

# **CHAPTER I**

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### **1.1 Background of the Study**

The language ability is an ability which differentiated human beings from animals. Human beings are social creatures who need a relationship with others. Human can communicate well with others to carry on their purposes, minds and feelings.

Language plays a great part in our life. For human beings, language is a means of communication that is very important. By using language, people can say about the news, thoughts, experiences, ideas, opinions, feelings, wishes, hopes to each other. The effects of language are remarkable and it can distinguish human beings from animals (Bloomfield: 1964:1). Needless to say, language was involved in every case.

Javanese is one of the Austronesia language family. In addition to Central and East Java, this language used in some other territories in Indonesia which have Javanese societies. According to the research in 1960 done by Language of World Archives, Javanese which is spoken by more than 45 millions people, occupies the 16<sup>th</sup> number of territory if it is compared with other languages all over the world (Poedjosoedarmo: 1981:1). Piaget (1967), in Poedjosoedarmo (1981:1) said that the totals of language users are about 50 millions people.

In the last 50 years, there are some changes and development in Javanese that can be seen clearly in Indonesia. Some changes and development of Javanese

are caused by wars. It caused the total changes in human's life (Soedjiatno: 1984:1). This changes may be appear as a result of the user's view of Javanese toward the system of life in Javanese for a specific reason and Indonesian for a general reason. Nevertheless, it is possible also as a result of social structure changes and probably as a result of language context changes.

Because of the changes above, Javanese nowadays is very apprehensive, even for Javanese themselves. Many of them sometimes do not use the right speech level in choosing the words they uttered. Sri Sultan Hamengkubuwono X- The Sultan of Daerah Istimewa Yogyakarta (Surabaya Post: 10 Juli 2001), stated that Javanese condition's is very apprehensive especially for Javanese themselves, as in:

*"Kejayaan Bahasa Jawa akan mengalami kemunduran yang memprihatinkan, khususnya dalam populasi penggunaan oleh masyarakat Jawa sendiri."*

Nowadays, the Javanese younger generation is not able to appreciate and use the right words of Javanese Speech Levels as Imam Utomo-The Governor of East Java (Surabaya Post, 20 Juli 2001) said as in:

*"Banyak orang Jawa sudah kehilangan kejawaannya. Fakta perilaku generasi muda telah menjadi bukti. Anak muda etnis Jawa yang tidak menguasai bahasa Jawa cenderung tidak beretika tinggi dibandingkan dengan anak muda yang menguasai bahasa Jawa. Mereka kurang menghargai bahasa Jawa, kurang peduli sebagai warisan budaya Jawa dan bahkan kurang menghargai bahasa dan sastra Jawa sebagai warisan budaya tinggi."*

Meanwhile, Javanese is still playing a very important roles in communication, whether for in the environment of family, school, and people. Many experts in Javanese have some ideas about how important Javanese is for the environment of family, school, and people, as stated in:

*"Lebih baik menggunakan bahasa Jawa yang buruk daripada tidak memakai bahasa Jawa sama sekali. Sangat salah bila anak-anak Jawa tidak diajari berbahasa Jawa di rumah."* (Dr. Christian Gossweiler-the observer of Javanese language: Surabaya Post: 25 Juli 2001)

According to Imam Utomo-the Governor of East Java (Surabaya Post: 20 Juli 2001), Javanese is a marker of genuineness of Javanese and also a moral maker, as stated in:

*"Pemilik bahasa Jawa kurang fanatik dalam mempertahankan bahasa Jawa sebagai alat komunikasi. Padahal bahasa Jawa bukan saja merupakan penanda jati diri seseorang dan masyarakat Jawa, tetapi juga pembentuk budi pekerti. Bahasa merupakan faktor yang sangat penting dalam komunikasi. Berhasilnya suatu komunikasi amat terkait dengan kemampuan bahasa, yang didalamnya menyangkut pula sopan santun dalam berbahasa."*

In short, Javanese should be go international in order to maintain its conditions that could be the shape of poems in regional language that should be expanded, as WS Rendra (Jawa Pos: 15 Juli 2001) said in:

*"Sangat layak jika puisi-puisi berbahasa daerah itu ditampilkan diluar negeri, agar kekayaan budaya daerah yang dipamerkan di luar negeri bukan tarian-tarian melulu."*

Moreover, Javanese should exist for every generation, especially for younger generation in order to maintain the existence in Indonesian as in:

*"Bahasa Jawa sebagai bahasa yang hidup senantiasa mengalami pertumbuhan, perubahan, dan perkembangan. Karena itu selaras dengan perkembangan jaman yang semakin maju, bahasa Jawa harus memiliki keandalan sistem, keterbukaan, dan kemampuan fleksibilitas yang memungkinkan bahasa Jawa mampu tumbuh, berkembang dan berubah sejalan dengan tuntutan jaman."* (Imam Utomo-the Governor of East Java: Surabaya Post: 20 Juli 2001)

In fact, Javanese itself has three levels; they are *Krama Inggil*, *Krama Madya*, and *Ngoko*. Each of them has their own uses in speaking to other person.

For example:

**Table 1.1 Example of Word Choices of Verbs in Javanese Speech Levels:  
*Ngoko, Krama/Madya, and Krama Inggil***

NO	LANGUAGE	WORD
1.	<i>Ngoko</i>	<i>Turu</i>
2.	<i>Krama Madya</i>	<i>Tilem</i>
3.	<i>Krama Inggil</i>	<i>Sare</i>
4.	English	Sleep

*Ngoko* is used for addressing someone in a higher social status, but in a younger age (younger than the speaker) and also for addressing someone with whom the speaker is very familiar. *Krama : Madya* is used when addressing someone toward whom one must express a formality of intermediate degree. *Krama Inggil* is used for addressing someone in a lower social status which is older than the speaker and also for addressing someone toward whom the speaker must be distant and formal (Daeng: 1986:196). The word “*туру*”, “*tilem*”, and “*sare*” above have the same meaning and content. The only difference in meaning between them lies in the degree of formality and respect expressed by the speakers.

The loyalty and belief of Javanese toward Devine instead of Javanese palace and every thing on it can not be seen of any importance, especially for *priyayi*. As like other tribes in Indonesia, Javanese are still differentiating the social stratum. It can be seen clearly in their daily life, at home, clothes, manner, name and title of nobility. According to Suseno (1992:12) Javanese are

distinguished in two kinds of social groups, they are, **first**, *Wong cilik* (*orang kecil* - common people)-a group of *non-priyayi*, which consist of a group of farmers (the majority) and a group of people that earn lower income in town, such as farmers, labors, and so on. **Second**, *priyayi*, which consist of a group of clerks and intellectual people, such as teachers, clerks, and so on.

In social relationship in the daily life, *priyayi* people always use Javanese to other *priyayi*. The most important thing is when someone speaks to others, they should notice and differentiate people's condition of the addressee or things are talked about based on age and social status (Koentjaraningrat: 1976:322), for example. When one *priyayi* meet other *priyayi* – in this case, they are in the same of age and social status; they use *krama madya*, as in underlined words, for example:

P1 : *Lho mbakyu, panjenengan arep tindak pundi?*  
(Hi, where do you want to go?)

P2 : *Oh... menika lho Jeng, arep nyang rumah sakit. Ngawal cilikanku. Ndhek bengi rewel terus, amarga diare.*  
(Oh...here it is, I want to go to the hospital. With my little child. He was having diarrhea, so that is why he is crying)

Note:

P1 : first *priyayi*

P2 : second *priyayi*

*Mbakyu, Jeng* : term of address to a Javanese woman contemporary that means sister.

The word choices of verbs between *priyayi* and *non-priyayi* are different. Each of groups has their own word choices in addressing or speaking to someone, for example, when *priyayi* talk to their housekeeper, they use *ngoko*; whereas their house keeper use *krama inggil*, as in underlined words, for example:

*Priyayi* : *Dina iki kowe arep masak apa, nduk?*  
(What are you going to cook today?)

- Housekeeper : *Njanggan bening kemawon, njjih Bu?*  
(How about spinach vegetable, is it ok?)
- Priyayi : *Yo wis, ngono yo keno.*  
(Ok, that is fine)
- Housekeeper : *Injjih, menawi ngaten, dalem bidal rumiyen njjih Bu?*  
(Yes, if that is so, I am going now, ok?)
- Priyayi : *Yo...sing ngati-ati..*  
(O.k. careful..)

Note:

*Nduk*: term of address for girls, especially for maid.

The writer has choosed informal situations in her study because she believed that in informal situation, Javanese *priyayi* always use Javanese. In the contrary that in formal situation, they use Indonesian, even though sometimes they also can use Javanese. In the above conversation given, the writer takes one of the examples of word choices of verbs of Javanese Speech Levels as one example that she thinks can represents this idea of this research. Considering that *priyayi* still use speech levels based on social status and age as Koentjaraningrat (1976:322) said, the writer is interested in finding out the kind of word choices of Javanese Speech Levels that used by *priyayi* and *non-priyayi* in informal situations in Yogyakarta. This study also supported by Daeng's opinion that said that ngoko, krama madya and krama inggil are used by Javanese based on social status and age (1986:196). Furthermore, Suseno stated in his book (1991:12) that Javanese can be distinguished in two kinds of social groups, that are: **first**, *Wong cilik* – a group of *non-priyayi* - common people that consists of a group of farmers (the majority), a group of people that earn low income in town (non-intelligent person) such as gardener, housekeeper, etc., and intelligent person such as teacher, clerk, merchant, etc. which does not have some special title nobility like *priyayi* does, **second**, *priyayi* – the term *priyayi* originally referred to

the gentry way of life-that is the courtiers and officials of the king-but now implies the whole set of attitudes and moral commitments adhered to by nearly every white-collar Javanese, whatever his social origin (Geertz:1963:42).

The writer believes that the difference of word choices of Javanese Speech Levels that spoken by *priyayi* and *non-priyayi* is important to be studied in order to know deeper of the use of the word choices between *priyayi* and *non-priyayi* themselves. Moreover, she also believes that the words choices (verb, noun, adverb, adjective and pronoun) itself are important things to be observed for the most important thing to be spoken as the honorific forms of Javanese people.

## 1.2 Statement of the Problems

With reference to the background of the study, the problems investigated are formulated as follows:

1. Which word choices of Javanese Speech Levels that are used by *priyayi* and *non-priyayi* in informal situations in Yogyakarta?
2. What underlying factors that influence Javanese *priyayi* and *non-priyayi* in uttering their word choices of Javanese Speech Levels?

## 1.3 Objective of the Study

In the attempt to answer the above research questions, this study is designed to describe the word choices of Javanese Speech Levels that are used by *priyayi* and *non-priyayi* in Yogyakarta in informal situations.



#### 1.4 Significance of the Study

This study is expected to give some contributions to Sociolinguistics field, especially for teachers and students of English Department of Widya Mandala University. It is also talk about Javanese language in order to know deeper of the use of word choices of Javanese Speech Levels between *priyayi* and *non-priyayi*. Furthermore, the writer hopes that this study can give more information to the reader about Javanese Speech Levels.

#### 1.5 Scope and Limitation of the Study

This study are limited to investigate the word choices of Javanese Speech Levels as displayed by Javanese *priyayi* and *non-priyayi* in Yogyakarta and also about their underlying factors in uttering their word choices. The writer believes that the word choices of Javanese Speech Levels are important to be studied in order that many Javanese people still misuse it in choosing the words they uttered nowadays. The word choices of Javanese Speech Levels are chosen by the writer because she believes that verbs, noun, pronoun, adverb and adjective are often occurs in every conversations. This study done in Yogyakarta since the writer knows that Yogyakarta people have some moral values of “*Kejawen*” or being Javanese and nobility. The writer chose the participant based on their age between 17-75 years old since it is considered they are all mature and speak Javanese as their mother tongue in their daily life.

## 1.6 Theoretical Framework

The writer used the theory of language variation and language use. Besides, in this study the writer also presented the history of Javanese, Javanese Speech Levels and Javanese *priyayi* and *non-priyayi*.

### 1.6.1. Language Variation

In general, the function of language is for communication. When people communicate to others, they use language. Furthermore, Jakobson and Hymes in Cook (1989:15) said that there must be three factors in a communication. They are addresser, addressee and message. The three of them should exist in the conversation or when people communicate to others.

Language varies according to its uses as well as its users, according to where it is used and to whom, as well as according to who is using it. Many factors may contribute in determining the degree of social distance or solidarity between people, i.e., age, sex, status, education, cultural background, etc.

### 1.6.2. Language Use

Language is a means of communication that is very important for every human being. People can send some news, thoughts, experiences, ideas, opinions, feelings, needs, hopes, etc. through language.

Many factors may contribute in determining the degree of social distance or solidarity between people-relative age, sex, social roles, whether people work together, or are part of the same family and so on. People generally talk differently to children and to adults. Many people also use a different style in

addressing elderly people, often with features similar to those, which characterize their speech. Most people use language differently to the very young and the very old. It is also happened in Javanese *priyayi* and *non-priyayi*.

When people use language, they do more than just try to get another person to understand the speaker's thoughts and feelings. At the same time, both people are using language in subtle ways to define their relationship to each other, to identify themselves as part of a social group.

### **1.7 Definition of the Key Terms**

To avoid misunderstanding, there are several key terms to be defined as follows:

- a. Language is what the members of a particular society speak (Wardough: 1998:1). The language we use in everyday living is remarkable varied in many ways. No one speaks the same way all the time. However, language is a part of culture; while culture is a part of language, the two are intricately interwoven such that one cannot separate the two without using the significance of their language or culture. (Brown:1987:122).
- b. Javanese is a language of origin people in Javanese that used to communicate each other in the daily life. Despite that Javanese is a means of communication in daily life, it also has some perfect literature traditions that enrich the Javanese culture.
- c. Javanese speech level is a system within which degrees of formality and respect are clearly defined (Wahab: 1986:32). It can be seen from their

Javanese speech levels, whether *Ngoko*, *Krama Madya*, and *Krama Inggil*.

There are three basic speech levels in Javanese:

**First**, Any Javanese may speak *Ngoko* (plain speech level) from small children to old people, from *sudrapapa* (people of the lowest caste) to *para ratu* (the kings). E.g., *aku arep туру* (I want to sleep). **Second**, *Madya* or *Krama Madya* (intermediate speech level) is used to address lower classes that are older than the addressee does. E.g., *kulo arep туру* (I want to sleep). **Third**, *Krama* or *Krama Inggil* (high or polished speech level) is used in addressing someone toward whom the speaker must be distant and formal. E.g., *kulo bade tilem* (I want to sleep). The underlined words above (*туру* and *tilem*) are the example of the word choices of verbs of Javanese *priyayi* that the writer wanted to observe in this study.

- d. Word choices are some choices in using the words in Javanese Speech Levels, such as in *Ngoko*, *Madya* / *Krama Madya* and *Krama* / *Krama Inggil*. In this study, the word choices here are stands for verb, noun, adverb, adjective and pronoun) of Javanese speech levels. For example:

**Table 1.2 Example of Word Choices of Verbs in Javanese Speech Levels: *Ngoko*, *Krama Madya*, and *Krama Inggil***

NO	LANGUAGE	WORD
1.	<i>Ngoko-Javanese</i>	<i>Lungo</i>
2.	<i>Madya / Krama madya-Javanese</i>	<i>Kesah</i>
3.	<i>Krama Inggil-Javanese</i>	<i>Tindak</i>
4.	English	Go

The word “*lungo*”, “*kesah*”, and “*tindak*” have the same meaning and content. The only difference in meaning between them lies in the degree of formality and respect expressed by the speakers.

- e. *Priyayi* is a person who, by virtue of proximity to a king through descent and/or office, enjoyed special status in traditional Javanese society, and exemplified the ideals of Javanese culturedness (Errington: 1985:2).

*Priyayi* in the past model of Javanese are the members of a modern bureaucratic elite is the exemplar of the traditional Javanese state administrator, an ideal image of traits and values of Javanese elitehood. Nowadays, they earn money in many ways, such as, become lecturer, teacher, etc. However, they are not to be forced to be the traditional Javanese state administrator any longer; they have some choices. They have special title nobility, such as, for men: *Raden*, *Raden Mas*, *Raden Ngabei*, *Raden Panji*, etc., for women: *Raden Ajeng*, *Raden Roro*, *Raden Ayu*, etc. In this thesis, the writer follows the *priyayi*'s definition based on Errington said.

- f. *Non-priyayi* (*wong cilik*-common people) is a person who belongs to a group of a common people. This kind of person categorized as intelligent and non-intelligent person. The intelligent person categorized such as teachers, merchant, clerk, and so on; while non-intelligent people are categorized such as farmer, gardener, housekeeper, and so on. This group does not have some special title nobility like *priyayi* does.
- g. An informal situation is a situation that people (the speaker and listener) are in a relax condition. For example: when the whole family member gather in

watching television, when someone talks or jokes to his or her close friends, etc.

### **1.8 Organization of the Study**

This study presents five chapters. Chapter one presents the background of the study, statements of the problem, objectives of the study, significance of the study, scope and limitation of the study, theoretical framework, definition of key terms, and organization of the study. Chapter two presents the theory of language variation, language use, Javanese and the previous study. Javanese presents the history of Javanese, Javanese Language, Javanese Speech Levels, Javanese *Priyayi* and *non-priyayi*. Chapter three presents the nature of the study and its design, the subjects of the study, the research instruments, the procedure of data collection, the procedure of data analysis and triangulation. Chapter four presents finding and discussion, data analysis of *Krama Inggil* Speech Level, *Ngoko* Speech Level, and *Krama Madya* Speech Level, the rules of usage of the Javanese Speech Level, *Krama Inggil* Speech Level, *Ngoko* Speech Level, and *Krama Madya* Speech Level. Chapter five presents conclusion and suggestion.