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Sociolinguistic Representation of The Deli Java Community's Culture in North Sumatra Province

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Abstract

The study explores the sociolinguistic aspects of language, particularly its impact on the interactions between Javanese and Malay tribes, which significantly influence each other. As a result of people moving from one place to another, there was interaction between the Javanese and Malay Deli communities, which was known as Javanese Deli or "Ja-deli." This resulted in language contact and the emergence of new terminology as a result of the community's social interactions. In North Sumatra, there are Javanese and Malay communities. Linguistic contact in Javanese and Malay societies gave rise to a variety of linguistic phenomena such as "language codes" and "symptoms of code switching and code mixing." Acculturation of Javanese and Deli Malay culture resulted in a blending of language comprehension and belief values in both parties' civilizations. This research approach employs a qualitative paradigm with 112 informants; however, for the sake of efficiency and accuracy, 60 sources were chosen based on expertise and character. This study explores the use of Javanese by people in Deli Serdang Regency, Serdang Bedagai Regency, Langkat Regency and Batubara Regency is gradually changing. Based on the recognition of the Javanese people, the language used in the Deli Serdang Regency, Serdang Bedagai Regency, Langkat Regency and Batubara Regency was originally pure Ngoko Javanese. The culture of the Javanese Deli community in North Sumatra Province contains a mixture of cultures that lead to globalization. When communicating, the speaker conveys the speaker's speech using Indonesian (BI) and a foreign language (BA) with no intervention from each speaker.

Keywords: sociolinguistic representation, culture, Deli Javanese society, linguistic and social phenomena.

The impact of culture on the dynamics of people's lives is multi-faceted. It exists, is sustainable, and forms a social heritage site. A community group's culture will not be protected from the influence of other groups' cultures, either through encounters between groups or through a diffusion process. A social group will adopt a culture if it is useful in overcoming or satisfying its demands.

According to Koentjaraningrat (Sumarto, 2019), the development of culture is aimed at fulfilling the interests of human life because it is

made by humans. The meaning is further explained by E.B. Taylor (Sumarto, 2019) namely the complexity of knowledge, belief, art, morals, law, customs and all the abilities and habits acquired by individuals as a unit of society. Every region, country and wherever people live who come from various ethnic groups, races and groups, should face assimilation in order to achieve change. When native or local communities and immigrants face this, all these situations will give rise to the phenomenon of majority and minority groups

which will ultimately lead to cultural clashes with one another.

In sociology, cultural integrity is referred to as assimilation. This results in a cultural fusion, with persons from two or three groups being absorbed experiencing the creation of a single culture that is considered a common property. Assimilation will result in the loss of many current differences, which will be replaced by the same cultural understanding, as well as the same thoughts, conduct, and actions.

Theoretical Research

Representation

A concept that connects meaning and language is referred to as representation. Representation can also be defined as the use of language to transmit something with a broad meaning or convey insight to others with a broad meaning. Representation is also an important component of the process of creating meaning and is influenced by sociocultural groups. (Pranata, 2020)

Representation must be understood from the active and creative roles of individuals who make sense of the world. Representation is a way of conveying meaning to several things depicted through images or other forms on the screen or in a number of words. Representation is a linguistic event that remains valid. The manner which an individual is described can be explained by language. In language, all types of representational actions are described by the media and broadcast through news. Therefore, the use of language presented by the media deserves criticism. This process must be related to the use of language in writing facts and realities so that they are understood by the public.

Culture

In the anthropology dictionary, culture is the same as customs, which are the magical-religious habits of a local population's life that comprise cultural values, norms, laws, and rules that are interrelated and subsequently constitute a system. Laws have constructed and covered all ideas of a culture's cultural system to regulate social actions (Putra & Herbudu, 2018). Culture is the resemblance of tangible objects and ideas that originated long ago but are still found today and have not been abandoned, damaged, or destroyed.

Culture can also be defined as historical tradition or legacy. On the other hand, continuous culture is not implemented purposefully or abruptly. In an ideal world, culture can generate new culture.

Javanese Deli Society

According to Malayan (Harum, 2018), the Javanese Deli Tribe, also known as "Ja-del," is a tribe of people who have moved from the island of Java as contract laborers on North Sumatra plantations since colonial times. Meanwhile, Pelly (Harum, 2018) underlined that Javanese tribes have been leaving plantation areas and settling in villages and cities throughout East Sumatra, including Medan, the capital of North Sumatra Province, since 1931.

According to Pelly (in Harum, 2018), in the new context and history known as Deli, it is a means of communicating the culture expressed in grammar, as well as norms that are considered as living guidelines for the Javanese Deli community in living life in their environment as a result of adaptation to social life situations while on the plantation. This is also the Javanese way of adjusting and integrating immigrants who travel to other locations, and they should retain the norms and conventions that apply in Deli or North Sumatra as the major Malay population base throughout the archipelago.

The Javanese people in North Sumatra are better known as Javanese-Deli. Deli is not only a Malay cultural area, but also a meeting of various heterogeneous cultures and gave birth to a multicultural culture in the regions of North Sumatra, including Deli Serdang Regency, Serdang Bedagai Regency, Langkat Regency and Batubara Regency which are the largest centers of Javanese and Malay tribes that continue to grow, experiencing social contact in North Sumatra Province. In line with cultural meaning, Deli is considered a new location for giving birth to a new, cosmopolitan lifestyle, free from national cultural ties. Deli is considered to be coming to a dynamic, multicultural, open location, without the supervision of a particular culture and cosmopolitan at that time (Pelly in Harum, 2018).

Javanese society is one of the Malay people's favorite societies, owing to the Javanese people's excellent social skills in adapting to the Malay society in North Sumatra. In general, the Javanese

people of North Sumatra always apply for and implement the value orders. Javanese noble ideals, which include personal, harmonious, harmonious, polite, and respectful orders



Figure 1: Concept of Javanese Life Order According to M. Suryadi

North Sumatra

The Deli Serdang Regency, Serdang Bedagai Regency, Langkat Regency and Batubara Regency are within the government area of the North Sumatra Province in Indonesia. The residents of Deli Serdang Regency, Serdang Bedagai Regency, Langkat Regency and Batubara Regency belong to a number of ethnic groups including Javanese, Malay, Batak and Karo. The majority of the population living in these four districts is from the Javanese tribe. Most of them earn a living as farmers working on Perkebunan Nusantara (PTPN) IX land, but some also work as laborers, traders, private employees, civil servants and others.

The majority of Javanese live in Deli Serdang Regency, Serdang Bedagai Regency, Langkat Regency and Batubara Regency as a result of the opening of tobacco plantations in the Deli Sultanate Region, East Sumatra in collaboration with the Deli Sultanate. They came as coolies on the tobacco plantations. Since then, tobacco plantations have been established in the Martubung, Sunggal, Sungai Beras and Kelumpang areas. (Sinar, 2019:25-26)

The Javanese Deli community is currently one of the major ethnic groups in North Sumatra and its surroundings. Many Deli Javanese people live in the city of Medan and suburban areas such as Deli Serdang Regency, Serdang Bedagai Regency, Langkat Regency and Batubara Regency.

Sociolinguistics

As social creatures, human must always interact with each other using language. Sociolinguistics studies language as it relates to a community of speakers. Chaer and Leoni (Ramadhan, 2020) stated that sociolinguistics is an interdisciplinary field of science that studies language in relation to its use in society.

Kridalaksana (Afsani, 2020) states that sociolinguistics is a branch of linguistics that studies the relationship and mutual influence between language behavior and social behavior. As an object in sociolinguistics, language is not seen or detected as language as is done by general linguistics, but is seen or detected as a means of interaction or communication in human society (Chaer and Leoni in Pande, 2021). Thus, sociolinguistics is a study that combines two interdisciplinary fields of science, and studies the use of language in speaking communities.

Sociolinguistics looks at all problems related to social groups of language behavior, including not only language behavior, but also several language attitudes and behaviors. In sociolinguistics, it is possible for individuals to move from social problems and then connect them to language, but it can also happen, on the contrary, to move from language and then connect with social phenomena.

Sociolinguistics can be guided by the use of a linguistic corpus and look into other sciences related to social life, and vice versa, it can be guided by the social corpus and look into linguistics. For example, individuals can first see the existence of two varieties of language that are not the same in one language and then relate it to social phenomena such as gender differences, then conclusions can be drawn, for example, variation/variety of language (A) is supported by women, variation or variety of language (B) is then supported by men in that society. Alternatively, individuals can move by separating society from gender into male-female, and then examine language or speech that can be used by women or speech that can be used by men. Sociolinguistics as applied science in linguistics was born because of social contact between society and society, which is equated with culture, It is a science that continues to develop to this day because of social contact, and cultural contact which makes sociolinguistic concepts play an increasingly important role and continue to change

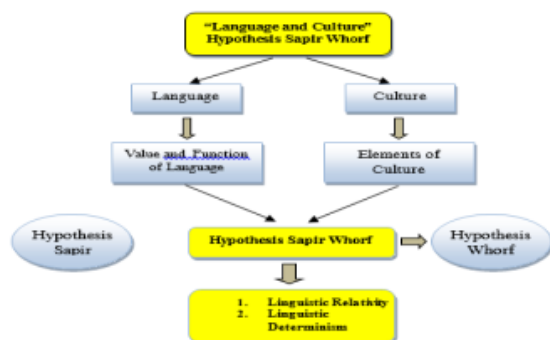


Figure 2: Language & Culture

According to Trudgill (Purwanti, 2021: 7), sociolinguistics is a part of linguistics that deals with language as a social and cultural phenomenon. Language is not only seen as a social phenomenon but also as a cultural symptom. Language is linked to culture and still remains in the realm of sociolinguistics, and this can be understood because each society of course has a different culture. As sociolinguistic community groups, they are linked by the cultural values of the community, including values when they use language. Values are often linked to what is considered good and what is considered not good, and this situation is manifested in a number of rules that are generally not written but are followed by community groups. Regardless of the type of boundary, sociolinguistics includes three things, language, society, and the relationship between language and society.

Referring to several limitations regarding sociolinguistics above, it can be concluded that sociolinguistics includes four aspects; language, society, culture and the relationship between language and society. Sociolinguistics examines or investigates language as it relates to language speakers as a community group. In what way is language used to interact between groups of people to exchange information and communicate between one person and another?

Methodology

Research Design

The research "Sociolinguistic Representation of Javanese Deli Community Culture in North Sumatra Province" uses a qualitative paradigm. Qualitative research can use various approaches.

There are three reasons why qualitative methods were chosen for this study:

First, reality in a cultural context is constructed as a whole and in separate parts. Through realistic qualitative research, this can be explored completely, focused and according to the context in which the cultural event occurred.

Second, through qualitative research, the nature of the relationship between the researcher and the subject under study can be presented in a more sensitive manner and sharpening of existing cultural patterns can be achieved.

Third, Sugiyono (in Pahleviannur et al., 2022: 151) concluded that (1) qualitative research is carried out in natural conditions, the researcher goes directly to the data source, and the researcher is the key instrument; (2) it is more descriptive in nature; (3) qualitative research emphasizes the process rather than the product or outcome; (4) inductive data analysis; and (5) emphasizes meaning (the data behind what is observed).

The basic issue of data validity relationships is simple. How the researcher persuades the participants (including himself) that the research findings can be trusted or considered. The following table provides a comparison between quantitative and qualitative research in terms of constructs.

Time & Place of Research

This research is strategic locations in the Deli Serdang Regency, Serdang Bedagai Regency, Langkat Regency and Batubara Regency in North Sumatra. The presence of researchers in this research setting is necessary as a key research instrument (key human instrument). This qualitative research was carried out for 6 (six) months actively and 4 (four) months independently, meaning that the researcher could come to the research location at any time if the data were needed again.

Population & Sample

The population considered in this study was residents of Malay ethnicity in Deli Serdang Regency, Serdang Bedagai Regency, Langkat Regency and Batubara Regency in the provinces of North Sumatra and Java who experienced an acculturation process in the North Sumatra region.

The population of resource persons in this study was 112 people who were considered to have

knowledge and understanding of sociolinguistic representations of Javanese and Malay culture. The samples used in this research were parties involved in the cultural acculturation process between ethnic Javanese and ethnic Malays, totaling 60 people, namely village leaders who were believed by residents to be people who had a big role in society and had broad insight, village officials who have administrative duties and authority, village residents who have entered into inter-ethnic marriages and residents of the Malay and Javanese ethnic groups who have experienced the acculturation process directly in Deli Serdang Regency, Serdang Bedagai Regency, Langkat Regency and Batubara Regency in the province of North Sumatra.

Data Collection Technique

As explained in the research approach, this study uses a natural setting as a data source and the researcher himself as a key instrument. The aim was to collect data and draw conclusions from various sources, not just from one source. That is from what is said, done, and from the artifacts people use. Several data collection techniques were used to support this research, including observation, in-depth interviews and documentation. In general, the data analysis process begins when the researcher enters the research setting by examining each data collected, whether data were obtained through participant observation in the form of field notes, in-depth interviews transcribed into computer typing, official documents, results of informal conversations and photos. All collected data were read, studied and analyzed carefully and in depth. Next, the data are reduced by means of abstraction containing a summary of the core, processes and statements so that they remain in context and have a clear meaning. The next step is to arrange the data in the form of units so that categorization can be performed.

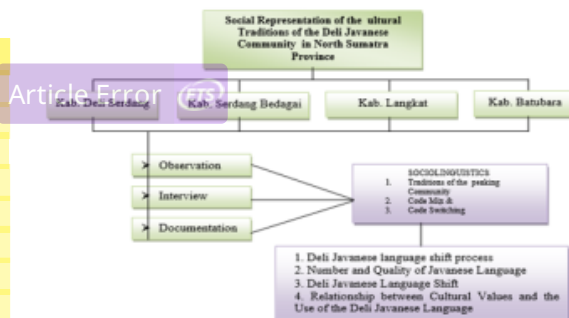


Figure 3: Research Process Framework

Results & Discussions

Result

The use of Javanese by people in Deli Serdang Regency, Serdang Bedagai Regency, Langkat Regency, and Batubara Regency is gradually changing. Based on the recognition of the Javanese people, the language used in the Deli Serdang Regency, Serdang Bedagai Regency, Langkat Regency, and Batubara Regency was originally pure Ngoko Javanese. Over time, as the rate of community growth increased more rapidly, the Javanese language began to shift and even become mixed (assimilated) with languages from local ethnic groups such as Malay and Indonesian. The graph below shows the data from the combined research.

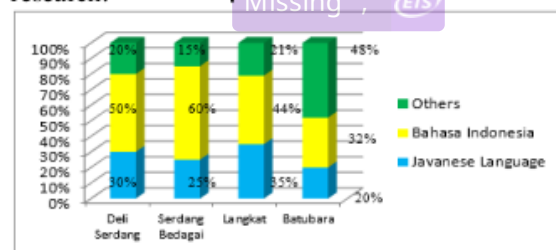


Figure 4: Graph of the use of Deli Javanese in North Sumatra (Source: BPS)

Currently, the use of Javanese is relatively rare; it is only used by people who have reached old age while talking to other Javanese people. This does not always occur, because Indonesians currently at major language.

Discussions

The culture of the Javanese Deli population in North Sumatra Province is a melting pot of cultures,

which causes speakers to become globalized when talking

The conversations held were the result of the speakers' views and ideas. Furthermore, the speakers delivered the speech in both Indonesian (BI) and foreign languages (BA), with no intervention from each speaker. The delivery of a mix of speakers' languages in communication among community groups is based on each speaker's awareness.

From Cultural Elements, the language of the Javanese Deli Community in North Sumatra Province

Before explaining more broadly the Javanese language (BJ), it is necessary to first define culture, although if you explore the meaning of the term culture you will get various understandings of culture. Koentjaraningrat (in (Sumarto, 2019) emphasizes that culture is the entire system of ideas, actions and results of human work in the context of social life that are considered to belong to humans through learning, which then explains the seven elements of culture in researching language. In other words, culture is the result of human creativity, feelings and initiatives. Culture can also be classified into static culture, not subject to change, such as the remains of historical objects, and dynamic culture, which is subject to a number of changes. For example, language can be subjected to reconstruction and deconstruction at any time. Therefore It can be concluded that the Jadel (Deli Javanese) language is part of a culture of society in North Sumatra which is dynamic in nature, that is, it is subject to a number of changes that in the end can also lead to language shift if it is not maintained carefully

The Deli Javanese language has strong similarities to the culture of language-speaking communities in the North Sumatra Province. These similarities can include language tones, language rules, and even language levels. In the Javanese Deli community, for example, the Javanese Deli language has a smooth tone and sounds polite, showing that the basic personality of the Javanese Deli community in North Sumatra is a society that prioritizes politeness and civility. This phenomenon also occurs at the language level in the original Javanese language on the island of Java where a division in the use of *Ngoko*, *Madya*, and *Krama*

accent types is found, which explains why in the early basic culture of Javanese society, social class differences were found and prioritized mutual respect or *tepo seliro*. The language of the Deli Javanese people is evidence of the existence of a civilization from an ancient society which in this context can be verbal or written. Thus, the Jadel language can be considered a scientific system in which the values held firmly by society are found to influence the behavior of society itself. However, the Jadel language has shifted and this phenomenon has signaled a shift in the values held firmly by the people of North Sumatra, including changes to the outlook on life, social behavior and even other conditions that are actually special characteristics of the culture of the Deli Javanese people in North Sumatra.

a) Deli Javanese in North Sumatra Province is experiencing a language shift process

The widespread influence of Indonesian in the family domain is evidence of a language shift process. This situation often occurs in a number of Javanese Deli communities living in North Sumatra where informal varieties of Indonesian are used in the family sphere. Furthermore, in North Sumatra, it was found that there was non-formal use of Indonesians at joint events such as greetings at weddings and mutual cooperation events to clean up villages. This language shift was due to the widespread influence of Indonesian use. This phenomenon illustrates that the influence of the Indonesian language is very broad compared with the influence of the existence of a number of accents or dialects that occur around the use of Deli Javanese.

b) The number and quality of use of Deli Javanese in North Sumatra have decreased over the generations

In line with this context, what is understood by quality is the quality of each language spoken through reading, structure, vocabulary, the degree of formality, and spelling or punctuation. The cause of the decline in the quality of Deli Javanese speakers in North Sumatra Province was the influence of contemporary culture. This cultural influence has given rise to young successors who prefer to communicate using Indonesian, and are sometimes interspersed with the use of foreign languages, rather than Deli Javanese, which

essentially influences the use of Deli Javanese itself. Some of these errors occur in the context of vocabulary, namely, the place of *Ngoko* in Javanese Deli; for example, *Jenenge* (high class, apa *gelem* *blanja* *neng* *senen* market) you must go to the supermarket. It is also called the upper class, so if you want to shop at the *Senen* market, it's definitely at the supermarket." The younger generation of Javanese Deli in North Sumatra Province, the lower the quality of the Javanese Deli language they use. Apart from quality, it turns out that the use of Deli Javanese among the younger generation tends to decrease and even be abandoned in quantity. This phenomenon is caused by a lack of diglossia, the main language used in the family domain, namely Indonesian. Language phenomena are becoming increasingly well known and must be urgently revitalized. Apart from the family domain, it turns out that in other domains such as trade, especially in a number of modern markets, Indonesian is the main language in supermarkets such as *Alfamart* and *Indomart*. Even though the place is located in a community in North Sumatra, it is best to stick to the use of Deli Javanese; however, the language of trade transactions used is Indonesian.

c) The transition from *Ngoko* to Indonesian took place.

The age level of language use is decreasing; namely, the *ngoko* language is more mastered by Javanese Deli people who are older in age, and when they reach a young age, they more often master or are fluent in Indonesian. The shift from *Ngoko* to Indonesian itself is often caused by reduced parental direction and guidance, and the reduced role of Javanese Deli in a number of other domains. This phenomenon is reinforced by findings in the society of North Sumatra, where an elementary school teacher taught mathematics to his students using Indonesian rather than Javanese Deli (*Ngoko*) as follows: "_Easy, right? Continue for example the next example, twenty-nine times 12. Just arranging them, twenty-nine, 12. Continue crossing from behind. Nine times two eighteen, just write eight, keep the other one, then two times two equals four, plus the savings of one, it makes five, write it here..."_"

d) There is a clear correlation between the erosion of people's views toward cultural values in

North Sumatra and the use of the Deli Javanese language.

In the customs of the Deli Javanese people in North Sumatra Province, something that is considered culture and customs are usually upheld and preserved. For example, in the Javanese Deli community there is a ceremony to reject evil; therefore, it is a very important and noteworthy situation. In line with the Javanese language context, there is a positive relationship between respect for Javanese cultural values and the use of Deli Javanese in the North Sumatra Province. On the other hand, research findings show that respect for Javanese Deli cultural values in North Sumatra Province has decreased in the lifestyle of the younger generation, which has influenced the decline in the use of Javanese Deli. There are a number of Javanese Deli cultural values that should be maintained:

(1) The Java Deli community in North Sumatra Province adheres to *Tepo Seliro*; namely, when doing something to other people, they must think about how to protect other people's feelings if the action is directed at themselves.

(2) Their obligation to respect others is consistent with every behavior and dignity.

(3) The people of Java Deli in North Sumatra Province are humble.

(4) The Java Deli people in North Sumatra Province always behave in consideration of place and position.

Based on the findings at the research location, from the humble attitude they have it can be concluded that attitudes towards Javanese Deli cultural values depend entirely on age parameters where the younger generation of the Javanese Deli community always has a negative view of the above cultural values. In short, these values are considered normal by the younger generation and are considered nothing special or sacred. Furthermore, the attitudes of Deli Javanese speakers in North Sumatra Province from the older generation to the younger generation are increasingly declining. In this case, the Deli Javanese language, which is considered a high culture, cannot be fully accepted by the younger generation when communicating with their group.

Based on this phenomenon, it can be concluded that the decline in the attitude of the Deli Javanese

people in North Sumatra Province towards their cultural values is considered relevant to the decline in attitudes towards the Deli Javanese language. In other words, there has been a strong relationship between the decline in the Javanese Deli community's respect for their own cultural values and their language attitudes, such as a shift in the use of the Javanese Deli language in North Sumatra Province, a sense of pride in using the Javanese Deli language, and concern for the Javanese Deli language to be preserved.

Conclusion

The use of Javanese by people in Deli Serdang Regency, Serdang Bedagai Regency, Langkat Regency and Batubara Regency is gradually changing. Based on the recognition of the Javanese people, the language used in the Deli Serdang Regency, Serdang Bedagai Regency, Langkat Regency and Batubara Regency was originally pure Ngoko Javanese. The culture of the Javanese Deli community in North Sumatra Province contains a mixture of cultures that lead to globalization. When communicating, the speaker conveys the speaker's speech using Indonesian (BI) and a foreign language (BA) with no intervention from each speaker.

The language of the Javanese Deli community in North Sumatra Province is seen in the cultural elements of the Javanese Deli community. For example, the Javanese Deli language has a smooth tone and sounds polite, showing that the basic personality of the Javanese Deli community in North Sumatra is a society that prioritizes politeness.

(a) The Deli Javanese in North Sumatra Province experience a language shift process. This phenomenon illustrates that the influence of the Indonesian language is very broad compared with the influence of the existence of a number of accents or dialects that occur around the use of Deli Javanese.

(b) The number and quality of Deli Javanese language use in North Sumatra has decreased over time. The cause of the decline in the quality of Deli Javanese speakers was the influence of contemporary culture. For example, if Jenenge is a high class, if you do not want to shop at the Senen

market, you must to go to the supermarket. It is also called upper class, so if you want to shop at the Senen market, it's definitely at the supermarket."

(c) The shift from the Ngoko language level to Indonesian was strengthened by the discovery in society in North Sumatra where an elementary school teacher taught mathematics to his students using Indonesian rather than Deli Javanese (Ngoko) as follows "--Easy right? Continue, for example, the next example, twenty-nine times 12. Just arranging them, twenty-nine, 12. Continue crossing from behind. Nine times two eighteen, just write eight, keep the other one, then two times two equals four, plus the savings of one, it makes five, write it here..."

(d) A strong relationship exists between the decline in people's attitudes in North Sumatra towards cultural values and the use of the Deli Javanese language. The research findings show that respect for Javanese Deli cultural values in North Sumatra Province has decreased in the lifestyles of the young generation which has influenced the decline in the use of the Javanese Deli language.

Compared to research from Azila, M. N., & Febriani, I. (2021) states that in Ponorogo Regency using ngoko and krama Javanese. Ngoko Javanese serves as a means of communication with a familiarity that is not distant, while Javanese krama serves to communicate by giving respect to speech partners.

In line with Haryono, A. (2021) who stated that language change and development are caused by the contact of a language with other languages, where humans as cultured social beings have interconnected both between nations in the world and between ethnicities in a country. This happens in Deli Serdang that the culture of the Deli Javanese community in North Sumatra Province contains cultural mixtures that lead to globalization.

In line with research from Mardikantoro (2018) that Deli Javanese community culture in North Sumatra Province contains cultural mixtures that lead to globalization. Language change occurs due to the mixing of cultures and languages in the current era of globalization.

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Statements and Declarations

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We wish to confirm that there are no known conflicts of interest associated with this publication, and that there has been no significant financial support for this work that could have influenced its outcome. We confirm that the manuscript has been read and approved by all named authors and that there are no other persons who satisfied the criteria for authorship but are not listed. We further confirm that the order of authors listed in the manuscript has been approved by all of us, we confirm that we have given due consideration to the protection of intellectual property associated with this work and that there are no impediments to publication, including the timing of publication, with respect to intellectual property. In doing so, we confirm that

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Declarations

Competing interests

The authors declare that they have no competing interests.

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P/V You have used the passive voice in this sentence. You may want to revise it using the active voice.



Article Error You may need to use an article before this word.



Sp. This word is misspelled. Use a dictionary or spellchecker when you proofread your work.



P/V You have used the passive voice in this sentence. You may want to revise it using the active voice.



Sentence Cap. Review the rules for capitalization.

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