengan tetangga yang suku Jawa dan terkadang dengan suku lain saya juga pakai bahasa Jawa. (I use Javanese language when communicating to neighbor who has same tribe and sometimes I use Javanese language to neighbor who has another tribe.)

R : Bahasa apa yang anda gunakan ketika berkomunikasi dengan tetangga? (What language that you use when communicating to neighbor?)

NI : Saya berkomunikasi dengan tetangga atau teman, saya selalu pakai bahasa Jawa, karena merasa lebih dekat. (When communicating to neighbor or friend, I use Javanese language, because I feel closer to them)

R : Bahasa apa yang anda gunakan ketika berkomunikasi dengan tetangga? (What language that you use when communicating to neighbor?)

- Z : Saya pakai bahasa Jawa dengan tetangga atau teman saya yang suku Jawa, tapi dengan yang bukan orang Jawa saya pakai bahasa Indonesia. (I use Javanese language to my neighbor and friend who has same tribe, but i use Indonesia language when communicating to different tribe)
- R : Bahasa apa yang anda gunakan ketika berkomunikasi dengan tetangga? (What language that you use when communicating to neighbor?)
- M : Saya pakai bahasa Jawa, karena kalau pakai bahasa Jawa saya merasa lebih enak karena bahasa Jawa adalah bahasa ibu. (I use Javanese language,because when using Javanese language I feel enjoy, because Javanese is my mother language.)

From the data above show that neighborhood domain one of the factor affecting the vernacular language maintenance.

Ethno linguistic Vitality

As Holmes (2001) stated that where language is considered as important symbol of a minority group's identity, the language is likely to be maintained longer. The researchers found the data of the reason on expressing an identity or an ethnic data, they want to show their identity by using the language in daily communication

- R : Apakah anda menggunakan bahasa Jawa dalam berkomunikasi sehari-hari? (Do you use Javanese language in daily communication?)
- G : Iya, saya menggunakan bahasa Jawa setiap hari terhadap sesama suku Jawa, karena dengan menggunakan bahasa Jawa saya bisa menunjukkan bahwa saya adalah orang Jawa. (Yes I do, I use Javanese language to Javanese people everyday, because by using Javanese language it shows my identity as Javanese people.)

Based on the data above we know that the Javanese people in Kecamatan Anjungan still maintain their language eventhough they are minority.

R : Kenapa anda menggunakan bahasa Jawa ? (why do you use Javanese language?)

I : Ya karena saya adalah orang Jawa, jadi tidak perlu malu menggunakan bahasa Jawa (Because I am Javanese people, so I don't shy use Javanese language.)

From the dialogue above she shows that she proud to be Javanese people and care about the vernacular language has to maintain.

V. CONCLUSION AND SUGGESTION

After analyzing the data the researcher found there are five factors affecting language maintenance of Javanese language in Kecamatan Anjungan Pontianak namely, Socio-Demographic, Endogamy (intramarriage), Family domain, neighborhood domain, ethno linguistic vitality. When the vernacular language still use by the language users, the vernacular language will not shift. Moreover when the parents still use the language to the children it can help the maintenance of the vernacular language. Although sometimes the language users use Indonesia language with other ethnic, but they use Javanese language regularly in same ethnic. From the data that found by the researcher, it can be concluded that eventhough they are minority group in Kecamatan Anjungan Pontianak, they still maintain their language (Javanese language).

It is suggested to Javanese language users to use Javanese language in their daily communication. The habitually in using Javanese language affects the maintenace of vernacular language, and for the parents who use the Javanese language in family it influence their children acquisition. Certainly, the children will learn the language from their parents. They acquire Javanese language and the children can practice it with their parents and with other Javanese people in their daily communication.

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