Build Javanese Language Chain with Optimization of Literacy

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Abstract

The problem of Javanese language existence until now is still a public discussion. The function of Javanese language as a means of communication increasingly displaced by the Indonesian language. Javanese language is considered non-communicative and unpopular, so its use in various domains disappears. In the field of education, Javanese language lesson have not been taught optimally. In fact, the community agreed that the Javanese language is the identity of Javanese culture and one of the state assets that must be preserved and developed. Efforts to preserve and develop the Javanese language have been undertaken by various stakeholders, but the results have not been significant. Those efforts have not supported the survival of Javanese language in this modern era. The young generation that expected to be the successor of the survival of Javanese language, has not been touched optimally. Javanese language is still limited to the consumption of the elder generation or communities of Javanese language and culture activists. This paper contains an alternative effort that can be done to build the chain of survival of Javanese language. The way offered is the optimization of literacy for the younger generation. The ways that need to be done are: a) giving the widest opportunity to the younger generation to express their ideas about Javanese culture; b) explore the potentials of young generation to create works according to their competence in Javanese language; c) making new masters of Javanese language in the millennial era.

Keywords: Javanese language, optimization, young generation, literacy
A. Introduction

Javanese language as a regional language has a deep-rooted power. In Indonesian Constitution, Article 1, on Flags, Languages, State Symbols, and the National Anthem, it is said that "regional language is the language used by future generations by Indonesian citizens in the territory of the Unitary State of the Republic of Indonesia." Similarly, Article 42 Paragraph (1) states that "local government must develop, preserve and protect local languages and literature in order to maintain its position and function in social life over time and remain a part of Indonesian cultural wealth. Tubiyono, in Oktafiarni (Kompasiana) said that the Javanese language in its position as a regional language, has functions as: (1) the symbol of regional pride, (2) the symbol of regional identity, and (3) the means of communication within the family and local community. Javanese language has the same right to live like Bahasa Indonesia.

In line with the contents of the constitution above, various efforts to conserve and preserve the Javanese language, especially in Central Java, has been done by many stakeholders. During this time, local government through related institutions and Javanese cultural activist community have routinely held various forms of activities. Form of activities that have been done include: discussion of language and literature of Java by the Central Java Province Language Service (Balai Bahasa Provinsi Jawa Tengah); various Javanese competitions both at the district/city and provincial levels; gamelan music performances (uyon-uyon) at Wisma Perdamaian, Semarang; performing arts by Teater Lingkar under the auspices of the Central Java Provincial Tourism Office; staging kethoprak, wayang orang, wayang kulit in Taman Budaya Raden Saleh Semarang; and many more. In addition to these routine activities, the Office of Education and Culture of Central Java Province has also issued a decision on the compulsory requirements of each school level to teach Java language subjects.
Although these activities were held regularly, they could not yet touch the sensitivity of the young generation to realized that they are genuine cultural heirs and have a sense of responsibility to play a role in the preservation of local culture. Most of the people present in the above activities are dominated by Javanese cultural figures; elders; and Javanese cultural activists from various communities who feel they have a common interest in preserving Javanese culture (nguri-uri kebudayan Jawa). While a small percentage of the younger generation is present, students are usually junior high, high school, and college students, and they are not so instrumental. The younger generation is afraid to play an active role because they feel they cannot speak Javanese well. They are afraid of being wrong, and ultimately prefer to remain silent. If such conditions are not immediately sought the solution, then the link that connects the culture of Java with his heirs will be cut off. Therefore, in this paper, will be discussed how efforts to build the Javanese language links through the optimization of literacy.

B. Various Forms of Efforts to Establish the Javanese Language Chain Through Literation

Building on the Javanese language chain is meant here is an attempt to form a network of Javanese cultural heritage without breaking, that is, from the predecessors with the heirs of Javanese cultural at every time.

Culture as the main pillar of development, is dynamic. This condition causes a change that gives a new form to the existing culture. Javanese language which is actually the mother tongue for most of Javanese society also always grow and develop according to the times (Rayanto, 2016). In this case, the younger generation becomes the sole main actor as the recipient of cultural heritage which will build strength in preserving and maintaining the Javanese language. The young generation with all its potential needs to be empowered to the best of their expertise. The younger generation as the spearhead of change actors needs to be given the opportunity and the facility to be able to express all forms of creativity. They are not adequately presented in any activity as
listeners or witnesses that the existing Javanese culture has noble values that can be used as a guide in behaving. With its potential, young people can be empowered from an early age. Therefore, the potential of the young generation with them literacy capability, should be accommodated as a form of appreciation of Javanese culture in accordance with the era.

Literacy is the use of social, historical, and cultural practices in creating and interpreting meaning through text. Literacy requires at least an unspoken sensitivity about the relationship between text conventions and the context of their use and ideally the ability to reflect critically on those relationships (Nugraha, 2016). A comprehensive understanding of the definition of literacy by giving some of the markers of a person has literacy skills, including: a) the ability to read explicit meanings; b) the ability to speak clearly, precisely, and logically; c) the ability to write easily and conveniently; d) the ability to communicate key ideas through writing; e) the ability to understand oral messages, either explicitly or implicitly; and f) ability to find satisfaction, purpose and achievement through various literacy (Klein et al, 1991). In line with the concept, Arshad (in Alfiah, 2016) explained that the definition of literacy comprehensively leads to literacy of listening, speaking, reading, and thinking in a language.

In this modern era, the various literacy skills of each generation, will color all forms of creativity in expressing appreciation of Javanese culture. They do not need to be patterned, but need to be supported, facilitated, and accompanied in the process of actualization. In this case, the Javanese teacher's position in the school plays an important role in empowering student literacy to build creativity according to the potential of each student. In studying the language of Java is now the time teachers not only seek success from value alone, but to be able to realize the comprehensive capabilities of each of the basic competencies studied. In other words, the outcome of each basic competency is not only the value of learning outcomes, but in the form of a documented product learning result and can be used as a provision in developing themselves in the community. The students need to be given the
understanding that the mastery of Javanese language is not an negative, but it is an opportunity that promises them to develop it innovatively. The fact that today, everything that is classic is of high value. For example, batik, kebaya, and many more which is one of the forms of Javanese culture that is now loved more by people from various levels. Therefore, the empowerment of student literacy should really be optimized until students are able to show real work. Do not let local potential that can be empowered, recognized as a product of another country. If examined, many opportunities that can be developed, especially in the field of business, by optimizing the use of Javanese language. Many forms of Javanese culture can be developed into a business venture. This is in line with the government-promoted program of developing entrepreneurial spirit.

The concept of building links by optimizing the Javanese language literacy can begin to be planted or built since early childhood. Each generation can be empowered according to talent and level of competence. This is in line with what has been said by Rahardjo (2001) that the way or step to keep the Javanese language to keep it from being lost are: a) instill early Javanese language and culture to the children, so that they do not regard Javanese language as an ancient language, and so they are accustomed to using Javanese language; b) familiarize ourselves with Javanese in everyday life. If we speak the correct Javanese language, both in language and speech level, in order to be imitated by the children, so that the Javanese language will remain sustainable; c) teach the Javanese language, which is to teach the Javanese both formally (school) and informal (community). Formally Javanese language and culture are taught in schools in learning, so that students learn and know the Javanese language and culture well. Informally Javanese can be taught to children in the family or community, they will learn directly about Javanese culture in society, as a form of practice from the theory derived from the school.

Javanese language can be regarded as a reflection of the entire Javanese ethnic culture. Thus, culture cannot be separated from language. Thus, preserving the Javanese language also means preserving Javanese culture, or
vice versa. Based on the above considerations, various business innovations to build the Javanese language links that need to be developed include the following:

1. Explore the potentials of young generation according to their talents and expertise from early childhood through various event of Javanese competition which is conducted regularly and continuously, at least once a year. The contest or the competition here in more emphasis on talent search which is selected continuously from lower level to provincial, national, and even international level. These activities become one of the main programs of local government that is held regularly and centralized that can be packaged in the form of festival or other. This means that the event is really scheduled race agenda to explore new potentials, not just a joy or entertainment in a certain moment by an agency that has its own interests independently. As a result, will grow the novelists, new writers, also entrepreneurs who raised the uniqueness of Javanese culture as something rare to be an innovative display so high sales value. However, if there is no intensive coaching, it is feared that potentials that have been excavated will disappear without a clear prospect. This is one of the causes of deadlock in the recruitment of the next generation. There is no place that holds the potential that appears in every time. This fact can lead to the breakdown of Javanese cultural chain that has been established. In this case, the role of local government and related agencies is desirable.

2. Provide opportunities, support and facilitation for the younger generation to express cultural appreciation according to their time, in various fields, such as: playing Javanese music (traditional / modern), creating (short story, poetry, song, drama); politics; joking, painting, etc. This effort can be done from the beginning when students are studying at school. As mentioned above that teachers have an important role in the formation of student competence comprehensively. In line with the competency-based
curriculum demands, teachers have a responsibility to deliver students in building and developing student competencies in various fields according to their potential. In addition, teachers have the opportunity to target the potential of the students through the process of learning in the classroom. In this case, the efforts that need to be done by the teacher of Javanese language subjects include:

a. Giving students opportunities for more practice than theory.

b. Accompany intensive and continuous in every learning process until students are able to show optimal results. This means that the teacher strives to support students in earnest to achieve authentic learning outcomes.

c. Review and evaluate students' learning outcomes authentically in order to build meaningfulness in the learning process. In this way it can help students appreciate themselves and be motivated to always improve their competence.

d. Documenting each student's work individually or in groups such as clippings, audio visual recordings, student poems, short stories (cerkak), etc., which can be used as evidence or authentic documents of students' work developed according to their competence and time. This method will be able to grow a sense of pride and motivation to produce various forms of innovative work.

3. Encourage the birth of new Javanese poets and new millennial-era creators.

The term poet, reminds us of the famous old poets with a number of their works still touted today and has colored the cultural forms of their time. Important figures in the world of Javanese literature and culture that will not be separated from the memory, among others, Ranggawarsita, Yasadipura, Mangkunegara IV, Pakubuwana X, etc. What to think about now, who will be the successor or link chain that has been awakened for so many centuries. Therefore, it should be noted that new potentials are emerging in every era. Today's young generation needs to be constantly motivated and facilitated to
be able to express all the potential it has in its time and be able to color civilization. Potential young generation should be encouraged to become new poets who are able to record all the phenomena of life in their day through their phenomenal works. The new works will later become the link of Javanese language and literature chain from time to time.

C. Conclusion

Javanese language as one of the forms of Javanese culture that became the mother tongue of most of the Java community should be sought to preservation. Java language in addition to having a noble value that can be used as a basis in building a person’s self-image, can also be developed as a golden opportunity that can produce various benefits.

The young generation as the successor of the Javanese language chain needs to be optimally facilitated and appreciated in order to use the Javanese language as a means to communicate every form of life experience. Various forms of literacy skills of young people from various ages need to be maximally empowered.

Efforts to build the Javanese language links through the optimization of literacy by creating reliable cultural successors and expressing Javanese culture in various forms of innovation in accordance with their potential need support from various parties, especially the Javanese language teachers.

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