

Research Article

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**Javanese Language Maintenance Through Javanese
Traditional and Modern (Folk) Songs**

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Abstract

Javanese Language is learnt and studied by many people throughout the world as it has a complex system of language covering the letters (Javanese Language Orthography), the politeness level, and also the history and the culture behind the language. However, there is a concern on Javanese Language shift by its young speakers because they tend to use Indonesian Language as Indonesia's Official Language, English as the world's international language, or another popular language in the world like Korean with its K-Pop phenomenon. Javanese Language maintenance is then needed to keep these young generation as the language users who will pass it to the next generation. One of the ways to do it is embracing their world so that the language is considered good and beneficial for them as the young generation. Since music and song is very close to the young generation as they are very up to date with the latest trend of it, the language maintenance can be done through exposing Javanese kinds of music and songs. Recently, a kind of Javanese music called Campursari along with its songs are gaining popularity with the fame of The Godfather of The Brokenheart, Didi Kempot, who creates thousands of Campursari songs full of love stories in the lyric, particularly the brokenheart storied. Out of nowhere, the young generation, who are Javanese, who are Javanese but do not understand Javanese Language or even who are not Javanese and not understand Javanese Language are joining the crowd and becoming his fans that previously filled with the old generation. This research shows how Junior Highschool Students maintain the Javanese Language usage by liking the music, singing the songs and understanding the Javanese Language in the lyric. This research also observes whether they still know or able to sing traditional Javanese songs they exposed from their family, environment (neighbourhood) or Javanese Language class at school that shows their Javanese Language maintenance.

Keywords: language maintenance, Javanese Language, students, Junior High School, Campursari, Javanese music and song.

1. Introduction

Javanese Language is one of the many popular languages which was acquired by many people in the world due to its richness as it has its own letters (Javanese Language Orthography) resembling that of Hindi, Thai, Vietnamese or Cambodian Languages; politeness level resembling that of Japanese, Korean, and Chinese; as well as its long history and interesting culture. Therefore, Javanese Language should have a good vitality as language since it is taught and spoken by many people around the world.

Nevertheless, in Indonesia, particularly in Java Island, there is a concern of how Javanese Language users, particularly the young generation will shift their Javanese Language usage due to the use of another language which is considered more fancy, popular or beneficial for them such as Indonesian Language as Indonesia's Official Language with its many dialects in formal situation, English as the world's international language in international event, or another popular language in the world like French with its fashion, Japanese with its culture and culinary or Korean with its K-Pop phenomenon.

People begin to feel that Javanese Language maintenance is needed to keep these young generation as Javanese Language users who will preserve and pass it into the next generation to prevent Javanese Language to be endangered, extinct or dead. One of the many ways to do it is by being part of their world so that the language is considered cool and nice to speak. As young generation mostly adore music and song since they are commonly being very up to date with the latest trend of it, the Javanese Language maintenance can be done through exposing of music and song containing the language.

There is a particular kind of Javanese music along with its song called Campursari that was long ago gain popularity among the old generation of Javanese people. Campursari becomes a certain genre of Indonesian music with its own fanatic fans around the world as it is also routinely performed in particular country such as Netherland and Suriname. The most popular Campursari musician who had travelled around the world to perform more than a thousand Campursari songs written by himself is Didi Kempot. Surprisingly, nowadays, there is a new trend for the young generation to like the music, sing the song and understand the Javanese Language-based lyric of Didi Kempot Campursari songs full of love stories in the lyric, particularly the brokenheart ones.

He is then dubbed as The Godfather of Brokenheart by his new and young fans. This new fans are the young generation of Javanese, Javanese but do not understand Javanese Language or even who are not Javanese and not understand Javanese Language. This research shows how 40 (forty) Students from 4 (four) Junior High Schools in North Semarang, that are, 7 and 25 State Junior High Schools and also Al Kautsar and Muhammadiyah 1 Private Junior High Schools, keep their Javanese Language usage by liking the music, singing the songs and understanding the Javanese Language in the lyric. This research also observes whether the students still recognize, understand or able to sing traditional Javanese songs they got from their family, environment (neighbourhood) or Javanese Language class at school reflecting their Javanese Language maintenance through Javanese Language songs..

2. Methods

This research belongs to a descriptive-qualitative research under Sociolinguistics approach discussing the use of language in a society as a group of speech community, not as an individual [1]. It describes Javanese Language maintenance through Javanese kinds of music called Campursari along with its songs. The data were obtained from 40 (forty) students of 4 (four) Junior High School in Northern Semarang (7 and 25 State Junior High Schools and also Al Kautsar and Muhammadiyah 1 Private Junior High Schools) as data source who were given questionnaire to know how they can recognize the Javanese songs, being observed to see how they know or even sing the Javanese songs and interviewed to know how they understand the Javanese songs using Sudaryanto's Method and Techniques of Data Collection [2]. The population were 10 (ten) students from each Junior High School, while the sample were students who understand Javanese traditional and modern Campursari songs which were selected using Purposive Sampling Technique [2].

3. Results

From the field research, the researcher gain the following result, presented in four different tables representing four different Junior High School Students.

**Table 1. Javanese Language Maintenance through Javanese Songs
By 7th State Junior High School Students Semarang**

No	Name (initial)	Javanese Language Maintenance through Javanese Songs	Instrument of Data Sampling
1.	MR	Gundul-Gundul Pacul	Questionnaire
2.	AD	Lir-Ilir	Questionnaire
3.	AI	<i>Bojo Galak</i> (Bad Tempered Husband) by Nella Kharisma	Interview
4.	AR	<i>Sayang</i> (Honey) by Via Vallen	Interview
5.	LM	<i>Cidro</i> (Cheating) by Didi Kempot	Observation

**Table 2. Javanese Language Maintenance through Javanese Songs
by 25th State Junior High School Students Semarang**

No	Name (initial)	Javanese Language Maintenance through Javanese Songs	Instrument of Data Sampling
1.	MI	Gundul-Gundul Pacul	Questionnaire

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No	Name (initial)	Javanese Language Maintenance through Javanese Songs	Instrument of Data Sampling
2.	FM	Gambang Suling	Questionnaire
3.	DP	<i>Sayang</i> (Honey) By Via Vallen	Interview
4.	AP	<i>Bojo Galak</i> (Bad Tempered Husband) By Nella Kharisma	Interview
5.	AN	<i>Banyu Langit</i> (Water from The Sky) By Didi Kempot	Observation

**Table 3. Javanese Language Maintenance through Javanese Songs
by Al Kautsar Private Junior High School Students Semarang**

No	Name (initial)	Javanese Language Maintenance through Javanese Songs	Instrument of Data Sampling
1.	LS	Gundul-Gundul Pacul	Questionnaire
2.	RW	Jaranan	Questionnaire
3.	AN	<i>Banyu Langit</i> (Water from The Sky) by Didi Kempot	Interview
4.	AF	<i>Layang Kangen</i> (Missing Letter) by Didi Kempot	Interview
5.	SM	<i>Pamer Bojo</i> (Showing My Wife) by Didi Kempot	Observation

**Table 4. Javanese Language Maintenance through Javanese Songs
by Muhammadiyah 1 Junior High School Students Semarang**

No	Name (initial)	Javanese Language Maintenance through Javanese Songs	Instrument of Data Sampling
1.	MA	Gundul-Gundul Pacul	Questionnaire
2.	LA	Lir-Ilir	Questionnaire
3.	AR	<i>Setasiun Balapan</i> (Balapan Train Station) by Didi Kempot	Interview
4.	DA	<i>Sewu Kutho</i> (Thousands Cities) by Didi Kempot	Interview
5.	BM	<i>Layang Kangen</i> (Missing Letter) by Didi Kempot	Observation

4. Discussions

From Table 1, we can see that two students know Javanese traditional songs entitled *Gundul-Gundul Pacul* (MR) and *Lir Ilir* (AD); two students know modern Campursari songs, entitled *Bojo Galak* by Nella Kharisma (AI) and *Sayang* by Via Vallen (AR); and one student can sing *Cidro* by Didi Kempot (LM). It means that they understand Javanese Language through the songs that lead to the understanding and the use of Javanese Language and ended up in maintaining the Javanese Language use.

From Table 2, we can see that two students know Javanese traditional songs entitled *Gundul-Gundul Pacul* (MI) and *Gambang Suling* (FM); two students know modern Campursari songs, entitled *Sayang* by Via Vallen (DP) and *Bojo Galak* by Nella Kharisma (AP); and one student can sing *Banyu Langit* by Didi Kempot (AN). It means that they understand Javanese Language through the songs that lead to the understanding and the use of Javanese Language and ended up in maintaining the Javanese Language use.

From Table 3, we can see that two students know Javanese traditional songs entitled *Gundul-Gundul Pacul* (LS) and *Jaranan* (RW); two students know modern Campursari songs, entitled *Banyu Langit* by Didi Kempot (AN) and *Layang Kangen* by Didi Kempot (AN); and one student can sing *Pamer Bojo* by Didi Kempot (SM). It means that they understand Javanese Language through the songs that lead to the understanding and the use of Javanese Language and ended up in maintaining the Javanese Language use.

From Table 4, we can see that two students know Javanese traditional songs entitled *Gundul-Gundul Pacul* (MA) and *Lir Ilir* (LA); two students know modern Campursari songs, entitled *Setasiun Balapan* by Didi Kempot (AR) and *Sewu Kutho* by Didi Kempot (DA); and one student can sing *Layang Kangen* by Didi Kempot (BM). It means that they understand Javanese Language through the songs that lead to the understanding and the use of Javanese Language and ended up in maintaining the Javanese Language use.

From the whole data we can see that most of the students only know limited number of traditional Javanese songs they know from their family, neighbourhood or school such as *Gundul-Gundul Pacul*, *Ilir-Ilir* and *Gambang Suling* which were taught in school. Meanwhile, they modern Campursari songs like Via Vallen's song entitled *Sayang* (Honey), Nella Kharisma's song called *Bojo Galak* (Bad Tempered Husband) or some of Didi Kempot's famous songs like *Setasiun Balapan* (Balapan Train Station), *Sewu Kutho* (Thousand Cities), *Layang Kangen* (Missing Letter), *Banyu Langit* (Water from The Sky), *Pamer Bojo* (Showing My Wife), and *Cidro* (Cheating) and many more were obtained from various media playing those songs like television, radio, internet (youtube) or local concert.

5. Conclusions

Maintaining a language can be done in many ways. It is noteworthy to remember that a language will be continuously used by its users as long as it is considered important and beneficial to be used. That is why, to keep the young generation use Javanese Language, we must ensure that they get or feel the positive impact and benefit. As modern Campursari songs entertain and let them have entertaining community (Campursari songs fans), it can be used as a medium to expose Javanese Language through the songs' lyrics to them.

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In this way, although not all of them use Javanese Language to communicate with others, at least, they still know the language, understand the meaning and able to use it in a very simple way imitating the songs' lyric. It is hoped that they will be triggered or have motivation to learn the language and to know more about the language along with the history and the culture. Thus, the culture and the language embedded in it will be preserved.

References

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