

# Javanese Kramacode Mixing in the Indonesian Language Use of Non-formal Situation in the Javanese Community Environment

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Abstract: This paper provides an insight into linguistic politeness use in bilingualism context, of Indonesian and Javanese languages in the Javanese environmental community. Both Javanese and Indonesian languages significantly shape the daily communicative needs of the Indonesian people living in the Javanese environment. The Javanese language is identical with its politeness sense and rules, it is as widely known for the level of politeness use so called krama. It is realized, that Indonesian is commonly used by some people of Javanese community in everyday conversation, either in the outside community or family environment. Javanese krama speech levels plays a great role in Indonesian language conversation, it is realized in code mixing forms, thus krama vocabulary often time used in everyday language contact, it is assumed as both easier and simpler. Certain polite expression use normally found at the time a speaker making a conversation to his/her speaking counterparts, both speakers linguistically incline to honoring each other. In contrast, speech level use of "honor" in essence may not always be aimed at the speakers themselves. The use of Javanese krama in Indonesian conversation reflects some universal values, such as peace, humility, honor, compassion, and others.

## 1 INTRODUCTION

A Javanese proverb says: *Ajining dhiri gumantung saka lathi, ajining awak gumantung saka tumindak, ajining raga gumantung saka busana*, which infers a deep philosophical and cultural meanings that one's self-esteem is determined by three elements, among others; ways of talking, behaving and ways of dressing. These three elements are of the benchmarks for a person to acknowledge people's personal characters or traits (Sasangka and Maryani, 2004).

It is a truth and a way of speaking is a benchmark for one's character. Language as a means of communication requires "acceptance" between the interception of communication (speaker) and communicant (lecture partner). Regarding ethics, acceptance is not only applicable in terms of grammar and its meaning, however, it pertains to the aspects of interpretation on connotation, softening, friendliness, and respectful. In other words, it can be taught based on positive connotations for the recipients, as well as the local cultural terms which a language can act as "nguwongake" 'making people more humane'. Positive connotations not only arise from language meaning in terms of segmentally (words and

sentences), but also at the suprasegmental (intonation). Javanese language essentially has applied those concept, Javanese speech levels (*undha usuk*), which generally distinguished into two main levels, the *ngoko* and *krama* levels (Wilian, 2006). Each level of language is lined with the ethical concept of Javanese society. In the context of language use, often found two levels are not placed in opposite places. It would seem no problem if *ngokolevel* speech is considered "rough", although it is on the contrary with *krama* 'polite level'. Each level works according to the language contexts of use.

If one can use the Javanese language in accordance with the context of its application, then he/she is capable of showing linguistically polite attitudes. In addition to that, one can be easily accepted by their community, he/she aware of the existing *empan papan*, which can only be worked in certain social and cultural contexts.

## 2 VERBAL AND NON-VERBAL LANGUAGE ATTITUDES

There are two types of language models in communication, verbal and non-verbal languages. Verbal language is a language produced by human articulator tools (Pike, 1967; Thomas and Wareing, 2007). Indonesian non-verbal gesture signal generated by body movement or gesture. In communication, these two types of communication play a very dominant role.

Given the conditions in Javanese language, verbal languages must be balanced by the help of non-verbal language. Especially in the case of speech level of *krama* in Javanese language, the use will remain polite if it is accompanied by a polite attitude shown from the body language. For example in terms of using the word *inggih* 'yes', it will enhance the sense of politeness in case it is accompanied by the physical act of nodding. In a case of expressing a word *monggo* 'please', will seem to be more polite if accompanied by hand movements that direct it. In saying *nyuwun pangapunten* 'apologize', it enhances politeness sense if it is accompanied by palm motions (like worship) in front of the chest, and so forth. All of it is also accompanied by facial attitude, such as smiling.

Communication which character use of verbal and non-verbal language, in addition to showing polite attitude, also shows the speaker's attitude of "*andhap asor*" 'sense of modesty'.

## 3 LANGUAGE ATTITUDE IN THE CONTEXT OF BILINGUALISM

Bilingualism is a phenomenon of using two (or more) languages as a means of communication in society. This bilingualism phenomenon exists among the Indonesian society, the use of local language (Javanese) and the national language (Indonesia). Javanese community, i.e., in daily communication using both the Javanese language and Indonesian in an integrated manner. Each is entitled to certain functions and contextual uses (Suwito, 1983).

In the context of language politeness, in response to bilingual societies, Javanese speech levels of *krama* can be attached to other languages, one of which is the Indonesian language. This is normally practiced at the time communicating using the Indonesian language. However, both communicators and communicants share common sense in terms of the language background, especially Javanese

language. Kindly see and compare a few sentences in table 1.

Table 1: Compared with two different types of language use which occur under the same contextual circumstance.

Indonesian language (pure)	Indonesia language (Code mixing)
(1) <i>Apakah Bapak sudah pergi ke kantor, mbak?</i> 'Have you gone to the office, sis?'	(1) <i>Apakah Bapak sudah tindak ke kantor, mbak?</i>
(2) <i>Saya mau datang ke rumah Bapak.</i> 'I want to come to your house'	(2) <i>Saya mau sowan ke rumah Bapak.</i>
(3) <i>Belum Mas, Bapak masih tidur.</i> 'Not yet sir, Dad is still sleeping'	(3) <i>Belum Mas, Bapak masih sare.</i>

Table 1 are compared with two different types of language use which occur under the same contextual circumstance. The first use of Indonesian language by mixing code, the Indonesian language includes elements of Javanese language. The expressed Javanese element is seen in the Javanese speech levels of *krama*. From the aspect of "sense", the second type of language use is more respectful, acceptable and more polite than the use of the first type. This applies, if both language users share the same cultural background. Thus, whether both speaker and recipient confronts with formal or somewhat formal situation, normally Indonesian language use mixed with certain Javanese words of *krama* as part of showing the speaker's attitude of respect, in the context of Javanese society and culture. The use of Javanese language while maintaining a well-mannered language use follow the Javanese sayings of "*wong Jawa sing ora ilang Jawane*" 'a Javanese will never lose his/her Javanism identity'.

## 4 SOME OF THE KRAMA JAVANESE VOCABULARY USE COMMONLY MIXED AND INSERTED IN THE NON-FORMAL INDONESIAN CONVERSATION

Not all Javanese words of *krama* fit with the language use in non-formal Indonesian conversations, although both speakers share Javanese culture. The Javanese

*krama* words that are more worthy to be inserted in the conversation, are the everyday words of commonly used by the Javanese speakers in the context of "honoring" his/her speaking partners, which is exceptional to the individual use of Javanese language. Additionally, the *krama* words were used particularly at the time making a conversation with culturally respected people. The following table 2 show some randomly selected *krama* vocabulary use by the speakers of Indonesian language in the non-formal Indonesian conversation.

Table 2: some randomly selected *krama* vocabulary use by the speakers of Indonesian language in the non-formal Indonesian conversation.

Indonesian words	The <i>Krama</i> Javanese words	Example of Indonesian Sentence
pergi 'go'	<i>Tindak</i>	<i>Mbak, Bapak sudah <b>tindak</b> ke kantor?</i>
datang 'come'	<i>Rawuh</i>	<i>Terima kasih bapak-bapak sudah <b>rawuh</b> di acara ini.</i>
makan 'eat'	<i>Dhahar</i>	<i>Mari silahkan ibu-ibu <b>dhahar</b> dulu!</i>
minum 'drink'	<i>Ngunjuk</i>	<i>Kalau ibu tidak mau dhahar, ya <b>ngunjuk</b> saja.</i>
tidur 'sleep'	<i>Sare</i>	<i>Mas tolong suara tv-nya dkecilkan, bapak sedang <b>sare</b>.</i>
menemui 'meet'	<i>Sowan</i>	<i>Maaf, apakah saya nanti bisa <b>sovan</b> ke rumah Bapak?</i>
kamu 'you'	<i>sampeyan/p anjenengan</i>	<i>Kalau <b>sampeyan</b> mau datang ke rumah saya, tentu saya senang.</i>
bicara 'speak'	<i>matur/ ngendika</i>	<i>Tadi saya sudah <b>matur</b> panjenengan lho, kalau saya sedang <b>repat</b>.</i>
tahu 'know'	<i>Pirsa</i>	<i>Bapak <b>pirsa</b> kan, kalau anak kita lulus ujian CPNS.</i>
dengar 'hear'	<i>Mireng</i>	<i>Mohon tidak bicara sendiri-sendiri, karena banyak tamu yang tidak <b>mireng</b> pembicaraan ini.</i>

The vocabularies illustrated in above table is a simple case of Javanese *krama* words, and which are often used in everyday conversations by the Javanese community. If the *krama* words are used in the Indonesian language, especially non-formal, it

certainly encourages a sense of respect to people who are invited to speak. Especially if it is taught to children who use Indonesian language in everyday conversation in their family.

## 5 THE APPLICATION OF LANGUAGE BASED ON UNIVERSAL VALUES

There are several universal values underlying the mix of Javanese *krama* vocabulary in Indonesian language use in the context of Javanese environmental community, as follows.

### 5.1 Peace

Peace is considered to be the universal value desired by every human being, or even by every living being on earth. Peace may include other universal values. The use of language, especially Javanese *krama*, both speakers and speaking partners will be positioned mutually beneficial. In other words no one is harmed in that context. This condition provides peaceful support for both speakers and speaking partners.

### 5.2 Honor

Javanese *krama* language is basically used in conversation to honor other people whom we speaking at. It is a kind of respecting the speaking partners of either they have been older people or considered old, share a position or a higher position, not known for long, and others. This is the guidance of Javanese society in socializing, which is based on the philosophy of *andap asor* 'modesty'.

### 5.3 Modesty

The use of Javanese *krama* vocabulary serves to respect other people's feeling. The attitude of respect in speaking indicates the attitude of being humble to the speaking partners. This, of course, gets feedback from the person partner, the respect is given.

### 5.4 Love

People who wish to respect others by using *krama* vocabulary in Indonesian conversation, normally share a fundamental sense of love to each other. This love of neighbour will foster peace amongst others living society, especially those who get involved in a certain conversation.

## 6 CONCLUSIONS

Javanese language come into existence due to the Javanese society, e in its application it requires the speakers' attitudes on "*empan mapan*". To whom and how the Javanese language is used, it shows the speakers' characters (*ajining dhiri gumantung saka lathi*). The language attitude is not only realize out of the verbal language aspect (spoken language), however, it should also be accompanied by the non-verbal language (gesture). All of which is integrated each other, thus both attitudes and speech remain harmonized. In formal or rather formal communication, by which the Indonesian language is often used, it will incorporate some elements of certain Javanese *krama* words, to build respect and politeness. It can be fully undertaken if both communicator and communicant share the same Javanese language and culture.

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