

## Indonesian Language for Java Ethnic : Language and Cultural Problems

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### ABSTRACT

The use of Java language for the Java ethnic is influenced by the problems between language acquisition and cultural proprietor. The Java language is the mother tongue for most people of Java. The problem for the Java is a government program that has set Indonesian as the national language. That is the language that will unite and bring interethnic relations, religion and culture in Indonesia. There are other impacts to local languages, the Java language is no exception. Javanese people are faced with complex choices about the language and culture as well as educationally and socially. The use of language by government regulation caused the regional languages by the hundreds began somewhat marginalized, especially when the number of speakers slightly. The scope of the use local language to be limited that is only used in a family environment for the purposes of religious ceremonies or customs, local cultural events. The limitation scope of the use local language can influence the attitudes of native speakers, as well as for Javanese ethnic and other ethnic groups in Indonesia.

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## **INTRODUCTION**

Indonesian is a language that was officially declared as the national language since eighty-five years ago. Even after the country declared its Independence of Indonesia, the Indonesian became the state language, the existence and function as well as its position was set in the Constitution of 45, Chapter 15, Verse 36. Thus, Indonesian became the only language that has high authority in this country. However, the geographic location consists of large and small islands, with a considerable distance from the west point and east point, of course there are problems regarding the language of its own. In Indonesia, not only are many islands but also a lot of ethnics and many languages. That is why the government also set up the problem of languages in Indonesia through Law No. 24 Year of 2009 on the flag, language, and the symbol of the state and the national anthem. In this governed law, any activities are required to use Indonesian. In addition to article 25, paragraph 2 explained Indonesian serves as national identity, national pride, means to unite the various ethnic groups, as well as means of interregional and intercultural communication area.

With the provisions as stated in the verses about the use of language settings, practically that everyone should be able to speak Indonesian, regardless of race or ethnicity anywhere in the country. This situation raises a problem, for example the Javanese ethnicity by using mother tongue language with the power of culture and also a sizeable number of speakers. The problem is that the Javanese are faced with the choices that inevitably have to flexibly choose, for example in everyday life forced to use the Indonesian language for the realm of life that lived. This is related to the State of Indonesia which has a high level of pluralism from various aspects, such as ethnic and cultural, religious, language, and also social-political aspects. Therefore there are problems that often arise between the language and culture of every ethnicity in the use of Indonesian language including Indonesian for the Javanese ethnic in the implementation of life.

Language problems are also experienced by some countries outside Indonesia. For example, as in Vietnam as stated by Hung (2012) the use of mother tongue in English learning in Vietnam has a positive impact on learning strategies in defining meaning effectively and efficiently. This means that in Vietnam, it is still considering the use of mother tongue to help students in learning a foreign language and it turns out positive results. Similarly, language problems also occur in Malaysia, about the Language and Language paradigm which is a national symbol of a country like Malaysia, it has been studied by Ying and friends (2015). The results of this study indicate that Malaysian language which is a national language can foster national unity and preserve the cultural values and identity of its people, although there is English that is quite popular in Malaysian society.

Yuke (2009) from Japan conducted a study focusing on the use of positive courtesy strategies using data from the textbook "Oral Communication 1". This is motivated by the low use of language related to the value of decency in communicating in Japan, except with the other person who is their closest friend. Therefore, it is important for language learning to know the difference in the use of a positive meaningful politeness strategy when it is necessary. There are

various meanings of the use of nicknames contained in the textbook that serve as the topic of the use of politeness strategies. This needs to be examined because it is important to provide information about the positive values of decency strategies contained in a book, so that positive attitudes in communicating can be improved.

Research on the relationship between language and culture has also been done in Korea. Kim (2016) conducted research on cultural values in Korea, which influenced the use of language in electronic discourse using different corpus, proved to be a close relationship between the use of language with Korean culture, which adheres to the origin of the offspring that refer to the social aspect . The results showed that there is a significant difference in communication, ie the use of grammar contained in written e-mail between older people and younger people, as well as the social status between powerful speakers. The above points illustrate the language issues related to the culture of the owner, in several countries including Indonesia.

In this study, the writers implemented scrutinizing and observing method. As Kesuma (2007: 43) states that by scrutinizing the use of language, it can be seen the number of problems of language use in social interaction. This descriptive normative study is able to analyze the elements of language by using descriptive analysis method. As Ratoto (2000) states that the data analysis will describe the results. It means that it can be seen how a language as a means of communication has an important role in building the character if the background culture develops in the beginning as a person recognizes a language.

## LITERATURE REVIEW

Seeing that there is a number of regional languages in Indonesia, then of course there is the language fairly large number of speakers, but there are number of native speakers of regional languages are very limited. Regardless of the number of languages that nearly 500 languages that have been documented by the existence Body Language, the language is quite large areas of native speakers of which is Javanese and Sundanese speakers are mostly there on the island of Java.

### *Java language in Indonesia*

Javanese language is one area that is used by most of the ethnic Javanese as a native language . The number of speakers of the Java language with a large enough area to use a fairly large and spacious. Virtually all parts of the country and Indonesia there are people who still use the Java language is Java. In addition to the other ethnic groups living in the region will participate Java language using the Java language within certain limits.

In transmigration areas in Indonesia, where those transmigran partly derived from Java, the Java language will continue to be used in their social interactions. For example, in Central Lampung, Java people who transmigrate in Sanja coexist with people of Bali and the local natives. Similarly, in other islands in Indonesia, where many people who live there Java then the Java language to be used in everyday life . Another thing also provide support for example the

Javanese who migrated and settled for a long time due to work or duties in the administration, teachers, military and so on.

The areas of Javanese language that are large enough and do not get much influence on other languages are in Central Java, Yogyakarta and East Java Special Region. It is in this area that Javanese actually gets support from other ethnic groups from all over Indonesia. How much people from outside the region enter Central Java, the Special Territory of Yogyakarta and East Java will be a buffer for the existence of Javanese language and its preservation.

Although it is only or still on the level of Javanese ngoko, the students, the number of thousands will try to speak Java language for social interaction and direct interaction with the ethnic Javanese where they live. For three years, four years or so of their stay will try to follow the Javanese language when they live with the Javanese. Similarly those who work and earn a living, or marry a Javanese will participate in maintaining the Javanese language.

#### *The Java Language For Java People*

As stated by Suseno (2001:11) in Java originally used four different languages, that are Betawi Malay, Sundanese, Javanese and Madurese. Region use these different languages although there are pockets of the border region that creates linguistic forms by showing influence of each other. Betawi Malay is widely used, especially in Jakarta and its surroundings. Sundanese language is used by those who live in the region of West Java and southern central part. While the more widely used languages Madura in East Java, mainly by immigrants from Madura, which form colonies, a trade, farming and other occupations. While the Java language is used primarily in large parts of East Java and Central Java.

With the other languages in Java, there is a state of the areas experiencing growth and change the language because of the language contact. As Java language on the border of Central Java and West Java Sundanese influenced. Similarly, the Java language that influenced the language of Madura in East Java. Java language in a real sense is the use of Java language people speak Javanese mother tongue and within the scope of Javanese culture. In the region of Javanese culture by Suseno (2001:12) distinguished between the residents of the coastal trade relations, work fishermen and a stronger Islamic influence produces a distinctive cultural forms that coastal culture. While that one is culture-centered culture that is the royal kingdom of Surakarta and Yogyakarta culture. With different cultural centers would result in differences in language use. Two groups of Javanese culture encourages differences in the development of linguistic elements. The Java language is used by the coastal people are more open, innovative as a result of contact with the outside world, especially from the world of commerce and religious world is Islam. Because the language as part of culture, in which an element of norms, customs, which govern the behavior of the people, the language used for daily communication also shaping its character. Similarly, the inland culture that lives next day more rice farming in the area that was in the lowlands, then planting vegetables, tubers, cassava and pulses for the population in the highlands or mountainous regions. These circumstances led to

the cultural and linguistic contacts with the outside world is less than the Javanese people who live near the port cities.

On the other hand the use of the Java language oriented language used and the surrounding kingdoms, certainly more complicated than anywhere. "Unggah- Ungguhing Basa" included in social interaction, because the real cultivation of character in it. For example, respect for others, respect for older people, people of higher social status and so on. So the Java language for the Java once the order behavior and how to act in relationships, both internally and externally. Because the Java language is the mother tongue for most people of Java, it will be used since the beginning of the birth of someone who comes from a family of Java. Another problem for the Java is a government program that has set Indonesian as the national language, derived from the pledge Youth Pledge on October 28, 1928. That is the language that will unite and bring interethnic relations, religion and culture in Indonesia. Everyone should be able to speak Indonesian in this country, more so if you want to forward lives. There are other impacts to local languages, the Java language is no exception. Javanese people are faced with complex choices about the language and culture as well as educational and socially.

As stated Moeliono (2009:199) that in this globalization era that stand out in people's lives and freedom of expression is sometimes done without any signs. As to the issue of language began to appear admixture and diversity of usage of basic manners. It is also supported by the Indonesian human resources that are not too large to partially educated in the use of Indonesian, so that there is a variety of "slang" language is more popular than the standard variety of language. What is stated by Moeliono above also apply to Javanese ethnic. The globalization era confound the understanding of the values contained in the Java language. The emergence of a more use "slang" is the impact of globalization. As stated Alwasilah (2004) that the impact of globalization and the role of the mass media, as well as the role of television revenue generating value and principle of a new life, without any significant countervailing forces of Indonesian citizens, good rulers, businessmen, and media owners. Further expressed in the context of language, globalization opens the door for global language with free entry into society national language or official language is not steady. This includes people of Java, which is involved in language choices, between the modern and the traditional, between Javanese, Indonesian and global language, Indonesian language choice by young people or new families to communicate more often not followed understanding maxims correctly. In addition, an understanding of Javanese culture sentences contained in the Java language and his expressions are very less, do not even understand. This is because they are stuck on the understanding that the less modern Java language. Unfortunately this is part of the statement of the young people of ethnic Javanese are expressed in language behavior.

There is a bit of real excitement, if certain parties want to be together shoulder to be observers of Javanese language. Of course this must be started from an older party to play an active role to give stimulants for young children to keep using the Java language. The situation in the field that has been observed

is limited, in fact the young Javanese still use their Javanese language in their daily life at ngoko level. There is equality between them so that they speak freely, speak Javanese without the aversion of friends. In addition to being observed, they can be forced to speak Javanese and it is used in the above-mentioned form of Javanese krama madya and they are fluent, although they begin with reluctance and a little embarrassment to friends and lecturers, so they will first say they cannot speak Javanese well but they claim to be all Javanese. Slowly in a classroom of forty students, one by one can speak Javanese with very limited vocabulary to express names, parents, complete residential addresses, parent occupations and family members.

The deviation occurring in the use of Java language is due to the presence of more symptomatic code mix in the Javanese language. Mixed code that occurs between the Java language and the Indonesian language is really just because the habit factor of using the Indonesian language. Thus the linguistic event indicates that the Javanese speech community is beginning to not behave positively to its language. As Mathiot stated (in Chaer, 2004) the positive attitude of language must be demonstrated by 1) language loyalty which can prevent the influence of other languages, 2) language pride which always strives to preserve and develop its language as ethnic identity, and 3) awareness of the norm that always strives to obey the language norm in its use. Seeing the development of the Indonesian language in its use, it is not surprising that the Java language began to be vulnerable to the insistence of Indonesian and foreign languages. Motivation of interest and profit using both languages shifted the role of Java language in Java society. The use of Indonesian vocabulary in Javanese and Indonesian language in the context of family, can be regarded as a negative attitude of the Javanese against the Java language. This of course departs from the idea that politically Indonesian language has dominant position in social interaction than local language, including Javanese language.

#### *The Indonesian Language for Java People*

Indonesian language as the national language is set to be studied by the Indonesian people of any ethnicity. From here there is actually a problem that seems simple but is quite complicated to be solved. Indonesian subjects given from basic education to higher education. Therefore, if you want to be regarded as an educated person should speak Indonesian. For people who are less educated will try to speak Indonesian wanted categorized as educated. On the other hand, for many years because they learn Indonesian, from childhood to adulthood, of course there is the boredom that later appeared in the form of lack of attention to eventually tend to underestimate. Similarly, for the Javanese, who are in a state of attraction between the demands of the use of Indonesian and Javanese mother language in day to day, with a sizeable number of supporters. Between the interests of the association and cultural values. In the Java language, especially his expressions contain a fairly high educational value as codes of conduct such as, for example: "wong sabar luhur wekasane" it means spirited patience man is always glorified at last, "ojodumeh" it means people do not get cocky by something, "becik ketitik alaketara" it means good and evil will manifest itself.

Unfortunately these expressions are less comprehensible well, though most are taught through learning the Java language from primary school to high school. There is a reluctance of children to learn Java language, it feels heavy because it is loaded with cultural values that govern their behavior in the Java language. While Indonesian perceived as simpler, there is no form of linguistic levels, they prefer to speak Indonesian when there is a chance of it. There is pride implied in fact every person who is using Indonesian, at least they are educated, feel the same as everyone else. Knowledge of affliction had no adverse effect on Indonesian language from parents to their children. This is evident from how the attitude of the parents communicate to their children with a simple mixed Indonesian Javanese language as a mother tongue. Formation would have been inconceivable language of communication that occurs. That is mastery of the Indonesian language patchy, as well as Javanese language acquisition. This is the reason why people often say Java can not speak Java, but Indonesian is good and true could not.

Another thing that arises is the attitude of the Javanese people who began being motivated by instrumental motivation, which assumes Indonesian language is able to meet socio-economic needs. It can be seen that activities in the local trade sector such as in traditional Indonesian market tend to be used, especially in street vendors area in the pockets of Java. By heterogeneous consumer society, the easiest option is to use Indonesian language even though the trader is a Javanese. Similarly for modern activities, such as in shops, supermarkets, malls and Banks rarely people use the Java language despite for introducing each other. Included in the activities are activities that are general or in public space such as in worship, the Indonesian language is considered more reliable to achieve understanding among participants. Attitudes are also influenced by social psychology, including the behavior of language as a verbal act that shows the direction and consistency of behavior in response to something. A positive attitude towards the Indonesian language is necessary to support the development of the Indonesian language, given its function and position as the national language and official language of the State. This is not to be feared, as far as the Javanese speech community has an awareness in the mother tongue, in this case the Javanese language needs to be preserved which can begin with a positive attitude towards the Javanese language.

#### *Indonesian Language and Javanese Culture In Globalization Era*

Globalization era that occurred throughout Indonesia marked a change in the various order of life. Intercultural boundaries become weakened by the entry of other cultures into a State so as to generate multidimensional crises. If this crisis concerns national identity, it will have implications for the weakening of cultural character in the nation and life. In the era of globalization, people will get a new offer of seductive values that will gradually follow the values because it is considered as a better value and it is more rational. For Indonesian people, including ethnic Javanese who lack of a strong insight of his nationality, it will consider this new value as a more modern value so that it does not hesitate to

long time old and the traditional. It is just a swift in society one of which is the language of Indonesian language use language Indonesia.

The enormity of globalization flows across cultures and languages is felt, as evidenced by the weakening of the use of mother tongue as a regional language in the world including Indonesia. With the weakening of the use of mother tongue including the Java language actually it has implications also on the weakening or even loss of local wisdom values in the midst of our society. One reason is that the use of regional languages in this case is the Javanese language which is considered as part of the traditional way of thinking is not modern. Java language is considered ancient, less slang. The younger generation did not understand that in the local language especially the Javanese language kept the local wisdom extraordinary. Local wisdom can be the noble values of life that can be transformed through their learning process. For that, we need an effort in the context of strengthening local wisdom and local language defense, namely a strategic move so that people do not lose identity in the global association.

It cannot be denied that in Indonesian language that is used nationally as a means of communication, there are various cultural background including Javanese culture which will influence Javanese persons when they speak Indonesian language. Regional language as stated by Pusat Bahasa/Language Center (2005: 2-3) has some functions. They are: (1) Regional Identity symbol (2) Regional Proud Symbol (3) as a means of communication for the family and regional society (4) a means to support regional culture and Indonesian language (5) as a means to support regional and Indonesian literary. Javanese language as one of regional languages has a big function because it symbolizes Jvanese ethnic identity. It is a regional symbol besides nationally it strenghtens and enriches Indonesian language. Indonesian expressions are full of advices, guidelines, customs of javanese culture which can be learned directly in early age therefore it can support the character buliding of javanese ethnic society. It becomes a personality power when they speak javanese or Indonesian language correctly.

In facts, nowadays javanese language is only used in informal occasion in the forms of Ngoko and it is not used as a language of mass media or as a language of public service. It impedes the function of language. As a language that is taught in a formal school, the time for the instruction is also limited. There are many javanese elements including noble characters which support Indonesian language through learning javanese language. This condition becomes obstacles to make pillar of culture in communication either using Indonesian or javanese language and it becomes problems for the development of the language.

## **CONCLUSION**

Language problem in Indonesia is not simple, although there are Indonesian national language. With the use of language by government regulation caused the regional languages by the hundreds began somewhat marginalized, especially when the number of speakers slightly. The scope of the use local language to be limited, as stated Purwo (2009:204) that is only used in a family environment for the purposes of religious ceremonies or customs, local

cultural events. The limitationscope of the use local language can influence the attitudes of native speakers, as well as for Javanese ethnic and other ethnic groups in Indonesia. Another thing that complicates the problem of language and culture is the swift global currents that hit every country in the world, including Indonesia. The offer of new values shifts the local wisdom that contains the value of civilization is high enough that is ultimately less realized by the younger generation. Thus the active role and action of the Indonesian government is needed to overcome this.

On the other hand, there are things that need to be appreciated, especially the Central Java, East Java and region of Special District of Yogyakarta, which began to implement strategies to remind the values of local wisdom, which among others is done by setting certain days in the region, all activities of the Local Government must use Java language. Certain days all have to dress areas ie Java, including the teachers, and students in the schools. The names of roads of several segments are written in Indonesian and Javanese. What is stated by Purwo is also evident in the behavior of the Java language, despite having a fairly large number of speakers and the area is extensive use of Java language, they feel more prestigious speak in Indonesian, Indonesian as synonymous with education. However, an understanding of both languages patchy mess made in the implementation of the follow language. This proves there is still a problem between language acquisition and cultural proprietor.

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