The Word Formation of *Panyandra* in Javanese Wedding

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**Keywords:** Popular forms, literary forms, *panyandra*.

**Abstract:** This study aims to describe the form of speech in the Javanese wedding ceremony. For this purpose, a descriptive kualitatif method with 'direct element' analysis of the word *panyandra* is used. The results show that there are popular forms of words and literary words. Vocabulary can be invented form and a basic form. The popular form is meant to explain to the listener, while the literary form serves to create the atmosphere the sacredness of Javanese culture. The sacredness was built with the use of the Old Javanese affixes. *Panyandra* in Malang shows differences with *panyandra* used in other areas, especially Surakarta and Jogjakarta style.

1 INTRODUCTION

Every nation has a unique culture. Each ethnic has a ritual in life, for example in a wedding ceremony (Rohman & Ismail, 2013; Safarova, 2014). A wedding ceremony is a sacred event that has an important function in the life of the community, and each wedding procession shows a way of thinking and trust in the local community (Herman, 2016).

A number of studies that investigate wedding ceremonies have been done by some scholars, such as a study of Shida (1999) on traditional wedding rituals in Japan. Salbang and Maslang (2010) also traced the socio-cultural transformation of the marriage practices from the late 1920s to the present and explored the advantages and disadvantages of the marriage practices in terms of the socio-cultural, economic and political aspects. Lewis (1998) examines the role of wedding photography structures and professionals in wedding process rituals in middle-class American society, and Rudianto (2013) examined the style of Javanese language in the stage ceremony in the marriage of Java version of Surakarta.

For Javanese ethnic wedding ceremony, wedding version of Surakarta and Yogyakarta is used as a reference. However, each region presents a unique variation that is different from its central style. One important element in Javanese marriage is *panyandra*. *Panyandra* is the terms used to describe the events and the meaning of bridal encounters.

The *panyandra* are the words used in various Javanese cultural events. These words serve to describe events by using a form that has similarities or parallels (pepindhan). *Panyandra* can be distinguished by cultural events, such as birth, death, or marriage. These terms adopt many of the ancient Javanese vocabulary and Sanskrit words. It is intended to give a formal, religious, and artistic impression.

Li (2016) states that the use of words can transcend linguistic boundaries. As there are few studies that closely examined *panyandra* words in wedding ceremonies, this study is aimed at exploring the use of the word *panyandra* at the wedding ceremony in East Java as a varian *panyandra*. This study can document various forms of panyandra as cultural documents, so that it can open insights on various cultural studies in the world.

2 METHOD

This research uses a descriptive method with “direct element” analysis that is intended to describe the results of data analysis, namely the form and forming elements of *panyandra* words. Data were collected through the recording of the "panggil" ceremony at the marriage of community members in South Malang. The "panggil" ceremony was the sacreds moment is when the bride and groom are brought together by a "dukun" (wedding chair). Furthermore, the data are transcribed to the written data and
analyzed the panyandra-forming words. The results of the analysis are verified by matching the results of the analysis with interview techniques to dukun maten (the person who pronounces marriage), ethnic community chiefs, and community leaders.

3 RESULTS AND DISCUSSION

The results of the analysis of the data found that panyandra in marriage in East Java can be divided into two forms – the word invented and the word base. The word involves the process and sound changes. The affirmation of panyandra includes the process of prefixation and infixation. Here’s an explanation of each form.

3.1 Affixation

Affixes in panyandra use a different form of everyday language. Affix forms take from Old Javanese words or Sanskrit language. The use of the language is meant to create an impression of artistic and magical impression. The word affixes of panyandra include prefixation and infixation. This result is different from Rudianto’s (2013) finding that affixes to panyandra in Surakarta version marriage are also marked with suffix {-ira}. Here are the prefixes and infixes that make up the word panyandra.

Table 1: Affixation Panyandra Word.

<table>
<thead>
<tr>
<th>Function</th>
<th>Affix</th>
<th>Morpheme</th>
<th>Allomorph</th>
</tr>
</thead>
<tbody>
<tr>
<td>cause effects of sound beauty</td>
<td>a{L}</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Declare the activities that have been done</td>
<td>ha{L}</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>a + cause-effect of beauty of sound</td>
<td>{pra}</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>/N+/ form a verb</td>
<td>ka</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>a + cause-effect of sound beauty</td>
<td>Prefix</td>
<td>a{N}</td>
<td>a{m+}</td>
</tr>
<tr>
<td>/N+/ form a verb</td>
<td></td>
<td>a{n+}</td>
<td></td>
</tr>
<tr>
<td>state the place</td>
<td>ha {N+}</td>
<td>ha{n+}</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>ha{ng+}</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>ha{ng+}</td>
<td></td>
</tr>
</tbody>
</table>

Table 1 above shows the use of affixation, either a prefix or a suffix. In general, the affix function is to beautify the language used in the Javanese wedding ceremony. Here is an example of using affixes on the word panyandra.

Excerpt (1) **Alungguh** senajan to hanamung sak kedepting netro sedina umpamane…. ‘Duduk meskipun hanya sekejap mata, sehari saja misalnya…’

**Alungguh** is indeed a compound word {a + lungguh}. The word lungguh is a popular and classy word of “ngoko” (classy rough). However, when the sound element is added {a-} it becomes a form of higher taste value. Similarly the word hanamung is derived from the alomorf {ha} + {naming}. The word namung is also popular and classy kromo (finer). The addition of {ha-} to form the word is more specific and more subtle impression. The addition of {a-} and {ha-} does not change the meaning of its basic form, but it changes the value of the word sense to be more subtle and special.

The prefix {a + N} is not only a direct merger, but also produces a morphophonemic process when it joins the basic form beginning with the nasal sounds of Javanese, i.e., {m, n, ŋ}. The following quote shows it.

Excerpt (2) …anggraita lelakune anggayuh marang sawiji niti kahutaman marang garwane Retno Sriyanti…… ‘……seimbang gagasan tindakan meraih menuju kebaikan bersama istriyana Retno Sriyanti….’

**Anggayuh** is a special word (literature) which is only used in literary variety as in the speech panyandra bride. Anggayuh is formed from the prefix {a} + {gayuh}. {a + N} and the ‘grab’ scratch form a reaching’ verb. The initial sound of the basic form which is the sound of the dorso velar causes an allomorph {aj} to occur. This allomorph serves to form verbs. In other words, the nasal functions to form a verb nggayuh word, while {a-} has no special meaning so that the existence of this prefix has no effect on the meaning of the word. Affix {a-} serves to give an exotic impression on the word.

This also applies to affix {ha-}. Unlike affix {a + N}, affix {ha-} only raises the allomorph {n, ŋ, ŋ}. 

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An example of using this affix can be seen in the following quotation.

Excerpt (3)  Wus hanyaketi saking madyaning para pepundhi awerda krama ingkang samya pideksa imbang inggih punika hangamping dhumateng wahayaning temanten kekalih.

‘Sudah mendekati diantara orang-orang yang dituakan sudah dewasa berumah tangga yang setara yaitu yang mengiringi keluarnya pengantin berdua.’

In excerpt (3) there are two embodiments of the combined {ha + N}, hanyaketi and hangamping. The word hanyaketi is a combination of {ha + N} and {caket} raises allomorph {han}, while {ha + N} and {amping} produces an allomorph {han}. The meaning of the caket is ‘close’ that is classy adjective, and the meaning of meaningful amphit means a classy verb. Both words are changed to become categorized verbs. It can be said that {N} turns the adjective into a verb. Affix {ha-} works to increase the value of the sense of the word it creates.

The next affix is {pa-} which can be {pa-} and {pe-}. {pa-} functions to form the noun word place. The example of affix usage data can be seen in the following quotation.

Excerpt (4)  ..... dene ing kana sinehat bobot lan bebet minangkaining gelaring sawiji ana ngendi papan palungguh ana ngendi papan palungguh dadia tepa tuladha.....

‘......sedangkan yang disebut bobot dan bebet sudah dijadikan satu, dimanapun berada. Dimanapun tempatnya tetaplah menjadi contoh....’

The words of padukuh and palungguh are special words (literature) used in the literary variety as in thepanyandra of the wedding ceremony. Affix {pa +} functions to declare the place of the words that follow it. The words of dukuh and lungguh state ‘territory’ and ‘seating’.

Excerpt (5) Mulat waraga, alon-alon sapecek kendel sajankah mangu-mangung inakep madyaning para pepundhi adi sepuluh pepundhine sepuluh.

‘Melihat badan, berjalan pelan-pelan sepanjang telapak kaki berhenti, selangkah meragu-ragu ditengah-tengah para orang-orang yang dil hormati’.

The word pepundhi is a special word that works aesthetically in the panyandra bride's speech. Pepundhi comes from a combination of {pe-} and {pundhi}. The word {pe-} shows the plural meanings of people. While {pundhi} which develops into {pundhen} means high value so it is respected.

Like prefixes, infix is also meant to give rise to formal, aesthetic, and sacred aspects. The form of infix in panyandra used in East Java is slightly different from Rudianto's study (2013). At the Surakarta wedding ceremony, there are infix {-in} and {-um} only. Meanwhile, in East Java found the use of infix {-el} on the formation of the word panyandra.

The use of {-el-} infix can be seen in the following quotation.

Excerpt (6)  Rawe-rew e rants malang malang putung saja sapa ingkang bakal gendhon-rukun lelakon, angrukti sedaya ingkang dadi lelakune sri penganten gathi.

‘Semua halangan dan rintangan yang menghadang dapat dihilangkan dan siapa yang akan menjalani kehidupan rumah tangga dengan rukun disiapkan semua yang menjadi perjalanan hidup pengantin berdua.’

Lelakon and lelakune are words that are often encountered in everyday use in the Java community. But in the panyandra of Javanese wedding, the word is also used. It is possible that the words are regarded as having an aesthetic value just as the word gets infix {-in} and {-um-}. The lakokon or lelakune is formed from a combination of the words {behavior} + {-el-}. The difference is a categorical noun meaning ‘life’, instead lelakone means ‘journey’. The word lelakone is more specific than the word lelakon.

3.2 Sound Changes

The sound change as a marker of the literary element is found in the panyandra of the bride in the ngunduh mantu tradition in Kedungsalam Village which includes the change of sounds to / ya /, / i / being / u /, and / o / to / ya /, / o / to / ya /. This change serves to heed the words delivered by panyandra actors. One example of use is as follows.

Excerpt (7)  saksampunipun samya kembul buyana dedaharan panjenenganipun purung unjukan saking tirta kumala ingkang kaisi dhumateng kendhi pertala pertala.

‘Setelah bersama makan bersama dalam satu piring Beliau memberikan minuman dari air suci yang
The word samya is formed from the basic form of sami which means the same. Sami is a “krama” level and same meaning with podho word. Podho is a “ngoko” level. Changing the sound [i] to [ya] is meant to soften and create a sacred atmosphere. The word samya is worth a more subtle taste than sami.

3.3 The Wordbase

The use of a new form as a marker of literary elements found in the panyandra pengantin in the tradition ngunduh mantu in the village Kedungsalam, Malang regency. The meaning of the new form is the use of vocabulary that is not commonly used in everyday communication situations. Usually, this vocabulary is derived from Kawi vocabularies, such as pindha, sardula, lupta, gantal, sadak, lawe, pagut, and antiga. Here is an example of using the word.

Excerpt (8) Binarung swaraning pradangga mungya mahrimin.
“Teriring alunan gamelan yang berbunyi lirih”

The word pradangga comes from the Kawi language which means gamelan. This word is meant by speakers to add to the beauty of speech. Pradangga is found only in literary variety. The use of this word creates a difference of taste when it is replaced with the word gamelan. Compare the following two forms.

Excerpt (9) Binarung swaraning pradangga mungya mahrimin
Binarung swaraning gamelan mungya mahrimin.

The use of pradangga is more aesthetic than the word gamelan. This is because the use of the word gamelan is more popular, while pradangga is more special and archaic.

4 CONCLUSION

Panyandra as the main element in the "call" ceremony is not always the same in every region with the version of Surakarta and Yogyakarta as the center of the wedding ceremony reference. This is due to the shift in the use of Java language in each language in the Java region.

ACKNOWLEDGMENT

Thank you to the Language Education Program and Indonesia who have provided funding for this research.

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