AN ANALYSIS OF LANGUAGE SHIFT IN JAVA LANGUAGE IN MEDAN

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Abstract
The research deals of language shift. The problems of this study are What factors that make language shift occurs in Java community members in Medan and Why does language shift occur in Java community members in Medan and to find out why language shift occurs in Java community in Medan. The study is considered to enrich the theories in language planning especially about Java language shift in Medan, factors influence java language in Medan, reasons of the Javanese people shifts into Indonesian language in Medan. The method of collecting data for this research is qualitative research design with a single case study to get the understanding on this study. The research can claim that Java language shift is influenced by bilingualism, migration, and economic, value and attitude factor and reason of the Java language shift into Indonesian language is the status Indonesian language.

Keywords: Language shift, Java language

I. INTRODUCTION
1.1 Background of study
Indonesian people are bilingualism or multilingualism community. They have many vernaculars as their mother tongue. There are Javanese, Batak, Minang, Sundanese, Madura language and etc. Bilingualism people may choose the language they like. The two languages or more are used freely. It can be caused language shifting. Many vernaculars in Indonesia shifted even endangered. For example: Javanese in Medan. Indonesian Language becomes dominant in Javanese community Indonesian language has been used dominantly in the family domain. It means that java language has lost its basis of domain. When java is no longer dominant in the family domain, java will be endangered and if it is no longer spoken anywhere, it will be lost.

According to (Edwards 1985), there are some indications of ongoing language shift. Firstly, the language is lost its basis of domain and the numbers of language users’ decrease. It means that the language no longer use in family domain as the basis domain. The language users reduce in numbers; language users overcome the language. Secondly, the majority language become dominant on minority language and endanger on the minority language. Minority language or the dominant language replaces the minority language in every domain. The minority language no longer use and it gradually makes the lost of the minority language. Thirdly, the minority language is used only in the rural than in the urban area. The minority language is founded only in the isolated area or in the village where the community of the minority language originates and the numbers of the language users of the minority language are the biggest. It is signed by the use of dominant language in almost every domain where the use of minority language used to and finally become dominant in family domain.

Related to the explanation above, this study conducts to observe such language shift in Java language in Medan, some factors that influence language shift in java language showing indication of language shift.

1.2 The problem of study
Based on the background of the study, the problems of this study are formulated as the following.
1. What factors that make language shift occurs in Java community members in Medan?
2. Why does language shift occur in Java community members in Medan?

1.3 The Objectives of the Study
In line with the problems, the objectives of the study are:
1. To find out what factors make language shift occurs in Java community members in Medan.
2. To find out why language shift occurs in Java community in Medan.

1.4 The scope of the Study
In this case, the study focuses on the Java community members. Java language shift is investigated through the language use of second generation or parents group and third generation or children group of Javanese family in kelurahan Lau Barus Baru, Bintang Bulan District, Tanjung Morawa.

1.5 The significances of the study
Theoretically, the study is considered to enrich the theories in language planning especially about Java language shift in Medan, factors influence java language in Medan, reasons of the Javanese people shifts into Indonesian language in Medan. Practically, the results of the study are considered to contribute the information about Java language shift in Medan for student, lecturer, researcher, and government.

II. THEORETICAL FRAMEWORK
2.1 Java Language
Java language is the language of the Javanese people from the central and eastern parts of the island of Java, in Indonesia. There are also pockets of Javanese speakers in the northern coast of western Java. It is the native language of more than 75,500,000 people (more than 30% of total population in Indonesia).

Javanese is part of the Austronesian languages, but it is otherwise not particularly close to other languages and is difficult to classify, though not too dissimilar from neighboring languages such as Malay, Sundanese, Madura and Balinese. Most speakers of Javanese also speak Indonesian (a standardized form of Malay) for official and commercial purposes, as well as a means to communicate with non-Javanese Indonesians.

In common with other Austronesian languages, Javanese is spoken differently depending on the social context. In Austronesia, there are often three distinct styles or registers. Each employs its own vocabulary, grammatical rules, and even prosody. In Javanese these styles are called:

1. Ngoko. Informal speech, used between friends and close relatives. It is also used by persons of higher status (such as elders, or bosses) addressing those of lower status (young people, or subordinates in the workplace).
2. Madyâ. Intermediate between ngoko and krama. Strangers on the street would use it, where status differences may be unknown and one wants to be neither too formal nor too informal. The term is from Sanskrit madhya (“middle”).
3. Krâmâ. The polite and formal style. It is 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; and it is the official style for public speeches, announcements, etc. The term is from Sanskrit krama (“in order”).

There are also “meta-style” honorific words, and their converse “humilifics”. Speakers use “humble” words concerning themselves, but honorific words concerning anyone of greater age of higher social status. The humilific words are called krama andhap, while the honorifics are called krama inggil. Children typically use the ngoko style, but in talking to the parents they must be competent with both krama inggil and krama andhap. Some examples:

- Ngoko: Aku arep mangan. (“I want to eat.”)
- Madyâ: Kula ajeng nedha.
- Krama:
  - (Neutral) Kula badhé nadhi.
  - (Humble) Dalem badhé nedhi.

The most polite word meaning “eat” is dhahar. But it is forbidden to use these most polite words for oneself, except when talking with someone of lower status; and in this case, ngoko style is used. Such most polite words are reserved for addressing people of higher status:

- Mixed usages
  - (honorific – addressing someone of high status) Bapak kersa dhahar? (“Do you want to eat?”); literally “Does father want to eat?”
  - (reply to a person of lower status, expressing speaker’s superiority) Iya, aku kersa dhahar. (“Yes, I want to eat.”)
  - (reply to a person of lower status, but without expressing superiority) Iya, aku arep mangan.
  - (reply to a person of equal status) Inggih, kula baidhé nedha.

The use of these different styles is complicated and requires thorough knowledge of Javanese culture, which adds to the difficulty of Javanese for foreigners. The full system is not usually mastered by most Javanese themselves, who might use only the ngoko and a rudimentary form of the krama. People who can correctly use the different styles are held in high esteem.

2.2 Language shift
According to Fasold, (1984:213) language shift refers to changes in language use among a community of speakers such as when a community stars to use one language in domains and functions in which its members had previously used another language and a shift in the number of speakers of a language.
Whereas Holmes (2001:49) says that language shift generally refers to the process, by which one language displaces another in the linguistic repertoire of a community. A language shift means a shift or displace of one minority language mother tongue to a language of wider society. The other domains in which language shift occurs maybe differ for different individual and different groups, but gradually over time, the language of wider displaces the minority language have shifted or replaced the use of their mother tongue to the use of the dominant language and it usually happens to the younger generation.

2.1a Factors of language shift

There are several factors associated to language shift. The most fundamental is bilingualism. (Fasold 1984) stated bilingualism can ultimately lead to language shift in a society and is often marked by intergenerational switching of the language.

Besides bilingualism, many factors are also responsible for language shift. They are bilingualism, migration, economic and social factor, political factors, demographic factors, and also value and attitude of the language factors. Those factors are explained in the following sub point.

- **Bilingualism**
  
  One factor of the language shift is bilingualism. Bilingualism is the use of two languages equally in order to communicate with other people alternatively and it always necessary precursors of language shift. Bilinguals may use the language they like. Downes (2005: 61) stated that, a number of factors are involved in whether or not bilingualism leads to language shift. A certain language is gradually like in speech acts, which are associated with majority language for instance religion and education domain and minority language for instance family domain and friendship domain.

- **Migration**
  
  The potential factor for language shift to occur among vernaculars is related to rural-urban migration that encouragues the use of language of the wider society and the consequent loss in proficiency in the original mother tongue. Medan is a big city, which is lived by multiethnic migrants that move from many regions. As Holmes(2001:52) states migrants are virtually monoligual in their mother tongue, their children become bilingual, but the grandchildren turn monoligual in the language of the host country.

  Most families eventually shift from using their mother tongue at home to using the host country’s language. There is a pressure from the wider society to speak the dominant language. For speaking dominant language is regarded as a sign of successful assimilation in the new environment.

- **Economic and Social Factors**
  
  The social and economic goals of individuals in a community are very important in accounting for the speed of shift. As Holmes (2001:58) states that obtaining, work is most obvious economic reason for learning another language.

  People need a language to communicate and interact with others. They choose the dominant language and the language, which they are fluency to use. By speaking the language, they can build a successful communication and assimilation for the migrants.

  By coming to the urban areas and getting better jobs than their ancestors who worked as farmers, many Karones migrants formerly become traders, selling their vegetables, fruits and other consumer items in the markets to supplements their families incomes. In order to get success in the traders they have major in Indonesia.

  These jobs require them to speak both the Indonesian language and international language. Indonesian language gradually not only use in the work domain but also friendship domain.

- **Political Factors**
  
  According to Romain(2000:54), many factors are responsible for language shift for example government policies concerning language and education.

  Indonesian language as the official language is officially used in politics, administration and the judiciary. It is the language of legislation, political campaigning, national and local government, court proceedings and the military in Indonesia.

- **Demographic Factors**
  
  According to Holmes (2001:59-60), there are three demographic factors which are relevant in accelerating of language shift such as urbanization. Urbanization tends to making language shift be faster. Improved roads, buses, TV, telephone, internet are agents of the language shift. TV programs are entirely in Indonesian language and almost all programs of foreign origin are dubbed into Indonesian or have Indonesian-language sub-titles. Indonesian language dominates radio broadcasting, although there are small a number of specialist programs in English and in some vernaculars. Indonesian language tends to be most used in modern government of major urban areas. Rapidly modernizing societies are undergoing language shift from a vernacular language (or languages) to an official language.

  Secondly is size of community of speakers, if there are a large number of speakers of the minority language in a community, language is shift slowest. The larger of group is the more social pressure to speak the ethnic language. The smaller number s of the speakers in a group, the more potential the speakers shift to the language of dominant group. The language shift tends to occur.
faster in a group with small numbers of speakers than in a group with a large numbers of speakers.

Thirdly is intercultural marriage or different ethnic marriage. This is also supported by Romain (1995:54) than extent of exogamous marriages is a factor of language shift. Mother tends to influence language change to her children either by accelerating it towards the dominant language or by slowing it down if her native language is that of the minority.

- **Attitudes and Values**

Attitude and values is also a crucial factor influencing language shift. Holmes (2002:61) points out, some aspects contribute language shift: not highly valued of the language, and the language is not seen as the symbol of ethnic identity. He also assumes that positive attitudes of speakers supports efforts to use the ethnic language in a variety of domains, these attitudes help people resist the pressure from the majority group to shift to their language.

2.1 b The reasons of language shift

When language shift occurs, a person shifts into dominant language. According to Holmes (2001, 56) the dominant language is associated with status, prestige and social success. It is used in the glamorous context in the wider society, for example: formal speeches on ceremonial occasions, by news reader on TV and radio, fashion model, disc jockey. It is surprising that many young minority group speakers should see its advantages and abandon their own language.

According Garvin & Mathiot (1956) the function of language in nationalism is as unifying and separatist function. The first function is feeling the members of a nationality, that they are united and identified each other by using the same language. The status of national language reinforced by universal education, as well as by conscription, economy mobility, and other forces that make up population. Whereas the separatist function refers to the feelings of members of a nationality that they are different and separate among others who speak other language.

Thomas (2004, 158) stated that one of the fundamental ways we have of establishing our identity, and of shaping other people’s views of who we are, is through our use of language.

Because language is so important in the construction of individual and society identity, it can also be a powerful means of exercising social control. Identifying yourself as belonging to a particular group or community often means adopting the linguist’s conventions of that group. This can be called as social success.

III. METHODOLOGY OF RESEARCH

3.1. The Research Method

In this study the writer used the qualitative approach to motivation which on social context and social identity. Norton Peirce (1995) introduced the conception of investment, building on Bourdieu’s notion of “cultural capital.” She argues that the instrumental and integrative distinction does not capture the complex relationship among power, identity, and language learning.

3.4 Technique of Data Collection

The method of collecting data for this research is qualitative research design with a single case study to get the understanding on this study. The subjects were 10 Javanese families in kecamatan Lau Barus Baru, Bintang Bulan District, Tanjung Morawa that consist of 10 parents and 10 children. They were divided into two groups; second generation (parents) and third generation (children). The instrument used for this study was questionnaire and interview. The first data collection involved a set questionnaire which examined factors influence Java language shift. The second data collection involved a set interview about value on java language shift, language use and the reason of shifting into Indonesian language.

3.5 Technique of Data Analysis

There are seven factors influence Java language shift in the second and third generation namely; bilingualism, migration, economic factor, social factors, political factors, demographic factors, value and attitude. Analysis of data clearly indicates that Java language shift is done among the second and third generation of Java in Medan.

Two main aspects are observed. Firstly, factors influence Java language shift. Secondly, the reason of the Java people shifts into Indonesian language in order to replace Java language in communication.

IV. DISCUSSION AND DATA ANALYSIS

4.1. DATA ANALYSIS

4.1.1. Data

The Data were 10 Javanese families in kecamatan Lau Barus Baru, Bintang Bulan District, Tanjung Morawa that consist of 10 parents and 10 children. They were divided into two groups; second generation (parents) and third generation (children). The instrument used for this study was questionnaire and interview.

Some responds why they shift away from formal styles of Javanese to the use of the national language, Indonesian, shift into Indonesian language:

Rubianto : I would prefer to use a form of Indonesian which is not too standard or stiff *(nggak terlalu baku dan kaku)*. I want to create a “participatory” family life *(ingin jadi...)*
partisipatoris). I'm against using krama (saya 'anti'), because I just can't use it correctly.

Rubianto’s comments reveal that the preference for Indonesian is not merely viewed as expanding the possible pool of marital candidates, but is also linked to the aspiration for particular types of spousal and interpersonal relationships—specifically those identified as more “relaxed” and “participatory.” In interviews with young mothers, many offered stories of how they had made a concerted effort to teach their first child krama, only to decide with subsequent children that it was just too much trouble (merepotkan sekali). Suyetno: It was just too difficult. I decided to just let her do what she wanted and see what happened.

By that time we had moved to a new neighborhood with lots of young children and my daughter was surrounded by playmates all of whom spoke Indonesian. The shift to Indonesian means the distance between husband and wife is smaller and their relationship is closer (lebih akrab). Now a wife can just say, ‘Ah, I'm not in the mood’ (Ah, saya tidak mood).” Susiana: When I use Indonesian I feel closer, familiar (akrab), with my friends because it's more equal (lebih demokratis) and “democratic” (lebih demokratis). It's like, “I eat and she eats too. I sleep, she sleeps too.” In my opinion it's more comfortable and more flexible [than Javanese]. I want to create an environment of intimacy (suasana yang akrab) and equality (yang demokratis) in my household.

4.2. DISCUSSION

The multiple speech styles or levels of Javanese are based upon two major distinctions. Ngoko is the basic, familiar level and is generally learned through informal interactions with family and friends. Basa, the formal, respect level, is more pragmatically complex and must be more consciously cultivated. Basa is a general term for what are in fact at least two registers: madya, a “middle” respect level and krama, a “higher” respect level. The speech levels are intersected by honorific vocabularies (krama inggil “high krama” and krama andhap “humble krama”), the linguistic effect of which is to create a system of distinct styles of speech which can be calibrated to express the relative relationship of status and familiarity between interlocutors (Errington 1985, Koentjaraningrat 1985, Wolff & Poejosoedarmo 1982).

Today, by contrast, children and young parents describe the national language in terms that indicate their perception of it, not as formal and bureaucratic, but inclusive and democratic. Indonesian, they say, is “more communicative” (lebih komunikatif), “more flexible” (lebih flexibel), and “more egalitarian” (lebih egalitar). To underscore this new perception, students often spontaneously contrast Indonesian with Javanese, referring to the speech levels of Javanese as “feudal” (feodal) and even “patriarchal” (patriarchis).

V. CONCLUSION AND SUGGESTION

5.1. CONCLUSION

As a result, the research can claim that Java language shift is influenced by bilingualism, migration, and economic, value and attitude factor and reason of the Java language shift into Indonesian language is the status Indonesian language.

5.2. SUGGESTION

To follow up the findings of the study, some suggestion are recommended:

- For the parents
  It is suggested to keep speaking and teaching Java language to the children, so the children can learn and speak Java language in their communication to maintain Java language.

- For the future researchers
  It is suggested to be more concerned on the research about Java language structure since it is very rare to be conducted.

REFERENCES