Social & Speech community of central java

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Adv. Sci. Lett. Vol. 23, Number 12, 2017

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already eaten' in low form, *kula sampun nedha* 'I have already eaten') of high form[17]. But again the previous studies had not discussed yet how social stratifications of the community of Java determine what speech levels the speaker of Javanese use in their daily life.

The members of the social community of Java have to build what social relation they have among the members of the community. Consequently the existence of low and high social classes in the social community of Java drives its members to put him or herself in what social position they have to be during the day in their life. Since they agree and practice social classes, they have to build social relationship among them and they are implemented in three types of social relationship among the members of their social community. The first, they build social equality among the members of a social community. The second, they build social deference to bridge social and language communication among the members of a social community. The third, they build and practice an unequal social relationship to each other among the members of a social community. Here the researcher has to underline that these three social relationship patterns are based on the social classes of the social community of Java. It could be noted here that a community could be seen and considered from two sides: social relation among the members of the social community and the language they use to communicate with each other during their daily life. Every member of social community treat themselves what social relation and social position they must have every time they exercise their social relation among the members of a social community. There will not be almost flat social community in the world. It makes it almost impossible to find and understand social community without considering its social class. In another statement, it is almost impossible to discuss social community without discussing their social classes. Non-flat social community will exist in which all members of the community are socially equal. It is necessary to see the social community of Java in general of social relation between or among its social members of Javanese speech community.

The discussion of the social community of Java will be completely comprehensible by discussing and describing the speech community of Java. Social community, as it is stated above, is seen from the social relation among its social members of the community. Every member of the social community factually will communicate each other using a certain language, the language of Java with its speech levels. A group of people of Java, of course, they use and speak a certain language, the language of Java, can be identified as a speech community. It becomes more and more interesting to note that the speech community of Java speaks a stratified language in which low and high speech levels co-exist in it. It is important to define here that speech level is a system of speech that can be used to show intimacy or equality, deference, and hierarchy or inequality among or between participants involved in a speech event in a speech situation both formal or informal, both in spoken or written forms based on their rights and obligations. The study how language speech levels, *ngoko* and *krama*, of

the language of Java used by its speakers in daily communication is really interesting. Researching the language of Java will become more important to know how the speech levels of Java used in daily communication by its speakers.

2. METHODOLOGY

The data for the research was collected in the form of observation[18] and documents study. Participant and non-intrussive observation and the technique of audio recording was applied to gather spoken data by using the following step. The first speaker (under control of the researcher) was obligated to call the second speaker using a cell phone in which recording facility was activated in order to gather spoken dialogue. The recording of spoken data was transcribed into written form and codified according to the speech levels of Javanese. The data was also gathered in the form of a short message facility on a cell phone. The short messages were re-written (transcribed) in order to get a short dialogue done by two speakers. The transcription was then grouped into symmetric use of *ngoko,* symmetric use of *krama*, and asymmetric use of *ngoko* and *krama*. The data also was collected by using document study, namely the data of the dialog was taken from a novel of Java and the Javanese translation of Quran and it was done by following the next steps: The researcher read through the whole text by applying scanning technique. While reading, the researcher made a note on the dialog by marking *Ng* (*Ngoko,* a dialog in *ngoko*), *Kr (Krama,* a dialog in *krama*), *Ng-Kr (ngoko-krama,* a dialog in *ngoko vs. krama*). The researcher rewrote (re-transcribed) the dialog in order to become easily identified as the data of the research.

3. DISCUSSION AND RESULTS

The first point to put here is social equality and the use of low speech level symmetrically. As it was stated above that the social community of Java is familiar with social classes in which *wong cilik* 'low class' and *priyayi* 'high class' co-exist in it. For the sake of avoiding misunderstood perception between *wong cilik* and *priyayi*, here in this discussion I would like to use superior and subordinate instead of *priyayi* and *wong cilik. Priyayi* in ths discussion will refer to broader meaning, in the sense of superior in the use of communication code in the language of Java. When there are two participants of a social community involved in speech event but they treat each other as two equal members of social and speech community, of course, they will supply low speech level or low code of their mother tongue, Javanese, for the sake of communication. The low class and high class of Javanese social community observed build three patterns of social relationship among its members of a social community. The first pattern of the social relationship they have to be social equality between or among the members of the social community.

This social equality is reflected in the communication pattern by using their language speech levels. It is usual for intimate speakers, familiar participants, and or two or more speakers of the language of Java to use low code *ngoko* to speak to each other in their life. Low speech level (*ngoko*) has become basic speech level in the language of Java. It is not a kind of non-standard language, but the existence of *ngoko* has become an integrated part of the language of Java as *krama* speech level. Among children of the same age has become the commonest use of low speech level of Javanese. A child and his or her friend of the same age will normally use low speech level to speak to each other.

After discussing the symmetrical use of *ngoko* above, the next step is to discuss the symmetric use of *krama*, high speech level of Java. Here in the symmetric use of *krama*, the second pattern of use of speech level discussed in this paper, the members of social community put themselves in the social equality between or among the participants, but equality in distance. Social distance between the participants involved in speech activity encourages them to employ high speech level, *krama*, of the language of Java. Every time two participants or more would like to be in the distance they finally choose high speech level to show their social distance. Dyadic use of high speech level could be exploited to show their respect and deference between them. This is a way how speakers of the language of Java express their respect and deference between or among them.

Superior speaker will always use *ngoko* when speaking to subordinate. The superiority here will be due to the age difference. The position of parents and children is a simple example of how superiority of age difference is easily seen and identified. In a house consists of parents (a father and a mother) and children in a family of Java will become customary to use two different speech levels of the same language, the language of Java, in their daily life of communication. A child will always use high speech level (*krama*) when communicating with his or her parents, mother and or father. On the other hand his or her parents will always use low speech level (*ngoko*) in responding to their children. Of course, they live with two distinct speech levels, low and high speech levels of a single language, their first language as well as their mother tongue. In their own home, they have and practice two distinct speech levels of the same language. Of course, they live with two different speech levels in their home and in the society or community. It is unavoidable for the members of the same family to practice symmetrical and asymmetric communication in their daily life at home. Seniority and age difference has become the basic consideration to have in the language of Java daily life. An elder brother or sister is a senior figure for his or her younger sister or brother. Although they normally practice the same speech level, in this case low speech level, but because of age difference, a younger sister or brother will not be free to communicate with their senior, elder brother or elder sister. They will have to use two different terms of address, a kind of *tu* and *vous* if refer to Brown and Gilman's terms (1960)[16,17,18]. An elder brother or sister will address his or her younger sister *kowe* 'you' or the language of Java *tu*, while a younger brother will respond to it using *panjenengan* or *sampeyan* 'you' or the language of Java *vous*. They may use low speech level in general for the other words, but they have to use two different terms of address *kowe* 'you/tu' and *panjenengan* or *sampeyan* 'you/vous'. Superior (elder brother or sister) will use low terms of address *kowe* 'you/tu' and he or she will receive *panjengan* or *sampeyan* 'you/vous' from inferior (younger sister or brother). An older speaker of the language of Java will become superior while the younger one will become subordinate. Superiority and seniority are showed and practiced in language use, whether it is completely or partially. Partially in the meaning of using only two distinct terms of addresses and completely in the meaning of using low and high speech levels, not restricted in terms of the address only. When two participants treat them equally but not an intimate relationship, they will use the same speech level, namely high speech level to speak to each other. The asymmetric use of low and high speech levels has become one of three patterns of use of speech level in the language of Java. It is absolutely normal for the speakers of the language of Java to communicate asymmetrically in their daily life. Even, at home in one family, there will be two speech levels used in daily life. It is normal for parents, father or mother, to use low speech level of the language of Java when speaking to his or her children and their children will respond to their father's or mother's talks in high speech level in return. This social agreement has become a pattern of asymmetric communication in a speech community of Java. A father or a mother compared to his or her children is of course, different in term of their ages. In terms of responsibility, a father is responsible for his children for life. A father or a mother has complete rights to use low speech level of the language of Java when speaking to his or her children, and the children has an obligation to respond or to communicate to their parents in high speech level of the language of Java. It is a kind of obligation, as well as their rights, for the children to use high speech level of the language of Java every time they communicate and express their wishes and ideas to their parents. The pattern of communication between parents and their children finally becomes asymmetric communication pattern. Relationship pattern between absolute older person and absolute younger person has to be realized in asymmetric communication using two distinct language speech levels: *ngoko* and *krama* in the language of Java. A young speaker is obligated to use *krama* speech level as much as they can every time he or she meets an older member of the speech community Java, whether he/she knows him/her well or not. On the one hand, an older has a certain right to use and speak using low speech level to communicate with a younger. Is it the use of low and or high speech level done purposively or randomly? Every language use in the language of Java is not a random way but it is a purposive way of speaking. Even, language use activity in the language of Java is a kind of social contract or social agreement when it is seen from social relationship

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between the participants. Every member of the language of Java community realized that who is he himself or she herself and who is his or her addressee. What language speech level they will use to speak to his or her interlocutors. When it is seen from the language speech levels used in a speech event it is necessary to use the term 'communication contract' or 'communication agreement' to identify the language use in the language of Java (and also the language use in speech communities of Sunda, Bali, Sasak and Madura[16], since they have speech levels too). Because the language use in stratified languages is not merely a kind communication strategy, but a kind of social contract or social agreement or communication contract or communication agreement in more specific sense, there will be rights and obligations between or among the participants involved in a speech event. When there are two speech levels, low and high speech levels, there will be a kind of low and high speakers or users or participants seen from the speech level of speech level used for communication. What labels are suitable to name low and high speakers of the language of Java in asymmetric communication? Superior, superordinate, senior or older participants to name high speakers or users of the language of Java speech levels, and inferior, subordinate, junior or younger participants to label low speakers of the language of Java. Superiority and or inferiority are based on speakers or participants' age. Of course, age has become a neutral variable to note here. Seniority comes into being because of age differences. It is important to note that in the language of Java society age plays an important role or variable in language use of Java. Becoming senior or junior participants and using low and or high speech level is because of social agreement between or among the participants. It is a speaker right and obligations to use a certain speech level and it is the addressees' rights and obligations also to use a certain speech level in return. When one of the participants breaks the rule by using another speech level which is not mentioned in their social agreement, it can be concluded that the communication breakdown will certainly take place. Between or among the children of one family, there will not be exactly in the same status. An elder brother or sister is not equal to his or her younger brother or sister. Although it is usual for children in one family to communicate to each other in low speech level of the language of Java, but in fact they have to face different status because of their ages. A younger has to address his or her elder sister or brother using distinct terms of address. An elder brother or sister is allowed to use *kowe* 'you', low terms of address in the language of Java, to his/her younger brother/sister. On the one hand, a younger has to respond to it in high terms of address in the language of Java *panjengan* or *sampeyan* 'you'. This is an asymmetric communication between an elder brother or sister and his/her younger brother or sister in a family of the speech community of Java. If parents are right to use low speech level totally to their children, and the children have to speak in high speech level, *krama*, totally to their parents. A total asymmetric communication is shown between an older and a younger. However,

communication between or among children is partially asymmetric. They are allowed to use low speech level, *ngoko,* in general, but they have to use two distinct terms of address: *kowe* 'you' and *panjenengan* or *sampeyan* 'you' asymmetrically. Superior, superordinate, senior, older are to use *kowe* 'you' to inferior, subordinate, junior, younger but they have to use *panjengan* or *sampeyan* 'you' to superior in return. This is asymmetric communication between or among children in the community of Java. The explanation above shows how low and high speech levels of the language of Java are used asymmetrically by two asymmetric participants in a speech community of Java. The question is why do they use two distinct language speech levels asymmetrically to communicate during their daily life? Why they do not use low or high speech level reciprocally and symmetrically? What factor do drives them to use two distinct speech levels asymmetrically? If we look at how they use two distinct speech levels asymmetrically, it seems that they use them purposively, not randomly. They really use them consistently and purposively in order to show who they are before their interlocutors. They realize each other their positions before the other. The speaker who uses low speech level knows his or her position and on the one hand, the speaker who uses high speech level realizes also his or her position. Why does one speaker always use low speech level consistently before the other, and why does the other speaker also use high speech level consistently before his interlocutor? What factor drives them to do so? They are driven by power difference to use two distinct speech levels consistently and regularly.

Power difference is symbolized by (+P) 'plus power'[19-22]. A speaker who uses low speech level is superior before the high speech level user, and the high speech level speaker is inferior or subordinate. Superior, superordinate, senior will tend to use low speech level before the inferior, subordinate, and or junior. On the one hand subordinate will use high speech level before superordinate. What is the function of the use of two distinct speech levels by two speakers? Here, the use of low and high speech levels is to mark the hierarchy between the first and the second participants. The speaker who always uses low speech level is a powerful speaker before the high speech level user. The speaker who always uses high speech level is less powerful before low speech level user. Hierarchical marker is shown through the use of two distinct speech levels. If we have decided that the use two distinct speech levels are because of the power difference (+P), the next question is that what is the meaning of the use of low and high speech levels asymmetrically? It means that they have unequal status. Inequality between the first and the second speaker will drive them to use two distinct speech levels within a single language. Power scale or status scale refers to the vertical relationship between unequal participants involved in a speech event that will determine the speech level choice. Superior with his or her status in the social and speech community of Java will determine what speech level he or she will use when speaking to subordinate with low status. On the other hand,

subordinate with low status will determine what speech level will be used to speak to superior with high status. Superior of Java with his power (status) of course will use *ngoko* while subordinate will use *krama* in return. Superior of Java with his or her power will send *ngoko* to subordinate, and conversely the superior will receive *krama* from the subordinate. This is asymmetric communication pattern using language speech levels of a single language of Java in the social community of Java.

Communication behavior in the language of Java is not merely communication strategy but it is a kind of social contract or social agreement between the members of society or community in a wider sense. In more specific one, communication behavior in the language of Java is a kind of communication contract or communication agreement. The speakers, as part of a member of a social community, have already made a kind of agreement to define themselves and to use suitable language speech levels every time they communicate with each other. Each participant involved in a speech event in a speech community of Java has already made an agreement by defining themselves who they are and who their interlocutors are and what speech levels are to use to communicate with each other. Because it is communication contract, there will be rights and obligations for them to use a certain language speech level in the language of Java. Back to asymmetric communication done by two unequal participants by using two distinct language speech levels, is part of communication behavior as well as communication contract. These two unequal participants have already made an agreement by defining socially who they are and what speech levels are socially proper enough to use to communicate during their social interaction with each other. It is their rights and obligations to use suitable language levels: superordinate participant's rights and obligations are to use low speech level when speaking to subordinate and the subordinate participant's rights and obligation is on the use of high speech level in return. They are socially unequal and this inequality is labeled by (+P) 'plus power'. Power in this context is exercised and practiced by superordinate participant. An older member of community will usually has power before the youngers, therefore it is rights for the older to use low speech level or code when speaking to the youngers and the youngers have to address the older with high code in their mother tongue. When one of the participants involved in a speech event breaks the rule of the agreement, let us say the superior changes low code into high code, it means that communication breakdown will take place. In this case superior expresses unhappiness before subordinate by using high code. Since it is unusual for superordinates, senior participants to use high code before the youngers, of course, communication disharmony has taken place.

4. CONCLUSION

Social community of Java with its social stratifications, low and high social classes, build three models of social relationships among the member of the community. The first social relationship is built and practiced based on social equality among them. The second, they build social relationship based on their social deference and the third, they build social relationship based on social inequality among the members of the community. These three social relationships will be shown when they communicate to each other using low and high codes of the language of Java. Communication in the language of Java, practiced by the members of social and speech community of Java observed, whether it is symmetrical intimate communication, symmetrical non-intimate communication, and asymmetric communication is not merely kind of communication strategy but it could be identified as a social contract or social agreement in a wider meaning. In more specific meaning, communication in the language of Java using low and high speech level is, as it is stated here, a kind of communication contract or communication agreement between or among the participants involved in a speech event. Since it is communication contract or communication agreement, of course, there will be rights and obligations between the participants involved in communication event. The participants definitely agree to use the same low speech level symmetrically in intimate and symmetrical communication, high speech level symmetrically and used two different speech levels, low and high speech levels, asymmetrically. It is the speakers' rights and obligation to use low speech level in symmetrical and intimate communication. It is also based on the participants' rights and obligations to use high speech level symmetrically. Even it is participants' agreement to use low and high speech levels in asymmetric communication. It is superior's rights as well as obligation to use low speech level and the use of high speech level is on subordinates' rights and obligations.

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