

Study of Oral Tradition of Deli Javanese in the Fading Process of Javanese Culture to the Community in Binjai City

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ABSTRACT

The oral tradition of Javanese culture in North Sumatra is undergoing a shift that the Javanese in the area can no longer afford. This shift occurs not only because it is carried away by the current changing times, but also family and environmental factors have great potential in its movement. For example, their family or their parents did not introduce Javanese oral traditions to them. Especially at the present time that teenagers are much more interested in technological developments and continue to be trapped in it. As a result, the future generations of this country begin to lose their view of life as a culture as their identity. This is the background for conducting this research. The purpose of this research is to examine the Deli Javanese oral tradition and the process of fading Javanese culture in the community in the city of Binjai. This type of research is descriptive qualitative. This research used triangulation technique. The results of this study indicate that after the emergence of a second generation called Heredity Javanese or Deli Javanese. In general, these Heredity Javanese descendants began not to use the original Javanese traditions. The emergence of the Deli Javanese or Javanese Heredity began to diminish the values of the original Javanese oral tradition and this finding strengthens the statement that the Javanese oral tradition from generation to generation even now in North Sumatra has experienced fading and is threatened with extinction.

Keywords: Javanese Oral Traditions, Culture, Community

INTRODUCTION

At the present time the young generation, especially in Binjai is in a "blind" position to the original values of their culture. Our generations do not realize that they do not preserve their original values, forget the past life and their beginnings and like people who lose their memories ignoring their history. As the effect, they are alienated and eliminated from the original cultures (Supriatin, 2012).

The shift of Javanese cultural traditions in this city occurred not only because of the changing times but the biggest factor was family and environmental factors which did not introduce them to the oral traditions of Javanese culture. In addition, our youth are more interested in technological developments. It is so broken our hearts when we see the next generation of this country began to lose sight of life in culture (Afningsih et al., 2019)

This Javanese oral tradition has existed since our ancestors did not know letters and writing. Establishing a relationship with the community directly with the culture of the previous people is a very valuable. We can see in it, there are cultural codes that have values and meanings that are so high in his era (Damono, 1984).

Javanese cultural tradition of oral form is divided into 2 aspects, namely: aspects of the process and aspects of the

product. Oral tradition in the form of a product is an oral message from the ancestors. Whereas oral tradition as a process is a form of inheritance of messages through word of mouth all the time until the message disappears.

If we look at it from a different perspective, in general the Javanese always see that respect and harmony have values and meanings that are very important and valuable to their interaction. All processes are based on noble values in Javanese expressions that read: *sepi ing pamrih, rame ing gawe, memayu hayuning bawana*

METHODS

This research is a descriptive study with an ethnographic qualitative approach. This research seeks to describe and create social and cultural structures in society. At this stage, it will apply descriptive and survey methods directly to the field. This is because the Javanese oral tradition must explore, discover, express, and explain the meaning and patterns of oral traditions that will be examined. In this way, the Javanese oral tradition researcher must be close to the oral tradition he is investigating. Researchers will explore or photograph social situations that will be examined thoroughly, broadly, and deeply (Prof.Dr.Sugiono, 2010). The technique used to collect the data in this research is by interview, observation and documentation.

1. Interview

Interview is a conversation in searching of information. Usually interviews are conducted by two parties, namely the interviewer, one whose job is asking questions and the interviewee is the one who gives the answers to these questions. And semi-structured interviews became the technique chosen as interviews in the study (Moleong, 2012). The purpose of the semi-structured interview according to (Prof.Dr.Sugiono, 2010) is "to find the problem in a more focused manner, where the interviewees are asked for their opinions and ideas".

The interviews were aimed at community leaders and residents around of Binjai city and also at the youths of the city. Interviews were conducted using interview instructions prepared by the researcher. The questions that have been made by researchers in the interview guidelines can be developed according to the information needed at the interview so that the interview can run openly but still focus on the research problems.

2. Observation

Direct observation and passive observation become the choices that will be used in the research. According to (Prof.Dr.Sugiono, 2010), passive participation means "in this case the researcher come to the place observed, but the researcher does not get involved in the activity". With direct observation, researchers make observations to find data that will later become sources of data and then it can be processed into analytical material. In this activity the researchers observed the development and use of Javanese oral cultural traditions in Binjai, especially the Javanese ethnics.

3. Documentation

According to (Prof.Dr.Sugiono, 2010) "the document is a record of activities that have passed". The notes can be written, photographed, or the works of someone. (Prof.Dr.Sugiono, 2010) explains that research results from observations or interviews will be more reliable if supported by the existence of documents.

Triangulation itself is a cross-recheck or cross-checking process for the correctness of data and the process of managing data. Cross-rechecking like this must be done in order to see the truth of research. One way that can be done by researchers is to use different informants; this is to get the truth of the information or data.

The data analysis in this study uses the following techniques:

1. Data Collection

In this stage the activities carried out are searching, recording, and collecting data through the results of interviews, documentation, and observations related to the oral traditions of Javanese culture, especially in the community and adolescents.

2. Data Reduction

Reducing data means summarizing. Choosing the main things that are important things, then looking for themes and patterns. Thus the results of the data that has been reduced will present a clear picture, and greatly assist researchers in carrying out further activities, and find other data if deemed necessary (Prof.Dr.Sugiono, 2010).

RESULTS AND DISCUSSION

History of the Birth of the Deli Java

The movement of the Javanese to the North Sumatra region occurred within four steps. The first step, namely the Majapahit era, invaded the Haru kingdom. Many Javanese settled in North Sumatra; The second step, namely the Dutch Indies carried out colonization. Javanese ethnic groups were forcibly invited by the Colonialist as contract workers on a Dutch plantation in the North Sumatra area with a large number of people. However, the movement of Javanese tribes in the third step occurred in the new order era through government programs namely transmigration, and the fourth step, at present with migration, commerce, business activities, learning tasks, and others (Prihartono, 2016).

Between the year 1911-1920s there was mobility of the Javanese population and more than 50,000 contract workers were brought in from Central Java. It is these who are considered the first generation or the origin of appearance of Deli Java in Sumatra. The candidates recruit laborers in large coastal cities such as Semarang, and other densely populated areas of Java that are employed as plantation laborers in the Deli area. Javanese in the Deli area, generally as plantation or contract laborers

who do not know the size from social itself, because of context their cultures, all call themselves coming from the same degree. We can see from the use of language in social activities among Javanese themselves, namely the habit of using ngoko language, which is a language commonly used for fellow lower class (Afningsih, 2019)

Javanese from this group do not want to leave the culture that is already attached to them and still carry the cultural value of the pure oral tradition of Java. In his life as a plantation laborer who had lived in plantation settlements for decades, the Javanese of Deli no longer had the opportunity to carry out their own cultural activities.

Even economically they are also helpless so the opportunity to carry out cultural activities both related to life circles and other ceremonies is very unlikely. In addition, they do not have a cultural figure to maintain the culture itself. These Javanese contract laborers came from various regions in Java that had different cultural characteristics, but they were all from proletarian groups in Java who were mostly poor and unemployed. And life on plantations that are shackling causes them to be less concerned with their Javanese symbols. They did not have the energy to revitalize Javanese culture in Deli because of pressure and isolation in plantation barracks. Thus at this time there was a cultural break with their ancestral lands (discontinued identity). The space for freedom and expression only when it is a payday which is a big payday and small payday. Here they are presented with entertainment organized by the plantation such as gambling, ronggeng, and traders around the plantation village. The system not only entertained but also forced the Javanese contract workers to spend their money in gambling and shopping places, so that the money obtained at the time of payday was finished in one night.

The life of Javanese contract laborers on plantations while they were still

living in barracks in labor system ties resulted in Javanese contract laborers becoming isolated groups. The contract workers have no space for social and cultural expression. They are bound as "contract people" whose lives are spent working in tobacco plantations. With such a situation there is no chance and space to try to rebuild Javanese customs. Aside from being situational, they are also economically helpless so the opportunity to carry out cultural activities both related to life circles and other ceremonies is very unlikely. And also strengthened by the absence of cultural figures in the early life of the plantation made the Javanese contract workers lose their role models in carrying out their customs.

However, around the 1945s the contracted laborers of the Java plantations tried to distance themselves from the status of worker of the contract, and most of them had concentrated their efforts on building their own houses and yards for small agricultural production - small on the edges of the plantation. It was at this time that Javanese descendants were born in North Sumatra called Jawa Peranakan (Javanese Heredity) or Jawa Deli (Deli Java)

Javanese tribes began to spread out of the plantation into villages and cities in North Sumatra, including one of the cities is Binjai, Deli Serdang, Serdang Bedagai and several areas in North Sumatra. It is these groups who have fled their distance from the plantations and interact with the Javanese elite in urban areas. This is possible because they distanced themselves from the plantation after the work contract period expired. The awareness that arose from within the Javanese who were former plantation workers made them more selective in choosing and adopting the symbols of Javanese culture that they carried (Afningsih, 2019).

Suparlan (2010) said that the Javanese who constitute the majority ethnic group in Medan is not the dominant group, because they are a low social class group

that does not have social, economic, and political power. This certainly has an impact on the weak preservation of Javanese culture and language in North Sumatra. In terms of language, for example, they are not dominant in using Javanese as a communication tool among its members. Instead, they chose to use Indonesian with their Medan accent. Not a few Javanese ethnic that are adaptive, melting together with Malay culture in North Sumatra, leave Javanese culture and language. Usually they are a minority who live in enclaves of dominant Malay culture and language. For example, in the coastal area of Asahan.

Another thing that drives ethnic Javanese to merge with Malay culture is the nature of flexibility and openness of Malay culture and ethnicity itself (Syahpani, 2010). Malay ethnicity has always been open to other ethnic groups. They are quite experienced in adapting to outside cultures because the east coast is the route and gate of trade and commerce from the past. Islamic ethnic Javanese feel comfortable and they feel part of Malay. Javanese is not used as a basis for the construction of Javanese ethnic identity.

At that time born of the first generation, namely the second generation often in Indonesian language called Jawa Peranakan (Javanese Heredity). At this time the emergence of a generation of Deli Java. In general, the descendants of this Javanese Heredity, they began not to use the traditions and languages of native Java. The emergence of Deli Java or Javanese Heredity began to wear off the values of the oral traditions of the original Javanese.

In the interaction that did not occur intensely against the Javanese elite, it had appeared a mention or term that distinguishes the Javanese planters from the Javanese elite. In the context and the new historical space, Deli, is a place to express culture that is reflected in grammar, and norms that serve as a guide for their lives in dealing with their environment which is the result of adjustments to the situation of

social life while in the plantation (Khairani, 2008).

The emergence of the mention of the Jawa Peranakan is from the Priyayi Javanese group who also call themselves Totok Javanese is a term to distinguish them from the Jawa Peranakan group. Totok Javanese consider themselves as people who uphold the Javanese tradition and culture from the origin. The difference that was made the basis for them at that time was through language and manners. Cultural expressions identified through the language used in the interaction between Totok Javanese and Jawa pranakan indicate a statement about the new orientation of Deli Javanese culture. Jawa pranakan in this case uses language that is used daily in their social interactions. They do not have or even know that there is a need for them to speak with certain types of language that indicate a hierarchy of social relations as in Java (Khairani, 2008).

The expression reflected in the interaction between Jawa Pranakan and Javanese Kromo cannot be imagined as a hegemony of Javanese culture. But it must be seen in a different context. As stated by (Khairani, 2008) that the symbolic expression of culture is not always a statement of a cosmology or the same value because the orientation center begins to form polycentrically, no longer concentrated at one point, which shows a deconstruction of traditional relations. Priyayi Javanese must know that Jawa Pranakan constitutes different people from Javanese on Java because their identities are formed in different social spaces and conditions. It forces them to live and carry it out according to the cultural patterns created by themselves. But today the terms of Totok Javanese and Jawa Peranakan are not known anymore. Javanese people in North Sumatra are more popularly referred to a special mention namely Deli Java. Deli is a conception, intended not only as a place or location in the geographical sense, but also in terms of cultural history. Deli since the development of plantations in the late 19th

century until the 20th century was a multicultural cultural area that was cosmopolitan in its era.

Entering the 1970s-80s, a third generation of Jawa Peranakan (Deli Java) was born. And this generation is often called Pujakesuma (Javanese People Born in Sumatra). In this generation the distribution of Deli Java is growing rapidly. From this third generation, some Javanese people still use Deli Javanese language as the communication even though they use Ngoko Language. And this generation of Peranakan Javanese still knows some of oral traditions known by parents and their environment. For example, children who still use Javanese songs. Children's songs are usually used to make the game more interesting. Javanese children's song usually not only just a song but a song that has a message.

And the fourth generation can be called millennial generation. This generation is a generation that was born in the 2000s. In this generation of Pujakesuma descendants, most of the characters are not able to speak Javanese, even though Ngoko's Javanese. In this generation that the Deli Javanese oral tradition experienced a severe fading, it could even be said that this generation did not know the language of its own tribe.

After observing the researchers and other informants found several things that affect the extinction of oral tradition in this era. This is influenced by several factors, namely:

- a. Inter-tribal marriages occur
- b. Parents (Generation III / Javanese Pujakesuma) do not apply the oral traditions and Javanese culture to their children.
- c. Living with an environment that has a mixture of tribes
- d. Teenagers are more interested in the development of technology and shopping malls so that from time to time they leave their own oral cultural traditions

CONCLUSION

Based on the results of the research and discussion in the previous chapter it can be concluded that:

1. From the results of interviews, observations, documentation that the oral tradition in Binjai City has appeared extinct, especially teenagers in the city are mostly unfamiliar with the oral tradition of Java, especially for Javanese.
2. The extinction of the Javanese oral tradition in Binjai occurred not only because it was carried away by the changing times but the biggest factor was the family and environmental factors which did not introduce them to the oral tradition of Javanese culture. In addition, our youth are more interested in technological developments.

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How to cite this article: Afningsih N, Ovami DC, Nurmala D. Study of oral tradition of deli Javanese in the fading process of Javanese culture to the community in Binjai city. *International Journal of Research and Review*. 2020; 7(9): 354-359.
