



Jakarta Ethnic Language in Higher Education: Sociolinguistic Study in Central Java and Its Relevance to Indonesian Language Learning

Novi Listiyani, Gallant Karunia Assidik^(✉), Agus Budi Wahyudi,
Andi Haris Prabawa, and Joko Santoso

Faculty of Teacher Training and Education, Muhammadiyah University of Surakarta, Surakarta,
Indonesia

gka215@ums.ac.id

Abstract. This study aims to describe the form of the language of the Jakarta ethnic community in Central Java, describe the functions of the Jakarta language based on the social domain and describe the barriers that occur to Jakarta students in Central Java. This research used a descriptive approach method which was carried out in Central Java and took place in the city of Surakarta, especially at the Muhammadiyah University of Surakarta. Data was collected using listening technique. The results of research on the use of the regional languages of Jakarta in Central Java are the language choices made by Jakarta students in the city of Surakarta at university institutions are in the form of Central Javanese (BJT), Indonesian Language (BI), and Mixed languages (BC) which are divided into two languages which are BJT and BI. Based on the social domain, the Jakarta language is used by many out-of-town students at Surakarta universities. The obstacle in the communication process is ineffectiveness or errors in interpreting the meaning of differences of opinion during intercultural communication. After that, Indonesian language learning is needed to build awareness of Indonesian literacy, not only in terms of language skills or mastery of language competencies, but also in aspects of language as a medium for forming culture and national identity. Language used in the city of Surakarta is not only uses BI, but also uses BJT and BC in communication in the university. Even though some students from out of town do not speak Javanese, they are willing to try and learn to communicate in Javanese which have direct contact with other Javanese students. When students from out of town do not understand a word or meaning in Javanese, they are willing to ask their friends about the meaning. The language used by students is ngoko Javanese as an everyday language.

Keywords: ethnic language · communication · learning

1 Introduction

Language is used to communicate and interact between humans. Like other speakers, the language is always changes from time to time [1]. Language proficiency and ethnicity are interrelated and catalyzed by personal identification, ethnic approval, and connections

© The Author(s) 2023

M. H. Hikmat et al. (Eds.): ICOLAE 2022, ASSEHR 757, pp. 1609–1623, 2023.

https://doi.org/10.2991/978-2-38476-086-2_128

culture [2]. Indonesians have the ability to speak two or more languages. They are dominated by the Indonesian language as mother tongue [3]. Languages can develop due to interactions with other languages that can produce loan words, but it can also become extinct due to the migration of speakers or the pride of their younger generation [4]. In communicating, most Indonesians use Indonesian language as national language, but there are also those who rarely use two or more languages to communicate because they can communicate in two or more languages by speaking alternately [5]. This is caused by the linguistic atmosphere that characterizes Indonesian society with the use of language acquired, generally in the form of local languages. In this case, Indonesian was used as the second language after their mother tongue [6]. Language is always developing and changing. These developments and changes occur due to various factors of social, economic and cultural dynamics [7]. Therefore, students who arrive in a new environment face differences such as in language, culture, social norms, even the clothing styles. Language developments in science, technology, and other factors can cause one language to influence another.

The use of the Jakarta ethnic language in the city of Surakarta has become very common for Jakarta students in Surakarta. With Indonesian language, one can express ideas or thoughts and desires in expressing opinions or information. With other languages in Java, there are conditions in the area that experience language development and changes due to language contact [8]. Like foreign students living in Surakarta, the language used in daily life is Jakarta or Indonesian, although some Jakarta students can understand and use Javanese fluently. The use of language itself is usually formed by the condition of the community which covers a certain area [9]. Students who speak Jakarta language also have to adapt to environmental conditions so they can appreciate every language used. The formation of language itself is also influenced by certain social conditions. The use of language is related to the preservation and patterns of language used based on the language relationship and role in the communication process [10].

Language plays an important role for humans, especially in terms of communication. Communication in the educational process is an important part of learning [11]. Communication works best when language is interactive, in both verbal and non-verbal. Language is the main communication tool in community activities [12]. Some Indonesian people think that Indonesian language can only be used as a means of communication [13]. While people in the local area have different ways of communicating with their respective groups. As a local custom, this example can be used to discuss various innovations, government policies, etc. The context of communication is closely related to the context of language and culture. The context of the speech is the context of the speech at that time, which includes the identity of the participant, the time and place of the conversation, the topic of the conversation, and the objective of the conversation [14]. In this cultural context, it is known that the language use by its speaker is always prearranged and influenced by the culture that underlies the speaker. Differences in behavior, customs, and style of language are also other barriers that people have to overcome in order to be understood [15]. For that, we need to understand the principles of a good and correct language. The language used for education in the city of Surakarta and daily communication is official Indonesian language with slight influence of Javanese, especially in certain pronunciations. Education activities at the University of Surakarta often uses

Indonesian, Javanese and mixed languages (Indonesian and Javanese). Communication also creates the same message meaning between lecturers and students.

Good communication is also able to influence students' attitudes and behavior, in terms of maintaining or changing their attitudes depending on the context or learning objectives to be achieved. While still considering ethics between lecturers and students, a good relationship between the two should be able to improve learning activities. Learning is a process of communication and happens within the system. In this case, the learning media becomes an integral component of the learning system which occupies a fairly important position [16]. Learning Indonesian language in various higher institutions cannot be underestimated because it has been used as everyday language in various tertiary institutions [17]. As a result, the material provided for teaching Indonesian language is different from the language used in everyday life. If someone can speak very fluently to other people every day, it is because the variety of languages used is unofficial and has experienced mixing with other local language users. However, it is different if the person uses official Indonesian languages used in formal events, such as speeches, writings, and so on. The objective of this study is for students to have the ability to speak Indonesian properly and correctly because Indonesian language is an important subject in higher education, especially in the Department of Indonesian Language and Literature Education. Indonesian language subject must be learned so students are able to understand the correct forms in accordance with the principles of the language both in both spoken and written.

The development of science and technology in this globalization era has greatly influenced people's lives, especially in the city of Surakarta. One that is affected by globalization is the language that is often used to communicate with other people. Language variation is not only caused by people who like to talk in circles, but also because of intense social interactions. There is a relationship between this situation and the use of mother tongues by out-of-town students, and usually these languages are manifested in their activities at the university. In the first months, these foreign students frequently feel that they have failed to adapt, their immune system is dropped making them prone to illness [18]. Meanwhile, like other foreign or local languages, the use of Indonesian language is permitted under several conditions, such as when foreign words are related to historical, cultural, customary or religious values [19].

In this relation, this research is focused on examining the Jakarta language in the city. The language spoken in Surakarta is known as Surakarta Javanese. This dialect is very different from the Javanese dialect spoken in other cities such as Semarang and Surabaya. The difference lies in the vocabulary and intonation used. Of course, this phenomenon cannot be separated from the city itself. The Javanese language used also varies according to the level of the speaker, there is *Ngoko* Javanese, but there is also *Kromo* Javanese. The following is an example of the *Ngoko* Javanese language used by university students.

A: Heh, wis ngerjakno tugas bahasa indonesia durung?

(hey, have you done Indonesian language task yet?).

B: Uwes la ngopo?

(I have already, why ?).

A: Rapopo aku mung takok, mergo aku urung dadi golek konco.

(Nothing, just ask, because I haven't done it yet so I look for another company).

Every language has several linguistics that can portray social characteristics of speakers, speech partner or the relationship between the two. Language is used to speak the language or explain the language rules in spoken interactions, although metalanguage is believed to play an important role in helping students to pay attention and respond [20]. Language can be described as linguistic relativity supporter, but instead of treating language and thought as inseparable entities when interacting causally, language and culture was treated as separate things [21]. For this reason, in general, language is part of culture. Politeness in language is reflected in grammar through verbal signs in the form of language procedures. Culture, both the embodiment and building block of civilization, requires language more than most other elements [22].

Language itself is usually formed by the conditions of society that cover a certain area. The formation of the language itself is also influenced by certain social conditions or language must be in accordance with the cultural norms prevailing in the surrounding community, especially in the lively environment. Language procedures are embodied in an utterance [23]. In everyday life, people who speak a language must comply with the cultural norms that apply in the surrounding community, especially in the surrounding environment and their habits. This causes the habit of speaking the language without paying attention to politeness. Therefore, many foreign students still use Jakarta language as their daily language when communicating because they are not familiar with Central Javanese language. In this case, communication can occur using Indonesian or Javanese depending on the language we live in. In addition, language also connects individual communication by socializing with others. Although Indonesian language is widely used in Indonesia, it is not the mother tongue of the population. For local residents, the language of an area is still in its infancy, according to the background of each person's life. Jakarta is the capital of Indonesia which is located on the northwestern coast of the island of Java. It was known by several names, including Sunda Kelapa, Jayakarta and Batavia. Jakarta also has the nickname as a metropolitan city because it is considered the largest city in Indonesia.

Central Java is the largest Javanese ethnic province with a population of approximately 35 million people. With such a large number of speakers, Javanese ranks as the 14th most used language in the world [24]. In addition, big cities on Java Island are still destinations for students to continue their studies. One of them is in the city of Surakarta. Surakarta is one of the cities in Central Java which has the second largest number of students after Yogyakarta and has several quality public and private universities [25]. Local policies that uphold cultural values and norms as well as hospitality among the local community have made the city of Surakarta the target of some people, one of which is students from out of town. Language diversity in bilingual and multilingual societies can lead to language contact and dialect contact because in that context people from various regions who use Javanese dialect sociolinguistically can cause language symptoms. The context of communication is inseparable from the context of language and culture. When a conversation occurs, the language context coincides with the speech context.

Central Javanese is spoken due to location and background factors. Javanese language as a product of Javanese society that reflects Javanese culture. The nature and behavior of the Javanese can be seen through their language activity. Each region has several

levels of speech: the basic level or Ngoko (N) which is used between close friends and the polite level or Kromo (K) which is used by people in formal communication. There are several types of codes or speech acts that are widely used by Javanese people, including: (1) Indonesian-Javanese whose sociolinguistic meaning is a type of derivative of the diglossia form chosen for social situations, (2) Javanese speech acts are derivative, starting from ngoko, madyo to kromo, (3) Appreciate, whose choice is determined by educational status or in communication, (4) Variants of pronoun terms, or the level of familiarity between the speaking parties, (5) Greeting in the use of invitations is which is determined by factors, such as occupation, status, etc., (6) Everyday language style depends on the tone or purpose of formal language use. Changes in language cannot be separated from social changes in a society. Social change arises because there is a process of interaction between communities and a process of adaptation through reciprocal communication that is carried out, so that communication can run smoothly, mutual understanding of the expressions used by language users [26].

This is sociolinguistic studies related to the speaker's social aspects. Sociolinguistics certainly cannot be separated from the term dialect. Dialects are usually divided into certain areas as part of the means of communication between one individual and another [27]. Jakarta students are a heterogeneous society and most of them are not native to the city of Surakarta. With this diversity, many students from out of town come to study in Surakarta. This allows exchange or influence between one language and another when there are heterogeneous communities who have different languages, one of which is Jakarta students. This makes different local language variations. Word variations distinguish the language used in one place from that used in another [28].

2 Method

This is a descriptive approach. Descriptive is a research method that assesses the current state of a group of people, objects, systems of thought or a series of events in a group of people [29]. The objective of this descriptive research is to produce a systematic, factual and accurate picture, description of the facts, the nature and relationship of the phenomena studied. Data was collected through listening and speaking method. It applies to a technique known as "involvement-free listening," which require the use of subject language. The techniques used are listening, speaking, and note taking. In this study, the researcher acted both as an instrument and as a source of data collection. Data studied was in the form of oral data. To get this information, tools such as stationery and handphones are needed. Handphones are used to record conversations delivered by informants. The recordings are then transcribed into notebooks making it easier to group data. First, in this study used listening and speaking techniques. The listening technique is carried out in the following way: The listening technique involved in the conversation with the informant is the technique of obtaining data by participating in the conversation while listening to the conversation. Researchers are involved in conversations, recording matters relating to the data needed, researchers are directly involved in dialogue with Indonesian language and Javanese language. Second, the listening technique of "freedom of speech" is one of the data handling techniques, the user only needs to be an "observer of language use" to do so. Third, recording technique requires the use of information

collection method which is planned for each new conversation. Fourth, to understand the reality of the current phoneme, subject is used to understand the word technique.

The following are the techniques used to match data: (1) attracting opponent technique is the practice of processing data through communication channels while interacting with one person or a small group of people to identify problems related to research. When there was a conflict between the researcher and the informant, the researcher used the technique to attract opponents to communicate with the informant about the interference of Indonesian language with the use of Javanese, (2) The face-to-face technique is a technique of manipulating data using direct conversation. In the face-to-face conversation technique, the researcher continued the conversation using Javanese while the informants used Indonesian or the language they made up spontaneously, which means the last language that might appear in certain conversations. The data is taken from the use of the Indonesian language in the city of Surakarta which has its own characteristics according to its purpose. The use of language takes place in Indonesian society in daily communication activities. Language is a means of communication between humans. Therefore, students from out of town strategically deploy their language by adapting the language to situations, interactions, or listeners. In particular, they identify themselves as part of a group, create similarities, or actively exclude certain people from listeners [30].

Based on the description above, the problem formulation is what language is used by Jakarta students in Central Java, how is the function of Jakarta language based on the social realm, and what are the communication barriers in Jakarta and in Central Java? The problems that will be discussed in this study is the use the Jakarta language at universities in Surakarta City because there are students from Jakarta who study at the Muhammadiyah University of Surakarta.

3 Result and Discussion

Based on the data, the use of ethnic Jakarta language in Surakarta occurs naturally, which has characteristics depending on the objective. It means that the use of language among students occurs naturally in everyday language communication. The research was conducted by listening to students from Jakarta with students from Java in the city of Surakarta in daily communication. This can be seen in the interaction of students with their peers in informal situations. In informal situations students usually use Javanese (BJ), Indonesian (BI), and mixed languages which are divided into two languages, which are (BJ-BI).

3.1 Forms of Jakarta Ethnic Language in Surakarta

3.1.1 Central Javanese Language Selection

Javanese is the language used as a means of communication, especially on the island of Java. In this recent days, Javanese is considered to be difficult to teach. There are many things that we must pay attention to when using this language as an effective language [31]. Currently Javanese is still used as a means of communication even though the existence of the Javanese language has now been replaced by Indonesian and slang in

Table 1. Forms of student interaction in Surakarta city

| Kode | Javanese Speech | Speech Meaning |
|-----------|---|--|
| K/ I/10/1 | [P1] “ <i>Mba, kowe wis mangan durung?</i> ” | Sist, have you eaten yet? |
| | [P2] “ <i>Durung, nangopo ?</i> ” | Not yet, why? |
| | [P1] “ <i>Mangan bareng karo aku yuk Mba</i> ” | Let’s eat together with me, Sist |
| | [P2] “ <i>Arep mangan nang ndi San?</i> ” | Where do you want to eat San? |
| | [P1] “ <i>Kowe arep mangan opo Mbak? Aku melu kowe wae mbak</i> ” | What do you want to eat, Sist? I will follow you |
| | [P2] “ <i>Mie ayam Gonilan wae?</i> ” | Gonilan Chicken noodles? |
| | [P1] “ <i>Yauwes Mba, rapopo</i> ” | Yes Sist, it’s okay |

various regions. The heterogeneous social and cultural conditions of the Surakarta city community greatly influence the phenomenon of language use. Differences in ethnicity, education level, age, economic, social, political and cultural backgrounds also influence the language use. The use of the language itself varies greatly with the condition of the city of Surakarta which is the second largest city in Central Java.

Table 1 shows the conversation that BJ is used by students from Jakarta in their social environment. Because in daily conversations, students from Jakarta who have lived in Surakarta for a long time are used to using Javanese as their everyday language when interacting with other people. They use Javanese as the language of everyday communication with their friends. With Javanese they think they can show respect and also be polite to someone. The greeting word that appears in one of these utterances is *Mba* (short for sister), even though both speakers use BJ. However, in this case the use of the word *Mba* shows respect for someone who is older. This respect is shown in the sentence *Aku melu kowe wae Mba* which means ‘I will follow you’ showing that we respect the decisions of people who are older than us. From this example, it can be seen that there is a peculiarity at the *ngoko* speech level in Javanese which is called standard dialect.

3.1.2 Indonesian Language Selection

Jakarta is a dynamic metropolis with a large area and high population density. In addition, the Metropolitan City is also the second largest city in the world based on area and population density. Indonesian language is still used as the language of daily activities by some people who live in DKI Jakarta Province and outside the city area of Jakarta. The large number of students from Jakarta and outside Jakarta caused the Javanese language itself to be mixed with Indonesian language. Even though there are some students who do not speak Javanese, they understand it a little. The process of individual adjustment to a new culture greatly influences individual acceptance and mental rejection in overcoming cultural differences [32]. This is a communication factor in the individual’s adjustment to his social life.

Table 2. Forms of student interaction in Surakarta city

| Kode | Jakarta Language Speech | Jakarta Language Speech |
|-----------|--|--|
| K/ 2/10/2 | [P1] “ <i>Nov, apa yang akan kamu lakukan setelah lulus dari perguruan tinggi?</i> ” (Nov, what are you going to do after graduating from collage?) | [P2] “ <i>Sepertinya setelah lulus, saya ingin langsung bekerja bu, bagaimana dengan Ibu?</i> ” (It seems that after graduation, I want to go straight to work, Mom. What do you think Mom?) |
| | [P1] “ <i>Gapapa, Ibu akan selalu mendukung kamu apapun keputusanmu, semoga kamu menjadi orang yang sukses di masa depan</i> ” (It’s okay, Mom will always support whatever your decision is, hopefully you will be a successful person in the future) | [P2] “ <i>Aamiin, terima kasih Ibu atas dukungan dan doanya</i> ” (Amen, thank you Mom for your support and prayers) |
| | [P1] “ <i>Iya, apapun yang kamu lakukan selama ini masih menjadi hal yang positif, Ibu akan selalu mendukung dan mendoakanmu</i> ” (Yes, no matter what you do, if it is a positive thing, Mom will always support and pray for you) | [P2] “ <i>Oke bu</i> ” (Okay Mom) |

Table 2 shows the conversation that students from Jakarta who live in Surakarta city still use Indonesian when interacting with their parents, because they are used to using Indonesian with their parents as their everyday language. The results of observations made by the author show that students who live in Surakarta city communicate with each other using (BI). Therefore, each student has their own perspective and thoughts about various things in their life, including how they position language in their life. Conversations between students and their parents include, “*Nov, apa yang akan kamu lakukan setelah lulus dari kuliah?*” [**Nov, what are you going to do after graduating from college?**]. The purpose of [P1]’s speech was to ask [P1] what to do after graduating from college to [P2] then [P2] to answer questions from [P1] using Indonesian “*Sepertinya setelah lulus aku ingin langsung bekerja bu. Bagaimana dengan Ibu?*” [**It seems that after graduation, I want to go straight to work, Mom. What do you think Mom??**]. From these examples, it can be seen that [P2] always uses Indonesian when communicating with his mother. After that [P1] gave support and prayers to [P2]. BI is commonly used by everyone to establish communication with other ethnicities. BI is also needed by the community because BI is widely used by many people. One of them is by this mother and her daughter who use BI as everyday language.

3.1.3 Mixed Language Selection

Obstacles often occur when a student uses two or more languages for different purposes in a neutral way. The greater the number of such people, the more bilingual contact they use. In connection with this research, students often use two languages side by side. This is because Jakarta students do not understand the vocabulary or meaning of Javanese in communicating. Language can also describe national identity, but in its application in Indonesia there are still many people who use the wrong language, one of which is a student from Jakarta who sometimes still uses two languages in communication. Language errors are caused by many factors such as the lack of good and correct use of Indonesian language by the community [33]. However, each region has its own language and language is the identity of a region. Language is used as the object of speech act research with the following considerations. First, language is used as a means of communication in several local language communities. Second, every language is always closely related to the culture of the people who speak it. Third, the language of a society expresses and contains the principles of decency.

Based on this research, it shows that BJ - BI is used by students in their social environment. In addition, this study shows that BJ-BI is used by Jakarta students who live Surakarta, but there are several Javanese languages that are not understood, therefore these students mix BJ with BI in communicating.

Table 3 shows the conversations that student from Jakarta who live in Surakarta use mixed language (BJT-BI) in daily interactions because this student is not fluent in Javanese. In that conversation there was unfamiliarity about the word that comes from BJT, which is *haul*. Due to unfamiliarity of words, [P1] changes the code to BI so that [P2] can understand the speech more clearly, transitioning from Javanese to Indonesian. *Haul* itself is a tradition carried out by the Javanese people to commemorate or honor someone who has passed and is usually done once a year. It is known that [P2] does not understand the meaning, therefore, [P1] uses BI to avoid misunderstandings. Therefore, the use of BI is a neutral action because by using BI someone can understand the message better rather than using BJ. Even though he has lived in Surakarta for a long time, [P2] is still not fluent in Javanese or does not understand certain word. The results of observations made by the author show that students from Jakarta in Surakarta use 2 languages in

Table 3. Form of student interaction Surakarta.

| Kode | Javanese Speech | Speech Meaning |
|-----------|---|---|
| K/ 3/10/3 | [P1] " <i>Eh gun, kowe arep melu haul ora?</i> " | "Eh Gun, do you want to join the <i>haul</i> ?" |
| | [P2] " <i>Haul itu opo to pil?</i> " | "What is <i>haul</i> pil?" |
| | [P1] " <i>Iku lho, seperti selamatan buat orang yang udah meninggal, wis ayo melu wae</i> " | "That's like a recitation for the dead, let's just join it" |
| | [P2] " <i>Sek, aku siap – siap disek</i> " | "Wait, let me get ready first" |

communication because these students are still not fluent in Javanese in communicating and are still mixed with Jakarta language.

3.2 The Function of Indonesian Language Selection in the Social Scope

In everyday life, many students from Jakarta still use Jakarta language as a mean of communication with someone although there are some who understand the use of Central Javanese. Many nomadic students like Jakarta use Javanese in a limited environment. The use of Jakarta language is the choice of the majority of students from Jakarta to facilitate communication with many people because it is easier to accept or understand. However, there are students from Jakarta who already understand Central Javanese and make Central Javanese the language of daily communication. On average, the language used by Jakarta students is *ngoko* Javanese, while *kromo* Javanese is only used when speaking or communicating with someone who has a higher position or an older person and under certain conditions. Language also plays an important role in producing complex representations [34] because each meaning of the word is also given research about the lives of each group of people. This is in accordance with the habits of Jakarta students who speak a different language from Central Java students and each student or community will get its own meaning. Javanese language is a communication tool used Javanese people who live on Java Island, such as Central Java, Special Region of Yogyakarta, East Java, and also people outside the island and even abroad [35]. Apart from that, based on the social domain, Javanese language is also used in traditional markets, mosques and on campuses and in certain traditional events related to the cultural attitudes of the supporting community, such as weddings, funerals, meetings and so on. The language selection made by students from Jakarta can be categorized into three, which are (1) BJT Selection, (2) BI Selection, (3) BC (Mixed) Selection which is divided into BJT and BI.

In a social environment, BI's selection for students can be understood by everyone because BI is the language used by students from Jakarta who live in Surakarta. Furthermore, BI can be used in almost all activities take place within the university and outside the university. The determining factor for BI selection was students from Jakarta who could not use BJT as their everyday language. There are also several students from Jakarta who know or understand how to use Javanese in daily communication. Usually students who understand Javanese are students who have lived in Surakarta for a long time. Therefore, the function of language and social interaction is seen through language learning, which refers to activities in which students learn language because they have the motivation to learn it so that they can influence the social environment. In general, the BI selection function is communication, habits, familiarity with other students such as students who live in Central Java, especially in Surakarta.

3.3 Communication Obstacles for Jakarta Students in Central Java

In the intercultural communication process, there must be differences in language, accent, way of speaking and customs, which are still carried over from their home environment [36]. This creates obstacles for Jakarta students to interact with Javanese students who experience multiple barriers that can cause cultural shock to these students. Communication barriers between students from Jakarta and students from Java occur because of

different backgrounds. As explained earlier, Indonesians use the local language more than Indonesian language itself, especially in Surakarta where most of the students speak Javanese rather than proper Indonesian. In this case, this language barrier does not make it difficult to communicate, both in terms of culture, habits, manners, behavior, style of clothing, even socializing in the surrounding environment. However, for some Jakarta students there are obstacles in communicating and the most prominent obstacle in the communication process between Jakarta students and Javanese students is dialect, vocabulary and the meaning of certain word. In addition, intercultural communication, there are still ineffectiveness or errors in interpreting messages from occurring factors due to differences of opinion. This happens because there are some who are not familiar with Javanese, some understand Javanese but are not fluent in it, and there are some students who use two languages, such as Jakarta and Javanese because these students do not understand the meaning of these languages.

This becomes an obstacle for Jakarta students in communicating and affects a person's ability to adapt to their environment. Although it is undeniable that language barriers will always exist due to differences in students' cultural and language backgrounds, in the end students form a new culture, with incorrect communication, but still acceptable among students. In addition, someone who lives in a new environment will go through a process of adjustment or commonly called adaptation by creating an inner closeness between them in university which eventually creates terms that can only be able to understand when knowing other people's cultures. However, a person's level of ability varies in terms of adjustment because this process does not always go without problems or obstacles [37].

The results of this research can become teaching materials for the Indonesian community in tertiary institutions. Indonesian language has become a compulsory subject from elementary school to university. Therefore, Indonesian language is understood from elementary school or at least already has knowledge of Indonesian language at that stage. After that, learning Indonesian language is needed to build awareness of Indonesian literacy, not only in terms of language skills or mastery of language competencies, but also in aspects of language as a medium for cultural development and national identity [38]. Language plays a very important role in the learning interaction process because language is a tool or media in the learning process itself [39]. However, in reality, there are still some students who have not master Indonesian language. In addition, it is very important to learn Indonesian in university, because at every university, students come from various regions in Indonesia [40]. Learning Indonesian language has become a guideline in academic communication and most students still want to learn Indonesian because they want to know how to speak the language properly and correctly. In the field of education, students have a role to use the correct Indonesian language and invite citizens of other countries to apply it [41]. Additionally, learning Indonesian language in tertiary institutions as a forum for students to seek and gain knowledge to gather students to use Indonesian according to the rules in developing scientific articles or proposals..

4 Conclusion

The conclusion of this research is that in the language of Jakarta ethnic in tertiary institution in Surakarta, experienced cultural shock where they were not used to the local language and culture. It was felt by students outside the city because they lived in areas that have different cultures. Meanwhile, to overcome language communication barriers, they have to frequently communicate with other students, listen and find out if friends or other people use Javanese, and if they don't know the meaning of Javanese, they can ask to friends who understand it. In addition, its relevance in learning Indonesian is one of the compulsory subjects in tertiary institutions, one of which is at the Muhammadiyah University of Surakarta. At the university there is an Indonesian Language and Literature Education Department which was specifically established to educate and produce graduates of Indonesian Language and Literature Education who are ready to enter the world of work as Indonesian teachers and other Indonesian language fields. With trainings at university in using the Javanese language, it is expected that students from Jakarta can have an attitude of loving and appreciating Javanese culture and language as part of Javanese culture. One of the factors that can influence Jakarta students to use Javanese is the surrounding community, such as curiosity and asking the objective of the conversation. The other factor is that Jakarta students want to learn how to use Javanese fluently in their surroundings.

Acknowledgments. The author would like to express her gratitude to Allah SWT for the gift. The author also thanks Muhammadiyah University of Surakarta for facilitating and funding the writing of this article. Thank you also to the article reviewers who have edited and provided suggestions and improvements and also to friends who have provided input on this article and family who have provided encouragement and prayer support to the author.

Authors' Contributions. The first author's contribution is to collect data, analyze, and write articles for this publication according to the techniques and systematics that have been determined. The second author revised the analysis and corrected the writing of the article. The first author created an article that aims to deliver the results scientifically and can be used by readers as a source of reference for similar research.

References

1. S. Parwati, "The Phenomenon of Using Mother Language (B1) for Balinese Ethnic Children in Bali," *Sinar Bahtera*, pp. 11–19, 2022, <https://doi.org/10.51817/sb.vi.77>.
2. S. Wu, "Language and Ethnic Belonging: Identity by Way of Language," *Asian Am. Res. J.*, vol. 2, no. 0, 2022, <https://doi.org/10.5070/rj42057361>.
3. F. Sari, "Analysis of Language Variation in the Form of Code Switching for Indonesian Language Education Study Program Students, Dharmas University Indonesia," *Ensiklopedia J.*, vol. 2, no. 3, pp. 148–154, 2020, <https://doi.org/10.33559/eoj.v2i3.505>.
4. A. Rokhman, R. E. Priyono, I. Santosa, S. Pangestuti, and M. T. Kariadi, "Existence of Banyumasan Javanese Language in Digital Era," *Humanit. Soc. Sci. Res.*, vol. 5, no. 2, p. p1, 2022, <https://doi.org/10.30560/hssr.v5n2p1>.

5. G. W. Siwi and S. Rosalina, "Code Switching and Code Mixing in Speech Events in Cibuaya Village Communities, Karawang Regency: A Sociolinguistic Study," *Edukatif J. Ilmu Pendidik.*, vol. 4, no. 1, pp. 1417–1425, 2022, <https://doi.org/10.31004/edukatif.v4i1.2144>.
6. I. M. B. Putri. Febriani, "Maintaining Javanese in Communication Members of the Bidikmisi Student Association, University of Trunojoyo Madura (Sociolinguistic Studies)," *GHANCARAN J. Pendidik. Bhs. dan Sastra Indones.*, vol. 3, no. 2, pp. 197–213, 2022, <https://doi.org/10.19105/ghancaran.v3i2.4857>.
7. I. Siregar, "Analysis of Betawi Language Interference on the Morphology of Adolescent Speech in Jakarta," *J. Humanit. Soc. Sci. Stud.*, vol. 3, no. 8, pp. 54–60, 2021, <https://doi.org/10.32996/jhsss.2021.3.8.7>.
8. M. Farikah, Ekawati and Y. Esti Katrini, "Indonesian Language for Java Ethnic : Language and Cultural Problems," *J. Leg. Cult. Anal.*, vol. 1, no. 3, pp. 151–160, 2022, <https://doi.org/10.55927/jlca.v1i3.1190>.
9. A. Harimi, Chaqil, "Sociolinguistic Study of Transmigrant Communities in Riau and Its Relevance to Learning Arabic Speaking Skills," *An-Nas J. Hum.*, vol. 6, no. 2, pp. 32–42, 2022, <https://doi.org/10.36840/annas.v6i2.538>.
10. S. A. Kumala, "Analysis of Language Attitude and Language Preservation in Javanese Language.," *e-LinguaTera*, vol. 1, no. 1, p. 11, 2021, <https://doi.org/10.31253/pr.v1i1.578>.
11. P. B. Dewi, "Building Online Learning Communication Strategies in The Covid-19 Pandemic Era," *Bahtera J. Pendidik. Bhs. dan Sastra Indones.*, vol. 9, no. 2, pp. 126–133, 2022.
12. I. S. Melati and G. K. Assidik, "Code Switching and Code Mixing of Javanese and Indonesian in Teenagers' Twitter Tweets in Surakarta," *J. Pendidik. dan Konseling*, vol. 4, no. 3, pp. 1972–1977, 2022, <https://doi.org/10.31004/jpdk.v4i3.4997>.
13. D. R. Ayuningtyas, L. Karimah, S. I. Cahyaningsih, and C. Ulya, "Analysis of Language Errors in the 'Larise' Magazine Article at SMP Negeri 8 Surakarta," *Edunesia J. Ilm. Pendidik.*, vol. 3, no. 1, pp. 55–65, 2022, <https://doi.org/10.51276/edu.v3i1.214>.
14. S. Kundharu, "Cultural and Social Change of Foreign Students in Indonesia: The Influence of Javanese Culture in Teaching Indonesian to Speakers of Other Languages (TISOL)," *IOP Conf. Ser. Earth Environ. Sci.*, vol. 126, no. 1, 2018, <https://doi.org/10.1088/1755-1315/126/1/012091>.
15. Y. Pradhana, Adhi, "Barriers to Intercultural Communication of a Priest from Jakarta and Congregation at the Karangasem Javanese Christian Church," 2019.
16. G. K. Assidik, "Utilization of Social Media as an Alternative Digital Literacy-Based Learning Media that is Interactive and Contemporary," *Semin. Nas. SAGA Univ. Ahmad Dahlan*, vol. 1, no. 1, pp. 242–246, 2018.
17. Gusnayetti, "Language Attitudes and Learning Indonesian in Higher Education," *J. ensiklopediaku*, vol. 3, no. 2, pp. 204–211, 2021, <https://doi.org/10.33559/esr.v3i2.803>.
18. A. Allaili, E. Ikhtiarini Dewi, and E. Hadi Kurniyawan, "The Relationship Between Culture Shock and Self-Esteem of New Students Outside Java Island at University of Jember," *Nurs. Heal. Sci. J.*, vol. 1, no. 1, pp. 12–19, 2021, <https://doi.org/10.53713/nhs.v1i1.4>.
19. A. M. da Silva, "Exploring the Language Choice of the Non-commercial Signs in Jakarta," *Indones. J. Appl. Linguist.*, vol. 7, no. 2, pp. 467–475, 2017, <https://doi.org/10.17509/ijal.v7i2.8355>.
20. L. Canals, "The interplay between Metalanguage, Feedback, and Meaning Negotiation in Oral Interaction," *Lang. Learn. Technol.*, vol. 26, no. 1, pp. 1–24, 2022, [Online]. Available: <https://hdl.handle.net/10125/73486>
21. T. Österman, "Cultural relativism and understanding difference," *Lang. Commun.*, vol. 80, pp. 124–135, 2021, doi: <https://doi.org/10.1016/j.langcom.2021.06.004>.
22. I. Siregar, "Language Response as a Cultural Element to Globalization," *Lakhomi J. Sci. J. Cult.*, vol. 3, no. 1, pp. 8–18, 2022, <https://doi.org/10.33258/lakhomi.v3i1.619>.

23. D. Ekasari and H. B. Mardikantoro, "Politeness in Language in Novel 'Ketika Cahaya Rembulan Mengecup Lautan' by Anisha Dayu in Wattpad Application," *LINGUA*, vol. XVIII, no. 2, pp. 196–205, 2022, <https://doi.org/10.15294/lingua.v18i2.37191>.
24. K. Saddhono and W. Hartanto, "A Dialect Geography in Yogyakarta-Surakarta Isolect in Wedi District: An examination of permutation and Phonological Dialectometry as an Endeavor to preserve Javanese language in Indonesia," *Heliyon*, vol. 7, no. 7, p. e07660, 2021, <https://doi.org/10.1016/j.heliyon.2021.e07660>.
25. U. Priyono. Oktavia, "Analysis of Student Mobility from DKI Jakarta in Surakarta," *Pros. Semin. Nas. diselenggarakan Pendidik. Geogr. FKIP UMP.*, pp. 342–352, 2019.
26. M. Zaim, "Shifting the System of Indonesian Word Formation: the Study on Morphology and Sociolinguistics of Acronyms, Blending, and Clipping," *Humanus*, vol. 16, no. 1, p. 248, 2018, <https://doi.org/10.24036/humanus.v16i2.8690>.
27. D. S. Prabowo, "Differences in Standard Javanese Pronunciation in Friday Sermons in Cilacap and Jogja-Solo," *J. Diwangkara*, vol. 1, no. 2, pp. 65–76, 2022.
28. A. Wahyu Suprpto, D. Kurniadi, and E. Heriyanto, "The Characteristics of Javanese Language in Blora Dialect," pp. 208–219, 2021.
29. T. Pricillia and Zulfachmi, "Comparison of Software Development Methods (Waterfall, Prototype, RAD)," *J. Bangkit Indones.*, vol. 10, no. 1, pp. 6–12, 2021, <https://doi.org/10.52771/bangkitindonesia.v10i1.153>.
30. C. C. and U. Røynealand, "Multilingual Youth Practices in Computer Mediated Communication," *J. Lang. Contact*, vol. 14, no. 2, pp. 489–495, 2021, <https://doi.org/10.1163/19552629-14020010>.
31. A. Djokowidodo, "Speech Level in Javanese Madiun Dialect: Comparative Review of Speech Level in Javanese Jogjakarta Dialect," *JHIP - J. Ilm. Ilmu Pendidik.*, vol. 5, no. 4, pp. 1227–1232, 2022, <https://doi.org/10.54371/jiip.v5i4.550>.
32. O. Jusmika, "Patterns of Cultural Communication of Overseas Students in Facing Culture Shock (Case Study of Bima Students in Makassar City)," vol. 3, no. 1, pp. 67–82, 2022.
33. B. Nikmah and B. Gaul, "Use of Slang in the Tiktok Comments Column @Fadiljaidi," vol. 5, no. 1, pp. 61–70, 2022, <https://doi.org/10.29240/estetik.v5i1.3995>.
34. B. R. Bocanegra, F. H. Poletiek, and R. A. Zwaan, "Language Concatenates Perceptual Features into Representations during Comprehension," *J. Mem. Lang.*, vol. 127, no. May 2021, p. 104355, 2022, <https://doi.org/10.1016/j.jml.2022.104355>.
35. E. D. Supardjo, Supana. Winarni, Tri, "Empowerment of Good and Correct Javanese-Speaking Communities for Villagers. Waru, Kec. Kebakkramat, Kab. Karanganyar," *Webinar Nas. Pengabd. Masy.*, pp. 207-, 2020.
36. J. Jerikho, H. Suryo, and B. Riyanto, "The Process of Adapting Overseas Students to Overcome Culture Shock in Intercultural Communication," *Solidaritas*, vol. 6, no. 1, pp. 1–23, 2022.
37. G. J. W. A. S. Ferry V.I.A Koagouw, "Study of Intercultural Communication on the Adaptation of Overseas Students from Jakarta in Manado City," *Acta Diurna Komun.*, vol. 4, no. 3, pp. 1–5, 2022, [Online]. Available: <https://ejournal.unsrat.ac.id/index.php/actadiurnakomunikasi/article/view/43011/37871>
38. Erwin, "The Role of Indonesian in Forming National Character," *Pendek. J. Pendidik. Berkarakter*, vol. 4, no. 2, pp. 38–44, 2021, [Online]. Available: <http://journal.ummat.ac.id/index.php/pendekar>
39. A. B. Yusuf, A. K. Mahmut, and S. Devi S., "Study of Teacher Illocutionary Speech Acts in Indonesian Language Learning Interactions," *KREDO J. Ilm. Bhs. dan Sastra*, vol. 4, no. 2, pp. 402–424, 2021, <https://doi.org/10.24176/kredo.v4i2.5939>.

40. L. N. Setiana, T. Supriyatn, U. Islam, S. Agung, U. N. Semarang, and M. Webinar, "Online Indonesian Language Learning Innovation Based on 'Mini Webinar'," *J. Metamorf.*, vol. 9, no. 1, pp. 1–13, 2021.
41. R. Desmirasari and Y. Oktavia, "The Importance of Indonesian Language in Higher Education," *ALINEA J. Bahasa, Sastra, dan Pengajaran*, vol. 02, no. 01, pp. 201–206, 2022, [Online]. Available: <http://ejournal.baleliterasi.org/index.php/alinea>

Open Access This chapter is licensed under the terms of the Creative Commons Attribution-NonCommercial 4.0 International License (<http://creativecommons.org/licenses/by-nc/4.0/>), which permits any noncommercial use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons license and indicate if changes were made.

The images or other third party material in this chapter are included in the chapter's Creative Commons license, unless indicated otherwise in a credit line to the material. If material is not included in the chapter's Creative Commons license and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder.

