

"PUBLISH OR PERISH": JAVANESE LANGUAGE MAINTENANCE ON JAVANESE-ENGLISH CODE-SWITCHING SONG

Amalina Maharani^{1*}, Emy Sudarwati²

¹Brawijaya University

²Brawijaya University

Corresponding Author: Amalina Maharani, E-mail: amalinarani1@gmail.com

ARTICLE INFO

Received: 06-06-2021

Accepted: 25-06-2021

Published: 30-06-2021

Volume: 5

Issue: 2

DOI:

<https://doi.org/10.33019/lire.v3i2.118>

KEYWORDS

Intrinsic Value, Language Maintenance, Song

ABSTRACT

This descriptive qualitative study aims to shed new light on Javanese language maintenance through the practice of English-Javanese code-switching reflected in a song entitled *Lathi* by Weird Genius feat Sara Fajira. The intrinsic merit of the song '*Lathi*,' covering cultural values, song lyrics significance, and the song's moral message, were deliberately discussed here. The data are taken from interview transcripts, observation, and documentation. The data were analyzed by first classifying the *Lathi* song lyrics into types of code switching, investigating the youths' perception regarding the used of Javanese English codeswitching in *Lathi* song, and analyze the aspects of the songs highlighted the idea of Javanese language maintenance. The findings of this study suggest that the phenomenon of code-switching in *Lathi* songs is deliberately done to keep maintaining Javanese's existence as one of the popular vernacular in Indonesia. Language maintenance of the Javanese language in a song named *Lathi* can pique the public's interest in learning Javanese by creating Javanese language maintenance represented in its song lyrics. It makes the Javanese language gain popularity in the community, particularly among students and young people. It is, of course, a good sign of minimizing the threat of language shift. The continuous use of the local language as a language maintenance effort will avoid losing the community's first language.

1. INTRODUCTION

In this ever-changing globalized world, the habit of following the mainstream culture is very notable, one of which can be seen from the people's habit of using mainstream language. In everyday life, we find that even native Javanese speakers have changed from using Javanese as their vernacular to Indonesian combined with Jakarta accent, which is regarded as cooler or more respectable. As a result, the use of local or regional language is diminishing. Some notable scholars have researched the diminished use of the local or regional language (Huebner, 2006; Yudhono, 2011; Setyawan, 2019; Bari, Ahmed & Tabassum, 2020). Concerning this issue, language maintenance is chosen as one of the alternatives to preserve the existence of a particular language. Language maintenance is concerned with retaining minority languages by speakers while in constant contact with the majority language.

Baker (2011) stated that maintaining language can be seen from the number and distribution of speakers speaking that particular language by children and adults and retention in specific domains. Benrabah (2004) stated that the effort of language maintenance could also be seen from the effort in continuously using the mother tongue regardless of cultural pressures from



languages that are more prestigious or more politically dominant. If you still use your traditional Javanese even though speaking using Indonesian and English is more prestigious, you are doing language maintenance toward your local code (Javanese).

Language maintenance efforts can be shown in many ways, one of which is through a song. Proto and Bravi (2015) conducted research entitled "Language Maintenance Through Traditional Vocal Music in Sardinia. They conducted a series of interviews with elementary school teachers, ethnomusicologists, local language singers and poets, to gather their feedback and, more generally, to gain their point of view regarding the vitality of Sardinian language and vocal music. It is to respond to UNESCO's statement mentioning that Sardinia is classified as an Endangered local language due to its loss of intergenerational transmission (Moseley, 2007, 2010). Another effort of language maintenance was also reported in a study by Ludji (2019), who researched "ida I do and oke" traditional song: a form of helong language maintenance. This study uses a qualitative approach to investigate the emergence of linguistic elements, language styles, and values brought about by traditional Helong songs "Ida I Do and Oke".

Lathi is one of the songs which is believed to bring the idea of language maintenance. The mixture of English-Javanese language found in this song, which is indicated as a phenomenon of code-switching, is not merely done to make variations regarding the lyrics but is believed to maintain the Javanese language in particular. Javanese or vernacular languages will eventually disappear if no younger generations develop ideas to popularize the language in various exciting and unique ways. As the writer knows that Javanese is now in very little demand, young people today prefer and are accustomed to speaking in Indonesian. Even young people today are getting interested in learning foreign languages (languages of other countries in the world) and are starting to leave their local languages (Tondo, 2009, Suparta, 2017). The current era of globalization that occurs in various dimensions of human life such as economic, social, political, and cultural has encouraged speakers of a language to communicate and interact with speakers of other languages from other countries, mainly English-speaking countries. This era was also marked by the rapid advancement of communication and information technology, which significantly impacted the speaker's language use orientation. In such a situation, it is essential to have a language as a means of international communication. In other words, what is meant to be said here is that the use of English as a communication tool that has been accepted globally also plays a role in the process of extinction of regional languages. English has become the international language of communication and the language of science. Most books on a broad spectrum of science today are written in English. It means that people must master the language if they want to enter the world's social environment full of competition. It can slowly affect the percentage of a speaker's use of the regional language because it shifts to English, where the percentage of usage is getting bigger (Tondo, 2009).

Nowadays, in the commercial world, advertising, for example, uses a lot of English vocabulary. With such an advertisement, it is as if the owner or potential owner of the goods or services offered has raised his self-esteem. Wouldn't that marginalize again the regional languages that had been marginalized when previously there had been a marginalization process due to the prioritization of the national language, which was then also supported by facilities for learning the



national language in abundance through radio, TV, magazines, newspapers, and education since elementary school up to college (Suparta, 2017).

Some scholars have already addressed the effort in maintaining the Javanese language, one of which is done by Sundari (2020), who conducted a study showing how junior high school students maintain Javanese by liking music, singing songs, and understanding Javanese in lyrics. This study also observes whether they still know or can sing traditional Javanese songs that they are exposed to from their family, environment (neighbourhood), or Javanese language class at school, showing their Javanese language maintenance. Because music and songs are very close to the younger generation because they are very up-to-date with the latest trends, language maintenance can be done by explaining the types of Javanese music and songs. Lately, Javanese Campursari music and its songs have become increasingly popular with the fame of the Godfather of the Broken Heart, Didi Kempot, who created thousands of Campursari songs full of love stories lyrics, especially stories of broken hearts. Out of nowhere, the younger generation, Javanese, but do not understand Javanese, or even those who are not Javanese and do not understand Javanese, join the crowd and become fans that were previously filled by the older generation.

In addition to maintaining the Javanese language, the researchers also found code-switching phenomenon in the song '*Lathi*'. Code switching here functions as a tool to drive a mass concerning making the song successfully accepted by the listeners, in this case, youngsters. It happens because making them into all Javanese is impossible as youngsters may show a withdrawal. Combining English and Javanese becomes a good symphony for making the song both successful and values as it also has a value of maintaining Javanese indirectly through a song. Davies and Gardner (2008) state that there are fundamental differences between code-switching in lyrics and other types of literature that occur in conversation. Code-switching in songs is not an unintentional occurrence but rather a determined and deliberate approach, and the discussion of code-switching must pass through the editing and recording processes. In other words, code-switching in songs is distinct from code-switching in dialogue. Code swapping occurs during spontaneous chats while listening to music.

Kadir (2021) conducted research entitled "Code-Switching In Indonesian Popular Songs And Its Potential Implications For English Language Teaching". This study discusses the types and functions of code-switching between English and Indonesian that occur in song lyrics. There were fifteen Indonesian songs produced from 2009 to 2019 examined. Content analysis reveals that four types of code-switching occur in Indonesian popular song lyrics: intersentential code-switching, intrasentential code-switching, code-switching involving changes in pronunciation, and symbol code-switching. Meanwhile, Hartanti (2016), in her research entitled "Patterns of Switching in Indonesian - English Bilingual Pop Songs", examines the examination of the pattern of code-switching between Indonesian and English in the pop music genre and whether the pattern is similar to the pattern of everyday informal conversation spontaneous day. The data analyzed in this paper is obtained from a corpus consisting of 25 popular song lyrics. Different patterns of code-switching were identified.

Some notable authors have done code switching practices to maintain language (Yu, 2005; Amuzu, 2006; Asuncion-Landé & Pascasio, 2011). Yu (2005) conducted a study on how



bilingualism involving code switching can maintain the existence of two languages considerably important. Then, Amuzu (2006) concerns maintaining Ghana's local language, which is kept implemented to maintain its existence despite the extensive use of English. Last, Asuncion-Landé & Pascasio (2011) investigated the importance of maintaining the Filipino language to use English simultaneously.

In the Indonesian context, researches on language maintenance have been done by several researchers. First, Zuri (2018) entitled "Mandailing Language Maintenance in Sudirejo II Kelurahan Medan" in their research". The study's three objectives first describe the factors affecting Mandailing Language in Kelurahan Sudirejo II Medan. Second, it elaborates how Mandailingnese maintains the Mandailing Language in Kelurahan Sudirejo II Medan, and third is the reason for the manners or way they maintain Mandailing Language in Kelurahan Sudirejo II Medan. Another research by Harahap (2018) researched "The Maintenance of Mandailingnese Language in Tanjungbalai". This research aims to examine several things, including: first, the types of language maintenance by Mandailingnese people in Tanjung Balai. Second, find out the ways in maintaining the Mandailingnese language in Tanjung Balai. Third, find out the reasons for the speakers of Mandailingnese people maintain their language in Tanjung Balai.

However, all those previous studies focus on using code switching as an everyday life communication tool. None of those studies uses popular culture like songs and other cultural products to maintain local variety. Therefore, this present study tries to fill in the gap by investigating popular culture, in this case, the song *Lathi*, which employs both Javanese and English code switching, which is not unpurposively. In other words, this present study examined the relationship between English and Javanese song lyrics about language maintenance effort by focusing more on the songs' cultural values, meaning, and moral messages. The researchers also discuss the aspect of code-switching that occurs to identify the forming pattern found. Language maintenance is believed to be one of the reasons triggering the *Lathi* song's songwriter when creating the song while still maintaining its global sense admitting English as lingua franca, which today's youth use as their global identity.

In addition, the present study also tries to search for the perception of the youth today regarding the song *Lathi* by Weird Genius feat Sara Fajira as it becomes so viral since the first time the song was uploaded on YouTube and other social media. In the video clip of the *Lathi* song, the singer wears traditional Javanese clothing. It reflects the culture shown by the singer. So far, the researchers have concerned that there has been no research on language maintenance in Indonesia that comes from a mixture of English-Javanese song lyrics sung by Javanese singers. In this research, the writer wants to investigate the effort to maintain language reflected in the *Lathi* song by Weird Genius feat Sara Fajira, a song with a blend of lyrics using English-Javanese languages. This study focuses on identifying the types of code switching, the youth perception towards code switching in the song as investigating the youth perception on the use of Javanese English code switching in *Lathi* song is also important to be investigated to see if a song can be one of the alternatives used to maintain the local language.

The researchers choose this song because this song becomes one of the most popular songs in 2020, proving that Javanese is one of the reputable vernacular languages in Indonesia. Its



bombastic viewer and its fame of *Lathi* song prove that Javanese is somewhat considerable among its competitive place with other vernaculars.

This study focuses on Javanese language maintenance as reflected in the *Lathi* song. This research is expected to produce a theory about maintenance accompanied by the song's intrinsic value, which can explain how to identify language maintenance and intrinsic values in a song. In addition, the researchers think that it is also significant to investigate youth perception, for it serves as a measurement of whether language maintenance can be made possible. Once youth shows a negative attitude, then the language maintenance effort will be more challenging to do. Therefore, this research tries to address the following questions:

1. What types of code-switching found in *Lathi's* song?
2. How is the perception of the youth regarding the use of English Javanese code-switching in *Lathi* song?
3. How does the Javanese language maintenance pictured in the song?

2. LITERATURE REVIEW

This part reviews some related theories which is essential to have further understanding on the phenomenon of code switching in relation to language maintenance. For a lay man, code switching is something relatively common in our daily life as it just merely seen as the changing of codes back and forth. Some notable scholars have already give some theories related to code switching phenomenon to give some justification on its occurrences. One of them is Gardner and Cholors (2009, p.4) who state "code-switching is combinations of two or more linguistic varieties occur in countless bilingual societies and communities". It refers to the use of several languages or dialects in the same conversation or sentence by bilingual people. In addition, Trask and Stockwell (2007) also define that sociolinguistics use the term code to denote any identifiable speech variety, including both a particular language and a particular variety of a language. In this case, 'code' refers to the language used by people who have the same language background in a sociolinguistic term.

Holmes (2011) states that there are at least two kinds of code-switching: metaphorical code-switching and situational code-switching. Metaphorical code-switching is switching for rhetorical reasons in which each code represents a set of social meanings by which speakers will use metaphors to describe complex purposes. Meanwhile, situational code-switching happens when people do code-switch due to the change in the situation. Stockwell (2007) also states three types of Code-Switching: tag-switching, inter-sentential switch, and intrasentential switch. Tag switch does not have a long pattern because usually it only a single word or even two words. It usually appears because the speaker might lack vocabulary in English for the previous word. The intersentential switch occurs between sentences. The inter-sentential switch happens from one language to another language in different sentences. Suppose one sentence is in one language while the other sentence or sentence is an entirely different language.

On the other hand, an intra-sentential switch is a switch that occurs within a sentence, and there should be a subject and a predicate (clause) on a switched words. Intra-sentential code-switching contains cases in which the speaker changes some clauses within a sentence or clause.



A sentence is allowed to have more than one primary language, but the use of those different languages constrained by punctuation and other aspects. Regarding all of the theories, the researcher uses Stockwell's approach to analyze the data because it is suitable for the discussions to be performed and the research purposes. Besides, one of the previous studies of this research uses Stockwell theory, while the other uses different theories, but the concept of code-switching is merely the same.

People may have various reasons to code switch from one code to another as judged necessary. According to Hoffman (2001), there are at least four factors that influence coding changes namely to name particular object like names places, to keep involved in interaction, to change conversation topic and to provide linguistic understanding. Another sociolinguist (Holmes, 2001) also states some reasons of doing code switching namely to demonstrate solidarity, to convey unity among people of different or similar ethnic groups, to reflect social status, to indicate a certain social status or to differentiate themselves from other social groups, to talk about particular topic, to talk about different topic, to show affection, to convey specific emotions and attitudes, to persuade audience, and to either attract or convince an audience.

Besides those previously mentioned reasons, code switching may also occur for the language existence on of which due to the purpose of maintaining a language. It is somewhat true as language by itself not necessarily only serve as means of communication but also has its intrinsic value on how it is consistently used by its native speakers of other speakers. Therefore, code switching phenomenon may also be understood as an effort of its speaker maintain the code (language maintenance) he/she is using. Thus, the present study aims at revealing this intrinsic motive through one of pop culture products namely song.

Lathi Song, a pop-culture product, likewise use this to attain a particular goal. One of the possible reasons for someone to switch code is that maintaining a particular code to keep exists, which is popularly called maintaining the language. Language maintenance was proposed by Mesthrie (2009). He stated that language maintenance denotes continued use of language in the face of competition from regionally and socially more robust languages. Language shift relates to language maintenance. People may not realize that language can disappear. In addition, Carson (2001) also says that the maintenance of inherited language is essential for the self-identity and self-esteem of the speakers. Therefore, the language must be protected, preserved, and maintained.

With regard to language maintenance issue, previous scholars have already underlined the issue in much elaborative way. Language maintenance, according to Crystal (2003), should be done in order to establish cultural diversity, maintain ethnic identity, permit socioadaptability, increase psychological security for children, and increase linguistic sensitivity. The five terms are tied to one another; for example, when a specific language is preserved, the identity of language users is likewise preserved too. The maintenance of mother language language is very important, because language shows the ethnic identity. According to Holmes (2001, p.158), where language is regarded as a vital sign of a minority group's identity, the language is more likely to be preserved. Meanwhile, how language users say, along with other types of social code such as how language users dress or how language users behave, is a significant means of presenting who you are, or indicating your social standing. When *Lathi* song writer integrated both Javanese and English



altogether in a song, he/she does not merely does it for aesthetic value for the song to be well accepted but also the intrinsic reason one of which is the indication of maintaining Javanese amidst global culture where English is very dominating. Instead of using English, the song writer inserts Javanese which is arranged aesthetically so that it can be accepted by the audience.

3. METHODOLOGY

In this study, researchers used descriptive qualitative research methods with content analysis. This study discusses language maintenance through the English-Javanese song lyrics of the *Lathi* song by Weird Genius feat Sara Fajira. Besides that, this song contains the cultural values shown by the singer in the video clip of the song. The source of this research comes from the video clip of the song *Lathi* by Weird Genius feat Sara Fajira on YouTube. The research subject is the general public, especially the younger generation who were asked for their opinion or attitude regarding the video clip of the song *Lathi* by Weird Genius feat Sara Fajira. Participants or the research subjects for this study were several students who researchers about their opinions in interviewed after hearing and watching the video clip of the song *Lathi* by Weird Genius feat Sara Fajira on YouTube. The data collection method in this research uses observation, interview, and documentation techniques, such as watching video clips of the song, interviewing sources, and recording or analyzing the song lyrics and video clips on the song. The researchers employ ten participants to be asked for their perceptions regarding the use of English Javanese code switching in *Lathi* song and its relation to language maintenance effort.

The researchers analyzed the data through some steps. First is data in the form of lyrics were categorized into code switching types to see to which type its dominance. It is essential to see the cause of certain dominance types. Then, the data were analyzed using both descriptive and explanatory matrixes. The text messages were explained based on types of code switching. Next, the researchers analyzed the result of the interview to see the youth perception. The responses were tabulated to ease the analysis. It is then interpreted by relating it to the language maintenance theory. Next, the researchers analyzed the cultural elements of the songs like music, dances, and values that the song brings to interpret the language maintenance effort. Last, the researchers drew a conclusion based on the result of the analysis. To avoid bias in the result of the research, the data must be verified. The goal of data verification is to ensure the data's credibility, correctness, and dependability. The triangulation technique was utilized to verify the data. Peer debriefing was used to assess and compare the study's results with those of the researcher's acquaintances discussing a similar issue. Peer debriefing may assist the researcher in probing biases, exploring meanings, and clarifying the basis for interpretation. Peer debriefing was used in this study by providing some debriefers with a summary of the study and allowing them to read it for a few days. Following that, a debriefing session was held where debriefers' comments, complaints, and suggestions were considered.

The researcher's concern on answering the answer of those three previously mentioned research problems, namely the types of code switching, the perception regarding the language maintenance effort and the way the language maintenance is implemented or described in the song by also involving culturally related discussion on how the song is presented not only in terms of



Javanese language used but also its supporting elements like traditional music and clothes, lumping horses, to see the value beneath it.

4. RESULTS AND DISCUSSION

4.1 Results

The findings of this study are divided into three. The first discusses the types of code-switching employed in *Lathi's* song. Next, it discusses the perception of the youth upon seeing the video, and the third deals with how well the language maintenance is described through the song.

a. Types of Code Switching in *Lathi* Song

These parts answer the types of code switching reflected in *Lathi* song. The types of code switching were analyzed using Stockwell's (2007) theory, which states three types of code switching: tag-switching, intersential switches, and intrasential switches. However, the findings in this study only obtained one type of code switching, namely intersential Switching.

1. Intersential Switch

The code-switching found in the song '*Lathi*' by Weird Genius feat Sara Fajira is written in two languages: English and Javanese. The type of code-switching contained in the song is Intersential Switching. Stockwell (2007) states that intersential switching occurs between sentences. Intersential switching occurs from one language to another in different sentences. It means that if one sentence is in one language while the other sentence or sentence is an entirely different language.

Table 1. Intersential Switch on the Lyrics of the Song '*Lathi*'

No	Datum No.	Utterances
1.	D1	I was born a fool Broken all the rules, oh-oh Seeing all null Denying all of the truth, oh-oh Everything has changed It all happened for a reason Down from the first stage



		It isn't something we fought for Never wanted this kind of pain Turned myself so cold and heartless But one thing you should know Kowe ra iso mlayu saka kesalahan Ajining diri ana ing lathi
2.	D2	Pushing through the countless pain And all I know that this love's a bless and curse Everything has changed It all happened for a reason Down from the first stage It isn't something we fought for Never wanted this kind of pain Turned myself so cold and heartless But one thing you should know Kowe ra iso mlayu saka kesalahan Ajining diri ana ing lathi

The lyrics in the data above go from English sentences to Javanese sentences (in D1 and D2). Hence this case involves an inter-sentential switch. The Javanese lyrics mean *Kowe ra iso mlayu saka kesalahan* (You cannot run from mistakes) and *Ajining Diri ana ing Lathi* (You cannot run from mistakes) or (The pride of a person is on your tongue - what you said). Nowadays, the western popular music industry appears to be more receptive to music from many cultures and uses more than one language. As a result, singers and songwriters make use of this opportunity to internalize their music. It is demonstrated by the prizes they received at the national and international levels following the song's release.

b. Perceptions about the use of Javanese English code-switching in *Lathi* songs.

These parts answer the second research problem concerning Javanese-English code switching used in English-Javanese code switching in *Lathi* song. The study's findings are in the form of information/opinions from respondents who took part in the research. Respondents are male and female from various ethnic groups in Indonesia. This study's participants were youths and adults who lived in Gresik, East Java, in the same neighborhood as the author. The writers conducted in-



depth interviews with respondents in order to better understand the information. The interviewees were asked about their opinions of the use of English-Javanese code-switching in *Lathi* song and their reactions or attitudes about the song. The author then offers it in the form of the table below:

Table 2. Javanese Language Maintenance through the Song Entitled 'Lathi' by Students or the Young Generation

No	Gender	Respond	Instrument of Data Sampling
1	L	Agree/strongly agree	Interview
2	P	Agree/ strongly agree	Interview
3	L	Agree/ strongly agree	Interview
4	L	Agree/ strongly agree	Interview
5	P	Agree/ strongly agree	Interview

Table 3. Javanese Language Maintenance through the Song Entitled 'Lathi' by General Public or Adults

No	Gender	Respond	Instrument of Data Sampling
1	P	Agree/ strongly agree	Interview
2	P	Agree/ strongly agree	Interview



3	L	Agree/ strongly agree	Interview
4	L	Agree/ strongly agree	Interview
5	P	Agree/ strongly agree	Interview

First and foremost, the author explains the author's opinion of young people after viewing the video clip. According to the findings of the interviews in the table above, young people like the song because it includes fascinating lyrics, rhythms, and video clips of songs that represent Javanese culture. Adults or parents enjoy the song as well since it has meaningful and moral lessons. The words of the Javanese song '*Lathi*' contain parts of an ancient Javanese adage. The song '*Lathi*' is popular among both children and adults. Finally, the song gained popularity among Indonesians and even people from other countries, raising awareness of preserving the Javanese language in the song.

Furthermore, based on the findings of previous interviews, researchers gathered comments or opinions of young people about the song. Through songs, students or young people agree that they can learn and use the Javanese language. Furthermore, the general public, such as adults or parents, agrees that songs we appreciate are advantageous. Finally, they continue to employ the Javanese language maintenance.

c. How do the Javanese language maintenance implemented?

This part answers the third research problem concerning the language maintenance reflected on the *Lathi* song. The songwriters and singers are of Javanese origin. They purposefully wrote a song with a mix of English and Javanese lyrics to pique people's interest in the Javanese language. They also want to demonstrate that Javanese music can be very well sung in current songs blended with English. As a result, Javanese language maintenance through song lyrics and Javanese language is becoming more popular.

Table 4. *Lathi* by Weird Genius Feat Sara Fajira Song Lyrics

No	English	Indonesian
1	I was born a fool	Aku dilahirkan sebagai orang bodoh
2	Broken all the rules	Merusak semua aturan



3	Seeing all null	Karena semuanya nol
4	Denying all of the truth	Menyangkal semua kebenaran
5	Everything has changed	Semuanya telah berubah
6	It all happened for a reason	Itu semua terjadi karena suatu alasan
7	Down from the first stage	Turun dari tahap pertama
8	It isn't something we fought for	Itu bukan sesuatu yang kami perjuangkan
9	Never wanted this kind of pain	Tak pernah menginginkan rasa sakit seperti ini
10	Turned myself so cold and heartless	Mengubah diriku begitu dingin dan tak berperasaan
11	But one thing you should know	Tapi satu hal yang harus kau ketahui

Table 5. *Lathi* by Weird Genius Feat Sara Fajira Song Lyrics

No	Javanese	Indonesian	English
1	Kowe ra iso mlayu saka kesalahan	Kamu tidak bisa lari dari kesalahan	You cannot run from mistakes
2	Ajining diri ana ing lathi	Harga diri seseorang ada pada lidahnya (perkataannya)	The pride of a person is on your tongue (what you said)

Table 6. *Lathi* by Weird Genius Feat Sara Fajira Song Lyrics

No	English	Indonesian
----	---------	------------



1	Pushing through the countless pain	Mendorong rasa sakit yang tak terhitung jumlahnya
2	And all I know that this love's a bless and curse	Dan yang kutahu bahwa cinta ini adalah berkah dan kutukan

Language maintenance is needed to deal with the threat of language shift. Preservation of regional or vernacular languages is essential because language shows ethnic identity. According to the researcher, this song contains an indication of the Javanese language maintenance because, in the table above, there are Javanese song lyrics in the *Lathi* song. It shows that both the author and the singer maintain the local language through song lyrics. Interestingly, they popularized the Javanese language through songs so that the younger generation quickly captured it. So that it fosters the interest of young people to learn Javanese.

d. Cultural Values

Cook-Gumpers (in Arifin, 2018:1) believes that different interpretations of communication between two different cultures are caused by semantic and grammar factors and social situations. It means that someone who studies a foreign language, English, for example, indirectly has to understand the culture of the speaking community. In other words, learning a language must be accompanied by an understanding of the language culture of the speaker. Therefore, the video clip for the song entitled '*Lathi*' has cultural values. Singers and dancers wear typical Javanese clothes, and there are also some Javanese arts such as the Jaipong dance, whistle attractions, lumping horses, and the puppeteer who plays the puppets in the video clip. The song's music is also a combination of traditional musical instruments, namely Javanese gamelan in EDM (Electronic Dance Music) strains. The song is popular with music and a unique blend of Javanese song lyrics, making *Lathi* famous in Indonesia and abroad/other countries. Many domestic YouTubers cover *Lathi's* songs. Even foreign YouTubers also cover *Lathi's* songs, such as Kurt Hugo Schneider, Emma Heesters, and Davina Michelle. They like and are interested in Indonesian culture.

e. Meaning and Message of the Song

1. The Meaning of the Song Lyrics

Kowe ra iso mlayu saka kesalahan (You cannot run from mistakes)

Ajining diri ana ing lathi (The pride of a person is on your tongue - what you said)

The lyrics contain the meaning of a toxic relationship wherein in this relationship there is only ego and lies, loving each other, but hurting each other. The Javanese lyrics are a proverb. This song implies that the woman is the victim and her abusive partner constantly abuses her. "It is a kind of curse to her partner, 'you cannot run from mistakes because your pride lies in what you say.' Sara Fajira admits that the Javanese lyrics for the song '*Lathi*' were written by her, inspired



by the old Javanese proverb. Sara deliberately included a moral message in the Javanese lyrics of the song '*Lathi*' so that the song does not only talk about love.

2. Moral Message

In the lyrics of the song '*Lathi*', there is a message that a toxic relationship is something dangerous if it is done continuously. People who always give in and are patient, there are limits. Over time it will explode if buried continuously. In the lyrics of the song, there is an emotion in it. At the beginning of the song, the music is slow, sad, but once entered, the chorus explodes. It describes someone trying to leaving a toxic relationship. Then, in the video clip, the singer is chained to his body and then takes off the chain. The message from the video clip is that a toxic relationship must be resolved immediately. If not, one of them will explode.

4.2 Discussion

This research has successfully found out the answer to those three research problems concerning the types of code switching, the perception of the youth concerning the language maintenance effort, and the description of how the language maintenance is being implemented through the song.

After being analyzed, it is revealed that intersentential switching dominates the switching type as it is a move from one language to another in different sentences. It happens because one sentence is in one language while the other sentence or sentence is an entirely different language. This type of switching is done to maintain the unity of the song lyric and also the meaning so that the listener of the song will quickly grasp its meaning wholly without being distracted by the frequent movement of code back and forth so making it into only one type of code is a good choice.

Overall, it is found out that the youth perceptions regarding the song, along with the phenomena it brought, are good, which means that the song is successfully accepted as innovation among the various song choices available. Both cultural values and moral messages are well described through the song, making it even more special and prestigious to maintain the traditional language heritage. Positive youth's perception serves as an indication of young generation acceptance on the use of local or regional variety (Javanese), which is packed into stylish package making it sound modern yet still bring its essential mission that is maintaining local to go side by side with the international code (English).

Javanese language maintenance becomes the centre of the discussion regarding the code switching phenomenon in a song. The song as a part of popular culture is thought to be one of the effective ways of maintaining local variety. Language preservation is thought to be one of the motivators for the songwriter of the *Lathi* song when producing the song while yet admitting English as a lingua franca that today's young use as their global identity. As a result, examining young perceptions of Javanese English code switching in *Lathi* song is also vital to examine if the song.

To previous studies reviewed, some elements go hand in hand with the results of the current study. Sundari (2020) did a study that showed how junior high school students maintain their usage of Javanese by appreciating music, singing songs, and understanding Javanese lyrics. However, the findings differ slightly from Kadir's (2021) and Hartanti (2016) since those previous studies



used more than one form of switching. It could be due to the difference of media used as efforts in maintaining the language. The researchers can take a red line into account concerning studies conducted by (Yu, 2005; Amuzu, 2006; Asuncion-Landé & Pascasio, 2011). Different from you, bilingualism is used to maintain two essential varieties to be equally used. Meanwhile, this study used a song to maintain one of the local to be accepted amidst globalization. Surprisingly, Amuzu's (2006) and Asuncion-Landé & Pascasio's (2011) researches go in line with the result of the current study focusing on local variety amidst the global use of the mainstream language, namely Ghana and Pilipino, respectively.

All in all, the study's findings provide a clear picture of the numerous possibilities that can be chosen to continue sustaining regional languages, as maintaining regional languages is one of the essential efforts one can make to preserve ethnic identity. The continuous use of the local language as a language maintenance effort will avoid losing the community's first language.

5. CONCLUSION

After analyzing all the data, it can be concluded that the mixing of Javanese information in a song called *Lathi* by Weird Genius feat Sara Fajira can relate to language maintenance through a song with English-Javanese lyrics. With the mixture of Javanese in the song lyrics, many Indonesian people, especially young people, like and are proud of this song, so they are interested in learning the meaning of the Javanese song lyrics. Therefore, Javanese language maintenance through song lyrics among the general public and students or the younger generation. The Javanese language is popular among the community again, especially students or young people.

Language maintenance is necessary to deal with the threat of language shift. The preservation of regional languages is essential because language shows ethnic identity. On this basis, the researchers suggest that the younger generations continue to use the Javanese language in everyday life to become extinct in the future. Other musicians can also create regional songs with a combination of English to attract listeners to learn local languages, or the younger generation can create other unique and exciting new things in the context of maintaining the local language.

The use of code switching is a common symptom of bilingual society used to maintain the local variety. Instead of using Indonesian-English code switching, the songwriter chooses Javanese instead, which might be caused by the song writer's concern in maintaining the local variety through pop culture.

This study is limited to the use of ten participants responses concerning the language maintenance perception. Future researchers are encouraged to involve more participants so that the results will be more legitimate so that it can be claimed that code switching in songs can be used as one of the ways in promoting local language variety. Future researchers are also suggested to do more research using other popular culture types, which might raise language maintenance effort. The continuous effort to maintain local variety will determine whether the local will publish or perish and determine the future of the local variety native speakers.



ACKNOWLEDGEMENT

The author expresses her most profound appreciation to Mrs Emy Sudarwati, SS., M.Pd., for their valuable suggestions during the planning and completion of this research. The authors would also like to thank the editors and reviewers of the LIRE Journal who have helped improve this research and allow the authors to publish the journal. Finally, the authors would like to thank the informants willing to be interviewed for this research.

ABOUT THE AUTHORS

1. Amalina Maharani (corresponding author) is a student of the English Literature Department at Brawijaya University in the final semester. Her interest in Linguistics triggers her to write this paper.
2. Mrs Emy Sudarwati (The co-author) is a lecturer of the English Literature Department at Brawijaya University. She is now pursuing her doctorate in Universitas Negeri Malang. Her interest in writing has been well declared through her papers published in reputable national and international journals.

REFERENCES

- [1] Amuzu, E.K. (2006). Language maintenance in pervasive codeswitching: insights from Ghana. *Language Centre Journal*. 2, 35-66.
- [2] Arifin, M., N. (2018). *Guru Bahasa, Guru Budaya*. Publication at https://www.researchgate.net/publication/328601327_GURU_BAHASA_BUDAYA
- [3] Asuncion-Landé, N. & Pascasio, E. (2011). Language Maintenance And Code Switching Among Filipino Bilingual Speakers. In W. Mackey & J. Ornstein (Ed.), *Sociolinguistic Studies in Language Contact* (pp. 211-230). Berlin, New York: De Gruyter Mouton. <https://doi.org/10.1515/9783110810752.211>
- [4] Baker, C. (2011). *Foundations of bilingual education and bilingualism*. 5th ed.s.l.: Multilingual Matters.
- [5] Bari et al. (2020). Diminishing local Languages in the Era of Globalization: A Case Study of Pakistan. *Pakistan Journal of International Affairs*, Vol. 3 No. 2.
- [6] Benrabah, M., (2004). Language and politics in Algeria. *Nationalism and Ethnic Politics*, 10(1), pp. 59-78.
- [7] Carson, D. (2001). *Age Language Diversity and Education*. New Jersey: Lawrence Erlbaum.
- [8] Crystal, D.(2003). *Language Death*. Cambridge: Cambridge University Press.
- [9] Davies, E.E., & Bentahila, A. (2008). *Code-Switching as a Poetic Device: Examples From Rai Lyrics*, 28, 1-20. Retrieved September 5th, 2019, from [sciencedirect.com](https://www.sciencedirect.com)
- [10] Gardner, P & Chloros. (2009). *Code-Switching*. New York, USA: Cambridge



- University Press.
- [11] Harahap, N., H. (2018). The Maintenance of Mandailingnese Language in Tanjung Balai. *Jurnal Linguistik Terapan Pascasarjana Unimed*, 15 (2): 157-164.
- [12] Hartanti, L, P. (2016). Patterns of Switching In Indonesian - English Bilingual Pop Songs. *Jurnal Paramasastra Vol.3 no. 1. March 2016.*
DOI: <http://dx.doi.org/10.26740/parama.v3n1.p%25p>
- [13] Hoffman, C. (2001). An introduction to bilingualism. New York: Basil Blackwell.
- [14] Holmes, J. (2001). An introduction to linguistics. Essex: Pearson Education.
- [15] Holmes, J. (2011). An Introduction to Sociolinguistics. New York, USA: Routledge.
- [16] Huebner, T. (2006). Bangkok's linguistic landscapes: Environmental print, codemixing and language change. *Linguistic Landscape: A New Approach to Multilingualism*, November 2012, 31–51. <https://doi.org/10.21832/9781853599170-003>
- [17] Kadir, Rahmawaty. (2021). Code-Switching In Indonesian Popular Songs And Its Potential Implications For English Language Teaching. *Joall (Journal of Applied Linguistics and Literature)*. 6. 2021. 10.33369/joall.v6i1.13314.
- [18] Ludji, I. (2019). An Analysis Of "Ida I Do And Oke" Traditional Song: A Form of Helong Language Maintenance. Publication at <http://www.ejurnal.undana.ac.id/AJES>
- [19] Mesthrie, R. (2009). *Introducing Sociolinguistics*. Edinburgh: Edinburgh University Press.
- [20] Moseley, Christopher (Ed.) (2007). *Encyclopedia of the World's Endangered Languages*. London-New York: Routledge.
- [21] Moseley, Christopher (Ed.) (2010). *UNESCO Atlas of the World's Languages in Danger*. UNESCO Publishing at <http://www.unesco.org/languagesatlas/index.php>
- [22] Proto, T., & Bravi, P. (2015). Language Maintenance through Traditional Vocal Music in Sardinia. Publication at <https://www.researchgate.net/publication/328216027>
- [23] Setyawan, I. (2019). Sikap Generasi "Z" terhadap bahasa Jawa: Studi kasus pada anak-anak usia Sekolah Dasar di kota Semarang. *Jurnal Ilmiah Komunikasi Makna*, 7(2), 30. <https://doi.org/10.30659/jikm.7.2.30-36>.
- [24] Sundari W. (2020). "Javanese Language Maintenance Through Javanese Traditional and Modern (Folk) Songs," *Culturalistics: Journal of Cultural, Literary, and Linguistic Studies*, vol. 4, no. 1, pp. 11-16, Dec. 2020. [Online].
- [25] Suparta, H. (2017). "Pengkisan Bahasa Dalam Masyarakat Jawa: Catatan tentang Proses Kepunahan Bahasa Jawa," *Sabda: Jurnal Kajian Kebudayaan*, vol. 10, no. 2, Feb. 2017.
- [26] Stockwell, Peter. (2007). *Sociolinguistics A Resource Book for Students*. London and New York: Routledge.
- [27] Tondo H. (2009). *Kepunahan Bahasa-Bahasa Daerah: Faktor Penyebab Dan*



-
- Implikasi Etnolinguistik. *Jurnal Masyarakat dan Budaya*: Vol. 11 No. 2.
- [28] Trask, R.L. & Stockwell, Peter (2007). *Language and Linguistics*. New York, USA: Routledge.
- [29] Yu, S. (2005). Family factors in bilingual children's code-switching and language maintenance: a New Zealand case study.
- [30] Yudhono, J. (2011, 4 4). Anak Muda Enggan Pakai Bahasa Jawa. Retrieved 4 10, 2019, from www.kompas.com:<https://nasional.kompas.com/read/2011/04/04/23160217/Anak.Muda.Enggan.Pakai.Bahasa.Jawa>.
- [31] Zuri, Nisma (2018). Mandailing Language Maintenance in Kelurahan Sudirejo II Medan. *Jurnal Linguistik Terapan Pascasarjana Unimed*, 15 (1): 40-49.

