Bagongan Language Representation in Abdi Dalem Keraton Ngayogyakarta Hadiningrat Daily Life

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Abstract: Javanese is a unique language and is often called complicated even by the user community itself. This is because in Javanese there are variations in language in the form of speech levels which consist of Bahasa Jawa Krama, Bahasa Jawa Madya, and Bahasa Jawa Ngoko. The variation also has several versions, in addition to the Karaton Ngayogyakarta Hadiningrat there are other variations in the form of Bagongan or Kedhaton (Karaton Surakarta Hadiningrat). This study aims to elaborate the use of Bagongan language in the daily life of the Abdi Dalem Karaton Ngayogyakarta Hadiningrat. This article uses a qualitative descriptive method and a matching method with the technique of determining the determinants (PUP) to analyze the data found. This article data was obtained using a questionnaire. Informants were selected by purposive random sampling technique. Based on existing findings data, the researchers concluded that the use of Bagongan language is rarely used, the variety of Javanese language that is often used is ngoko and krama. This is because the informant argues that the use of krama is more polite and more respectful, while the Ngoko language can make the atmosphere more familiar.

Keyword: Language Attitude, Abdi Dalem, Norm Awareness, Bagongan Language

Introduction

Javanese as a language has much variations in use including those influenced by regional accent. The term ‘A’ in a particular area can be different from another area. Consequently, the benchmark of Javanese usage is the Javanese style from Solo and Yogyakarta, which has speech level characteristic. Javanese is divided into three variations based on the speech level, namely ngoko, madya, and krama. However, in addition to the three variations, there are actually still other variations, such as the Bagongan language that applies in the Karaton Ngayogyakarta Hadiningrat (further stated as KNH) and the Kedhaton language which applies in Karaton Surakarta Hadiningrat. Some people identify the two languages as the same, but actually there is a significant difference between the two languages. Bagongan Language has 11 marker vocabulary while Kedhaton has 50 marker vocabulary.

Bagongan language is implemented with the hope of becoming one of the forms of democratization in the karaton environment. This is because all parties are required to use Bagongan language while in the KNH area. This rule does not apply for Sultan, because he is the head of government in the palace. However, in reality there are many abdi dalem are not really know and understand how the form of Bagongan language. Thus, they are ignoring its use. Indeed, to distinguish Bagongan from other variations of Javanese tends to be rather difficult. This is because the Bagongan language is a merger between the Javanese language Krama Alus with 11 vocabularies of Bagongan language markers and accompanied by a suffix substitution from -ipun to be –e or –ne. Those eleven vocabularies are:

1) *Henggeh* commonly stated as *hinggih* means yes.
2) *Mboya* commonly known as *mboten* or *ora* means no.
3) *Manira* atau *menira* commonly stated as *kula* or *aku* means I.
4) *Pakenira* or *pekenira* commonly stated as *sampeyan* or *kowe* means you.
5) Penapi or punapi commonly known as punapa or menapa means why.
6) Puniki commonly known as punika or menika or iki means this.
7) Puniku commonly known as punika or menika or iku means that.
8) Wenten commonly known as wonten or ana means exist.
9) Nedha commonly known as suwawi or sumangga means please.
10) Besaos commonly known as kemawon or wae means only.
11) Seyos commonly known as sanes or seje means no or different.

Abdi dalem is a term for people who are devoted their life to work in the palace. Abdi dalem can come from people who have blood relations with the royal family or common people who have the desire to devote themselves. Abdi dalem generally has an obligation to preserve the culture and its language. Based on the above phenomenon coupled with the fact that Abdi Dalem is an agent of cultural stakeholders, the researchers want to know the representation of Bagongan language usage in the KNH environment. Therefore, this research based on previous research conducted by Hari Murcahyanto discussing about the language use in Surakarta Hadiningrat Palace conducted in 2008. Furthermore, another study that underlies this research is the research conducted by Maria Budi Asih in 2015. The study was titled Basi-Baba Inter-Abdi Dalem in the Sultanate of Yogyakarta. Hari Murcahyanto research is a qualitative study based on case studies, focuses on the use of Kedhaton language. In contrast to this study, Murcahyanto research was conducted at Surakarta Hadiningrat Palace. In addition, further research was conducted by Maria Budi Asih at the Ngayogyakarta Hadiningrat Palace. Even though it is done in the same location, the object of the research is different from this research. Maria conducted research on the use of niceties carried out by abdi dalem in the palace environment. The research method used was different. It used the referral method with the note and record method and the proficient method that is aligned with the interview method.

Method

This research is a qualitative research. The method used in this study is the equivalent method. This method is used if the determinant is outside or detached and is not part of the language concerned (Sudaryanto, 2015: 15). In this case the equivalent means comparable or comparative, namely comparing aspects of the constituent of the relevant discourse. The basic technique used is Pilah Unsur Penentu (PUP/ Sorting out Determinant Element) technique (Sudaryanto, 2015: 25). The researcher used the questionnaire as a data retrieval tool. The questions used in the questionnaire are in the form of closed and semi-open questions so that the data obtained is not expected to come out of the research objectives but is able to add insight to the researcher to make the right conclusions.

The data in this study are divided into two, they are primary and secondary data. Primary data is obtained at the time of the research, while secondary data is obtained before the researcher enters the field to capture primary data. Secondary data in this study is information relating with abdi dalem obtained from the KNH database, while the primary data is the answer to the questionnaire that has been filled by the abdi dalem. Abdi dalem was chosen with a purposive random sampling system. This study uses a data triangulation test to test the validity of the data. This method is expected to help researchers in drawing conclusions so that the received conclusions are acceptable.

The research location chosen by the researcher was the environment of the KNH. The choice of location is due to researchers assuming that activities related to customs and culture are still
going well in Kraton Ngayogyokarto. Consequently, the researchers assume that the location is the right location to capture data in accordance with the researcher’s objective for the purpose of the study. This is closely related to the researcher’s desire to find out how obedience to the norms of *abdi dalem* language in the palace who live closely to the Javanese culture stakeholders. Another important thing that underlies the selection of the location is because KNH is one of the kingdoms in Indonesia that still exists and even recognized by the NKRI government with the issuance of privileged laws (Republic of Indonesia Law Number 13 of 2012 concerning DIY Privileges).

**Results and Discussions**

This study uses data obtained from 10 informants who are servants (*abdi dalem*) in the KNH. Informants were asked to answer 25 questions in the form of questionnaires. The question used is a semi-open question. Here’s an example of an answer from one of the informants, which is Informant 8 or abbreviated as I8. Below are the Informant explanations of the answers:

1) Question 1 regarding the language used by I8 when communicating with parents or parents’ in-laws, informants chose to use Javanese *Kromo* language with reasons to appreciate or respect the parents.

2) Question 2 concerning the language usage when communicating with a husband or wife, I8 uses a mixture of Javanese *Ngoko* and *Kromo* to be more familiar but still seems subtle.

3) Question 3 concerning the language usage when communicating with boys, I8 chooses to use Javanese language *Ngoko* and *Kromo*, but it is more dominant to use Javanese language *Ngoko*. The reasons given are the same as in the previous question.

4) Not much different from the previous question, question 4 asks about what language is used when communicating with girls. The answers given are the same as the answer to question number 4 on familiar grounds but are polite or refined.

5) Question 5 about what language is used when communicating with other siblings (brother, sister, uncle, aunt, etc.), I8 choose to use the Old Javanese *Krama* to be polite but still familiar.

6) Question 6 is regarding with the language usage when talking to male colleagues who are older and have a higher position, I8 choose to use Javanese *Kromo* language to respect the older.

7) Question 7 is regarding to the language used when talking to older male colleagues, but have an equal position. I8 chose to use Javanese *Kromo* to respect the older people.

8) Question 8 regarding the language used when talking to male colleagues who are older and have a lower position. I8 chose to use the Javanese *Kromo* language to respect the older people.

9) Question 9 is regarding to the language used when talking to older female coworkers, but has a higher position. I8 chose to use Javanese *Krama* to pay a respect for older people.

10) Question 10 is regarding to the language used when talking to older female coworkers, but has an equal position. I8 chose to use the Javanese *Kromo* language to respect the older colleagues.

11) Question 11 is about the language used when talking to older female coworkers, but has a lower position. I8 chose to use *Krama* to respect the older.
12) Question 12 is about the language used when talking to male colleagues with same age, but has a higher position. I8 chose to use Krama to respect the interlocutor position.

13) Question 13 is about the language used when talking to male colleagues who are of the same age and have equal positions. I8 uses a combination of Javanese Ngoko, Krama, and Indonesian language adjusted to the speaking partner.

14) Question 14 is about the language used when talking to male colleagues of the same age, but has a lower position. I8 chose to use a combination of Javanese Ngoko, Krama, and Indonesian language adjusted to the speaking partner.

15) Question 15 is about the language used when talking to female colleagues who are of the same age, but have a higher position. I8 chose to use Krama to respect the position of the interlocutor.

16) Question 16 discussing about the language used when talking to female colleagues who are of the same age and in an equal position. I8 chose to use a combination of Javanese Ngoko, Krama, and Indonesian language.

17) Question 17 discussing about the language used when talking to female colleagues of the same age, but has a lower position. I8 chose to use a combination of Javanese Ngoko, Krama, and Indonesian.

18) Question 18 discussing about the language used when talking to younger male colleagues and in a higher position. I8 chose to use Javanese Krama to honor the interlocutor employment and position.

19) Question 19 is about the language used when talking to younger male colleagues, but have an equal position. I8 chose to use Javanese Ngoko.

20) Question 20 discussing about the language used when talking to younger male colleagues who have a lower position. I8 chose to use Javanese Ngoko and Krama because it was considered politer.

21) Question 21 is about the language used when talking to female colleagues who are younger and have a higher position. I8 chose to use a combination of Javanese Krama and Indonesian because it was considered politer.

22) Question 22 discussing about the language used when talking to younger female coworkers and having equal positions. I8 chose to use Javanese Krama combined with Indonesian because it was considered politer.

23) Question 23 is about the language used when talking to younger and lower-ranking female coworkers. I8 chose to use Krama and Indonesian because it was polite.

24) Question 24 is about the language used when talking to domestic tourists. I8 chose to use Krama because it was considered politer and to maintain the dignity of Yogyakarta.

25) Question 25 discussing about the language used when talking to foreign tourists. I8 chose to use Indonesian because the informants assumed that the tourists did not necessarily master the Javanese language.

Based on the elaboration of the answer from I8, we can know that I8 prefers to use Javanese Krama because it is considered to be politer and more respectful. This is no exception for male and female co-workers and also it is not age-bound, although in certain situations I8 choose to use Javanese Ngoko to communicate with younger colleagues. Thus, below is the table from 10 informants who filled out the questionnaires:
Table 1. Code Selection Used by Abdi Dalem

<table>
<thead>
<tr>
<th>Informants</th>
<th>Javanese</th>
<th>Bagongan Language</th>
<th>Javanese Krama</th>
<th>Indonesian</th>
<th>Foreign Language</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>6</td>
<td>1</td>
<td>22</td>
<td>24</td>
<td>1</td>
</tr>
<tr>
<td>II</td>
<td>12</td>
<td>0</td>
<td>4</td>
<td>9</td>
<td>1</td>
</tr>
<tr>
<td>III</td>
<td>5</td>
<td>18</td>
<td>7</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>IV</td>
<td>12</td>
<td>0</td>
<td>21</td>
<td>19</td>
<td>1</td>
</tr>
<tr>
<td>V</td>
<td>2</td>
<td>0</td>
<td>6</td>
<td>17</td>
<td>0</td>
</tr>
<tr>
<td>VI</td>
<td>14</td>
<td>0</td>
<td>9</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>VII</td>
<td>14</td>
<td>0</td>
<td>9</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td>VIII</td>
<td>9</td>
<td>0</td>
<td>23</td>
<td>8</td>
<td>0</td>
</tr>
<tr>
<td>IX</td>
<td>16</td>
<td>0</td>
<td>17</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>X</td>
<td>6</td>
<td>11</td>
<td>6</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Total</td>
<td>96</td>
<td>30</td>
<td>124</td>
<td>82</td>
<td>7</td>
</tr>
</tbody>
</table>

From the above table it can be seen that the order of code commonly used by informants is Javanese Krama, followed by Ngoko, then Indonesian, Bagongan, and finally foreign languages (foreign languages here are all languages other than Javanese and Indonesian including languages from other region).

Krama is the first choice for abdi dalem because it is considered the politest, while the Javanese language of Ngoko is used as a sign of familiarity. Modesty referred here is as proof of the application of speech level variations in Javanese language. Javanese Krama is used to respect the older speech partners and / or who have higher positions. Foreign languages are the least used code choice because the informants claimed they lacked or did not master languages other than Javanese and Indonesian. The choice of code used by the informant is correct if it is based on the Javanese speech leveling rules in general, but it is not appropriate if it is based on the rules that apply in the KNH. Abdi Dalem and all KNH residents are expected to use Bagongan language in all situations. Bagongan language must even be used as a written language for correspondence or documents in KNH. Findings that show that the use of Bagongan language still lacks further questions about things that might cause the phenomenon. The thinness of the difference between the Bagongan language and the Javanese Krama language is suspected to be the main factor that causes the use of the Bagongan language in KNH to not be as expected. Abdi Dalem especially those who are still new have difficulty adjusting to the rules. External factors such as residential environment and social environment are also suspected of being a factor causing abdi dalem have not master the Bagongan language. However, all these allegations still have to be verified by further observation. This can be an alternative for further research for the researchers themselves and new researchers.

Conclusions

The last part of this paper is conclusions. In this section we can draw conclusions that not all servants of the palace use Bagongan language when interacting in the KNH. Abdi dalem prefers to use Javanese Krama because it is considered politer than the other code choices. As a marker of familiarity, the choice of code used is Javanese Ngoko. Indonesian is the second choice to show politeness because the informants think it is better to use Indonesian rather than using Javanese that is not appropriate.
This research is important because it helps the reader to get to know the other variations of Javanese language, namely the Bagongan language that is applied in KNH. Thus, it can improve the information circulating in the community regarding the paradigm that is circulating about life in the palace environment, including in terms of language.

References

