

## **Javanese Nomads' Language Attitude Towards Javanese and Batak Toba Languages**

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### **Abstract**

*This study investigates the language attitude of Javanese Nomads' towards Javanese and Batak Toba Language in Sumbul City. The participants of this study are the age of 17 to 60 years. There are four informants ranging in age from 17 to 25, there are four informants of ethnic married partner, and four informants ranging in age from 40 to 50 years old and have been living in Sumbul city for more than 10 years. The study is based on the purposive sampling technique. Technic for data collection is supported by interview transcript and some other instruments such as field note, recording tools. Data from questionnaire is analyzed by using the steps: (1) reduction the data into positive and negative attitude, (2) data display through textual representation on Javanese and Tobanese language attitude, (3) verification and drawing conclusion. The data from interview is analyzed by (1) transcribing the data from tape recorder, (2) classifying data into some categories of factors contribute to positive or negative attitude, (3) verifying the data through asking interview participant to do confirmation and (4) come to conclusion. Cognitive Factors shows that Javanese inhabitants' comprehension to their language is proficient enough since more than 50 % of informants realize that their language is their typical characteristic of their ethnic, however 25 % of the informants who are dominated by young generation rarely use their ethnic language. As many as 25% of used Indonesian and Toba Batak language to communicate in daily life interaction, this is caused by work factors as they have to adapt environment dominated by other ethnic and Indonesian language as official language in their work institution. Affective Aspects of Javanese inhabitants aged 17 – 25 most frequently use Indonesian language at school and campus than Javanese language. Conative Factors shows Javanese informants (60%) rarely or even never use Javanese language as they seldom interact or meet up with Javanese people even they meet up with Javanese people they prefer to use Indonesian language. However, four informants (40%) sometimes still use Javanese language to communicate at home, big family gathering, interact with other Javanese people those who have eagerness to keep using Javanese language in communication in market, workplace, mosque. Migrating is caused by some factors is one causative factor to the language shift and even language lost.*

**Keywords : Language Attitude, Javanese, Tobanese**

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## **INTRODUCTION**

Migrating is a tradition associated with several Indonesian tribes. The migration tradition itself can be defined as a person's departure from his place of origin, where he grew up and was raised, to another area. Furthermore, migrating is to leave one's hometown on one's own volition, for an extended period of time, with a specific goal, to study and gain experience, but to return home one day (Saragi, 2018). There are several tribes in Indonesia that are well-known for their migration traditions and habits. The migration tradition among Indonesians is growing year after year. Of course, this is related to a variety of factors that can influence a person's migration interests and goals. There are also certain areas that are popular among nomads, both domestically and internationally. Migrants can adapt to their new environment while living in a foreign country. Adaptation takes many different forms depending on the tribe (Simanjuntak et al., 2021).

Migrating is a habit that the Indonesian people have practiced for a long time, practiced by various ethnic groups, wandering can be said to go to a place or area far from the village page, go wandering here not just for something that is not clear, but have definite goals such as finding

a job and seeking more knowledge good from home. According to Gusti Asnan (in Kartomi, 2022), there are two interpretations of migrating that can be comprehended in Minangkabau. To begin, migration is defined as leaving the village pages for a variety of reasons and motivations. Second, migration is defined as a mental shift or transformation from one state to another (Fahmi & Rachmijati, 2021). Along with the demands of life that require you to struggle in many ways, such as earning a living, relieving the burden on your parents and family, and also the situation of not having enough, you decide to travel abroad. Economic problems are one of many factors that lead someone to decide to migrate; other factors include a strong curiosity about a location, a desire for challenges, and a desire to exploit oneself as a form of courage in oneself (Jayanti, 2019).

If it is associated with migrating, Sumbul City, located in Dairi Regency, is known for its multi-ethnic's residents. Sumbul city is not only settled by sub-ethnic of Batak which is familiar as the center and as one of the original region of Batak in the world but also by almost all ethnics in Indonesia, including Javanese. Javanese itself is known upholds migrating tradition, they try their luck in certain areas they intending to, and then return home with results success and efforts to implement the culture of wandering can be made into customs, cultural norms and values are maintained, respected and developed from generation to generation to generations (Khana, Sibarani, & Gurning, 2018). So it is not surprising that Javanese spread to almost all regions in Indonesia including in Sumbul city. Sumbul city itself settled dominantly by Tobanese people, and if it is viewed from daily interaction, the population in Sumbul city generally use Toba language even by different ethnic (Tampubolon, 2020).

Javanese settled Sumbul city in daily interaction sometimes use Javanese language in communication with fellow Javanese, however they also use Indonesian language to communicate with different ethnic such Sundanese, Tobanese, Karonese, etc. At one moment when the writer comes home to Sumbul city due to a family business, there is an interaction captured by the writer in food stall which sells various types of food, the interaction is related with Javanese people as food stall owner' interaction with Tobanese people as buyer.

*Tobanese people (as buyer) : kak, baen jo dua mi hun goreng, dibungkus dah!*  
(sister, I want 2 portions of fried white noodle, brought home, please!)

*Javanese people (as food stall owner) : olo bang, pedas do? (it's ok brother, is it hot?)*  
*Tobanese people (as buyer) : olo kak (yes, sist).*

If it is viewed from the interaction of Javanese people and Tobanese people, Javanese people harmonizes the communication happening between her and Tobanese people as a buyer. Javanese people seems to make effort to cohere with Toba language as the buyer language. She does not respond the buyer utterance by her ethnic language however by Tobanese language. This situation also describes how Javanese people adapts easily and quickly to a certain area and merges with the local people namely Tobanese people and able to communicate with the local people. This points out that Javanese speaker has positive attitude towards Tobanese language as she is adaptable to use Tobanese language in daily communication (Pasaribu et al., 2022).

Language attitude is phenomenon issue in linguistics study since there have been many researchers conducted related with this issue. Language attitude is attractive to observe as it contributes to language shifts, language lost and language maintenance issues. The researchers related with language attitude describe as follows: Leli Fitri Hasibuan (2021). This study employed a qualitative methodology and a descriptive qualitative research design. The data came from teenage Mandailingnese speakers in the Desa Sidojadi neighborhood of Mandailing Natal Regency's Bukit Malintang District. Eleven Mandailingnese teens who lived in Desa Sidojadi, Bukit Malintang District, Mandailing Natal Regency, served as the data's primary sources. According to the data analysis, teenagers from Desa Sidojadi Kecamatan Bukit Malintang Kabupaten Mandailing Natal tend to be positive and grasp the importance of family, friendship,

and religion in their language attitudes. They have a favorable attitude toward language because they are devoted to using Mandailing, they take pride in using Mandailing, and they are aware of linguistic conventions (Fitriana & Nurazni, 2022).

Language shift refers to the process through which one language displaces another in a community's linguistic repertoire. According to Holmes (2001), language shift is not a new phenomenon and occurs almost all the time because humans are always in contact with each other or with individuals who have various cultures and languages, therefore change cannot be prevented. As a result, if two cultures or populations with different languages come into close touch, a shift may occur. Furthermore, Hoffman (1991) stated that "language shift" occurs "when a community does not maintain its own language but gradually adopts another." Language shift occurs when populations who share a common mother tongue abandon it and collectively switch to another language.

Another type of language shift is when an individual's primary language, such as the speaker's parent, spouse, or children, changes. The presence of other speakers with distinct linguistics in speaker networks may have impacted the language used in their daily lives (Martin: 1998). According to the definition above, it is evident that various factors influence the language shift. According to Ramzan (2012), language shift is a complicated and impacted phenomena that is motivated and stimulated by an accumulation of historical, cultural, economic, social, and psychological elements. All of these aspects are interconnected and cannot be studied separately. As a result, numerous circumstances that will encourage language shift have been discovered. These circumstances include societal bilingualism, migration, industrialization, language use in schools and the government, urbanization, and the prestige level of the language in contact.

Migration is another element connected with language shift. As with military occupations, a substantial number of speakers of the other language may migrate or be imported into a culture. At times, these speakers may outweigh the local population, providing an atmosphere conducive to language shift (Fasold: 1984). Furthermore, Katubi (2005) asserts that migration is a dynamic component that must be addressed in the research of language maintenance and loss. It means that migration is also a factor that contributes to language shift. Nancy (2004) also adds that linguistic need is a factor influencing language shift in these circumstances of migration to Spanish-speaking metropolitan areas; that is, Spanish is required to access numerous employment. It is reasonable to infer that migration has a significant part in the process of language transition.

Furthermore, Romaine (1994:51) notes that language shift often entails bilingualism as a stage on the route to final monolinguals in a new language. It appears that the immigrant community cannot avoid language shift because this social aspect causes a community to shift from one language to another or to use two languages in a community, as in countries such as England, Australia, and others. One of the first places that children as migrant minority encounter English is at school. They heard English being used when watching TV, shopping, and so forth. As a result, children tend to shift the prevalent language there. From the definition and factors contribute to the language maintaining and language shift and effect of them, it can be categorized into the following table:

**Table 1. Economic, Social, Politic, and Demographic Factors Contributes to Language Attitude and Its Effect**

No	Category	Indicators	Effects
1	Positive	Language is considered Effect to use the language at home. Ensure the language is used in setting such as school and worship place	Language maintenance

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	Government of the country legislate the use of language in all domain such as education, law and administration	
	Family sees that there is a good reason to continue using the language.	
2	Negative	Language is seen as an unimportant symbol. Language shift
	Community sees an important reason for learning the second language	
	Community sees no reason to take active steps to shift maintain their ethnic language.	
	People are anxious to “get on” in society where knowledge of second language is a prerequisite for success.	

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Relevant research conducted Concilianus Laos Mbato and Dirtya Sunyi Paradewari (2018). This study sought to determine the links between five aspects of linguistic attitudes and gender and socioeconomic class (SES). In Yogyakarta, there were 256 competitors from four universities. The findings revealed that there are five elements that make up language attitudes: 1) Indonesian learners had positive attitudes toward English (3.58); 2) positive attitudes toward Indonesian (3.66); 3) positive attitudes toward English and negative attitudes toward Indonesian (3.52); 4) Favorable perceptions of Indonesian and unfavorable perceptions of English (3.58); 5) Favorable perceptions of both English and Indonesian (3.91).

Relevant research conducted Setyo Wati (in Damanik, 2020) published in Lingtera Journal. Tasikmalaya University is an Indonesian university. Undergraduate students' language attitudes regarding English at the English Education Department. This study aims to describe the language attitudes of undergraduate students at Surakarta Muhammadiyah University's English Education Department Toward English language in terms of behavioral, cognitive, and affective aspects; and investigate the differences in language attitudes of undergraduate students toward English across gender and length of study at Surakarta Muhammadiyah University's English Education Department. The study's findings reveal that undergraduate students have varying language attitudes regarding English in terms of cognitive, behavioral, and affective factors. There is a statistical difference between genders in undergraduate students' language attitudes about English. Male college students have more positive opinions toward English than female undergraduate students, showing more positive attitudes toward English.

Relevant research conducted Setyo Wati (2021). The purpose of this study is to describe Sundanese linguistic attitudes regarding English in Eastern Priangan, West Java Province. The descriptive qualitative research method was used in this study. The data utilized to determine the attitude of the Sundanese community language was gathered through questioners, observations, and in-depth interviews. Respondents from Eastern Priangan, such as Ciamis, Banjar, Tasikmalaya city, Tasikmalaya regency, Sumedang, Garut, and Pangandaran, participated in the study. This study focused on a social context. The study found that Sundanese people in Eastern Priangan have diverse language attitudes regarding English as a foreign language in terms of cognitive, behavioral, and affective factors. It shows that the Sundanese community has varied language attitudes regarding English in terms of cognitive, behavioral, and affective components. In summary, the majority of respondents' obvious positive language attitude toward English indicates that they were well aware of the importance of English. According to the findings of the study, Sundanese respondents exhibit a negative emotional attitude toward English. Sundanese community's positive behavioral linguistic attitude about English is lower than Sundanese. It demonstrates that Sundanese people prefer to speak Sundanese rather than English (Zulaikah, Agustina, & Muklas, 2018).

Previous research conducted Alfian (2022), Language Attitude Of Students In Maintaining Heritage Language. The research study's aims were to determine students' attitudes regarding legacy language and to learn about students' habits in conserving heritage language. The current study included 20 participants. The research data were gathered using two research tools: a questionnaire and a semi-structured interview. The findings revealed that students have favorable linguistic attitudes toward languages and maintain heritage languages well, which is reinforced by students' active participation in conserving local languages in their different surroundings (Mariana et al., 2018). The findings show in the preceding section, students have positive language attitudes toward languages and heritage language preservation, which is supported by their active participation in maintaining local languages in their respective settings, and students may also be classified as very positive in heritage language use. In other words, they actively support the preservation of the regional language (Ambalegin & Hulu, 2019).

Regarding the condition above, the writer is interested in conducting her further research relates to language attitude and determine Javanese nomads in Sumbul city as the subject of this study. As an additional information, Javanese people are the population with the least number is in second place after the Sundanese as nomad people in Sumbul City. Based on the prior researches there has not been any researcher conducting study related to Javanese as population with the least number in certain area. The writer would like to examine language attitude of Javanese nomads in Sumbul city when they are confronted with dominant language society and multilingual society in Sumbul city. Based on the background of the study, the writer formulates problems to be solved namely (1) the competent Javanese inhabitants use Javanese and Tobanese language? (2) The language use frequency of Javanese inhabitants uses Javanese and Tobanese language? and (3) the attitude of Javanese inhabitants towards Javanese and Tobanese language in Sumbul city.

## RESEARCH METHODS

Qualitative research design is conducted to this study in order to describe the attitudes of Javanese nomads toward Javanese and Tobanese language in Sumbul city. The data include (1) observation, (2) questionnaire, and (3) interview. The sources of the data in this study is Javanese inhabitant living in Sumbul city aged 17 to 60 years old with detail from informants age from 17 to 25 years old are four informants, ethnic married partner informants are four informants, and informants age from 30 to 50 years old are four informants. The study will have based on the purposive sampling technique. According to Miles (in Tampubolon & Panggabean, 2020) Qualitative samples tend to be purposive, rather than random. The key feature of qualitative sampling is researcher usually works with small samples of people, nested in their context and studied in-depth. Therefore, it was assumed that samples were selected based on the knowledge of population and the purpose of the study.

During in the field, the writer is supported by interview transcript and some other instruments such as field note, this will use in the purpose of to take note important things happen in the community, this instrument is considered will support research running in a good way; recording tools such mobile phone recorder which is use to record information from the informant and camera will use to document important activity within community (Simanihuruk & Mulyadi, 2020).

The data collect from questionnaire and interviews will analyze in different techniques. The data from Javanese inhabitants' attitude to Javanese and Tobanese language from questionnaire will analyze by using the following steps: (1) reduction the data into positive and negative attitude they have, (2) data display through textual representation on Javanese and Tobanese language attitude, (3) verification and drawing conclusion. The conclusion of Javanese and Tobanese language attitude is drawn based on pattern apparent from the data.

The data from interview of why Javanese people show positive or negative attitude and the reason contribute to positive or negative attitude will analyze by (1) transcribing the data from tape recorder into

written transcription, (2) classifying data into some categories of factors contribute to positive or negative attitude they have, (3) verifying the data through asking interview participant to confirm that what will represent in the text is a true reflection of what occur during the interviews, and (4) concluding the reason of the language attitude and reasons to show to positive and negative attitude through applying interactive model which mean it will conduct after all process of the data analysis is conduct such as data collection, data reduction and data display (Sibarani, 2018). The writer will apply the following tables to know the status of Javanese and Tobanese language among Javanese inhabitants in this research (E. O. Sianipar, Herman, & Purba, 2022).

**Table 2. Attitude category of Javanese inhabitants towards Javanese and Tobanese Language**

Category	Attitude towards Language
Positive	-Each member values their language and wishes to see it encouraged. -The majority of members are in favor of language preservation. -Many members are in favor of language preservation, while others are neutral or may even be in favor of language change.
Negative	-Some members support language preservation, while others are neutral or may even support language shift. -Only a few members support language preservation; the majority are either indifferent or support language shift. -Nobody cares if the language is abandoned; everyone prefers to use the dominant language.

**Table 3. Factors contributes to Language Attitude and its Implication**

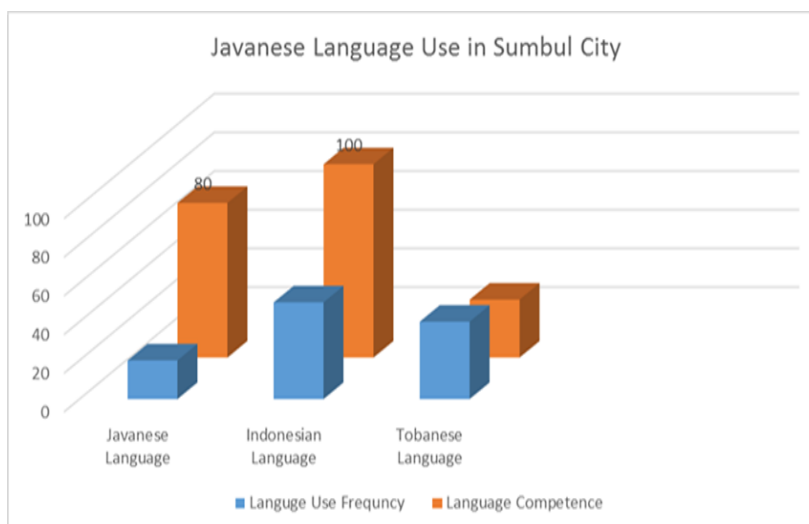
Category	Indicators	Effects
Positive	Language is regarded as a significant symbol. Make an effort to use the language at home; Make sure the language is used in school; and Make sure the language is used in places of worship. The country's government legislates the use of language	Language maintained
Negative	Language is not used at home; it is not used in school; it is not used in places of worship. The community sees learning a second language as important. sdh edit	Language shift

## RESULT AND DISCUSSION

### Data Analysis

#### Javanese Inhabitants Language attitude

Javanese inhabitants live spreading in Sumbul city with various profession and livelihood but most they afford life from trading, such as making business of food stall, clothes store, pharmacy, teacher, building material station, etc. Javanese inhabitants come from Java island such Central Java, East Java, and Daerah Istimewa Yogyakarta but most they come from Central Java. All Javanese factors are aged 17 to 50 years old, migrating to Sumbul city for some reasons but mostly is caused by economic factor. Based on the common finding that Indonesian and Tobanese language affects language maintenance, use and attitude towards Javanese. Frequency of Indonesian and Tobanese language uses contribute supporting their profession, and increasing their livelihood. Eight Javanese informants more often use Indonesian and Tobanese language than Javanese language even to their children or family as their daily life communication, nine informants are four Javanese informants age from 17 to 25 years old and four Javanese aged from 30 to 50 years old are mix-marriage informants, and the result of informants' questionnaires describe as follows:



**Figure 1. Javanese informants in Sumbul city**

The figure shows language competence level and language use frequency based on questionnaires and observation. Javanese inhabitants' language use of Javanese language is well-understood even they seldom use it in daily life communication, although they more frequently use Tobanese language almost every day than Javanese language to communicate however it can be viewed from language competence level they don't comprehend the whole utterance of Tobanese language, they just understand Tobanese utterance in common daily life interaction such as communicating with customers and responding the customers for simple utterance. Javanese inhabitants have good competence in Indonesian language and use it more often than Javanese and Batak Toba languages, this occurs as Indonesian language used to communicate with nuclear family, big family, mutual ethnic or Javanese people living in Sumbul city (Lestari, 2022). On the other hand, the use of Indonesian language applied for many needs such as to communicate with other people from other ethnics such as Karonese, Pakpaknese, Sundanese, etc., formal forum (meeting), interact with children' teachers, children' friends, etc.

**Cognitive Factors for Javanese Inhabitants**

The questionnaire shows that the Javanese inhabitants' comprehension to their language is proficient enough since more than 50 % of informants realize that their language is their typical characteristic of their ethnic, however 25 % of the informants who are dominated by young generation rarely use their tribal language. Data are taken from respondents who write some Tobanese language words and their synonyms in Indonesian and Javanese language. The informants are able to write some words in Tobanese language, Indonesian language. This shows that Javanese informants have good mastering either Toba language or Indonesian language.

**Table 4. Vocabulary Example**

No.	Tobanese language	Indonesian Language	Java language	English Language
1	<i>Sadia</i>	<i>Berapa</i>	<i>Piro</i>	<i>How much</i>
2	<i>Argana</i>	<i>Harganya</i>	<i>Rega</i>	<i>The price</i>
3	<i>Dang boi moru</i>	<i>Gak bisa kurang</i>	<i>Ora bisa kurang</i>	<i>Can it be less?</i>
4	<i>Olo</i>	<i>Iya</i>	<i>Wes</i>	<i>Yes</i>
5	<i>Aha kak/bang</i>	<i>Apa kak/bang</i>	<i>Opo mbak/mas</i>	<i>What is it sist/broth?</i>
6	<i>Mulak</i>	<i>Pulang</i>	<i>Mulih</i>	<i>Go home</i>
7	<i>Lao tudia</i>	<i>Mau kemana</i>	<i>Kowe arep menyang ngendi</i>	<i>Where to go</i>
8	<i>Ise do i</i>	<i>Siapa itu</i>	<i>Sapa iku</i>	<i>Who is that</i>

9	<i>Piga</i>	<i>Berapa</i>	<i>Wonten pinten</i>	<i>How many</i>
10	<i>Mangan</i>	<i>Makan</i>	<i>Mangan</i>	<i>Eat</i>
11	<i>Modom</i>	<i>Tidur</i>	<i>Turu</i>	<i>Sleep</i>
12	<i>Karejo</i>	<i>Kerja</i>	<i>Kerja</i>	<i>Work</i>
13	<i>Marhua</i>	<i>Ngapain</i>	<i>Apa sing sampeyan lakoni</i>	<i>What are doing</i>
14	<i>Boasa</i>	<i>Kenapa</i>	<i>kok</i>	<i>Why</i>
15	<i>Eta</i>	<i>Ayo</i>	<i>Ayo</i>	<i>Lets' go</i>
16	<i>Marsahit</i>	<i>Sakit</i>	<i>lara</i>	<i>Sick</i>
17	<i>Marubat</i>	<i>Berobat</i>	<i>Njaluk perawatan</i>	<i>Go to doctor</i>
18	<i>Mangaloppa</i>	<i>Memasak</i>	<i>masak</i>	<i>Cook</i>
19	<i>Mardalan</i>	<i>Jalan</i>	<i>dalan</i>	<i>Walk</i>

Example of phrase: *eda na bagak dohot na burju* → *mbak ayu lan apik*

Example of sentence: *piga di bukkus kak?* → *piro digawe mbak?*

### **Affective Aspects for Javanese Speakers**

Informants living in Sumbul city that have business already understood and able to communicate in Tobanese language as most of their customers is Tobanese people, Javanese inhabitants working as teachers are able to communicate in Tobanese language as they get accustomed to meet and interact with Tobanese teachers, students' parents and living in area which is dominantly settled by Tobanese people (Marbun, Silalahi, & Herman, 2021). They even are not disinclined to use Tobanese to respond Tobanese people' utterance, this points out that Javanese inhabitants have positive attitude towards other language and use Indonesian languages when interact with the new people. in One side, it gives the positive impact to other tribe language however give the negative impact to their vernacular language (N. Simanjuntak, Simaremare, Saputra, Ngongo, & Herman, 2022).

Javanese inhabitants aged 17 – 25 most frequently use Indonesian language at school and campus than Javanese as national language, formal language and most often used in daily interaction, they just used Javanese language if meeting up or communicating with grandparents through mobile phone or face to face interaction. Javanese' businessmen more frequently used Batak Toba and Indonesian language than Javanese language as interact with customers they use Batak Toba language and use Javanese language in communicating with Javanese People, Javanese mix-marriage informants tends to use Indonesian language to Javanese language, sometimes they also use their couple language in any short utterance for daily communication (H. M. Sianipar, 2022). This shows that the existence of Indonesian language as official language, livelihood, mix-marriage factors are the cause of this situation. For example, Javanese people working as teachers used Indonesian language most dominantly as formal language and interact with other teachers in daily teaching interaction since profession background is factor supporting this situation. From four informants is confident that their language has outstanding authenticity however eight informants think that their language is difficult to develop or even maintain in Sumbul city.

### **Conative Factors for Javanese Inhabitants**

Three Javanese informants used Indonesian and Toba Batak language to communicate in daily life interaction. Three informants are more often use Indonesian language and Javanese language in daily communication, and four informants used only Indonesian language for daily communication, while two informants frequently used Indonesian language (Lumbanbatu, Jufrizal, & Wahyuni, 2018). Eight informants (60%) shows that Javanese inhabitants rarely or even never use Javanese language and seldom to do interaction in Javanese language as they seldom interact or meet up with Javanese people even they meet up with Javanese people they

prefer to use Indonesian language (Herman, Purba, Sitohang, Van Thao, & Trang, 2022). However, four informants (40%) sometimes still use Javanese language to communicate at home, big family gathering, interact with other Javanese people those who have eagerness to keep using Javanese language in communication. in market, workplace, mosque. In this situation can be said that maintenance of Javanese language is unsafe status caused by some factors as its speakers tends to use other language than their vernacular language (Kosasih Galingging & Tannuary, 2022).

## CONCLUSION

This study looks into the language ability, frequency of language use, and attitudes about the Javanese language of Javanese citizens. First and foremost, the Javanese informants are fluent in Javanese. Second, interracial marriage. Javanese and young Javanese informants between the ages of 17 and 25 never utilize the Javanese language, while Javanese informants working in government institutions rarely use it. Due to linguistic attitudes influenced by geographical circumstances, multilingualism in the community, and Javanese people's tendency to use other languages more frequently while engaging with other people in various contexts, the use of Javanese language by Javanese people in Sumbul city has decreased. Three, Javanese merchants employ both Indonesian and Javanese language equally. Numerous vocabularies have shown how Indonesia's national and regional languages, Batak Toba, have a substantial impact on language choice. The low frequency of encounters in Javanese has also contributed to this reduction. Third, the Javanese have both positive and negative traits. Javanese individuals in Sumbul have more unfavorable than positive sentiments toward their own tribe language. Some disadvantages include the lack of use of the Javanese language in daily activities, the preference of some Javanese inhabitants to communicate in other languages dominantly used by dominant speakers, different tribes, and local people, and a profession factor in official institutions that requires them to communicate in Indonesian as the official language.

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