

# **EFFORTS TO MAINTAIN AND DEVELOP JAVANESE LANGUAGE POLITENESS**



By  
**Sutrisna Wibawa**  
**Yogyakarta State University Indonesia**

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Sutrisno Wibowo  
Yogyakarta State University Indonesia

## 1. Introduction

The language politeness is an important part of language for those speaking Javanese language. Somebody is considered good in language when she/he is able to apply the language politeness appropriately. Those making mistake in applying the language politeness will be judged as people who are impolite. Because of the significance of the politeness in Javanese language, there must be a special effort to maintain and develop the Javanese language politeness.

The fact of the language politeness application among the Javanese especially among the youngsters, up to nowadays, is still worse. The use of language politeness in the level of *basa krama* by increasing self level to be in the level of *krama* can be seen in the families. This can be one of the mistakes of language teaching at Kindergarten and Elementary School as well as the mistake of parents' habit at home. At the Kindergarten and Elementary School, the teachers often commit mistake in applying the Javanese language politeness to the students, '*bocah-bocah sedhela maneh kondur ya!*' or can be seen in song, '*ayo padha kondur....kondur bebarengan*'. Also at home, parents give advice to the children by making polite (*krama*) of themselves as in '*Ayo Dhik siram dhisik*'. From the above examples, the children then imitate parents and teachers in the use of *siram* and *kondur* to refer to them. On the contrary, *siram* and *kondur* must refer to others who are respected.

Besides the misapplication of the language politeness, the form of language politeness at present is different from that at past. At past, there were various kinds of language politeness. At present, not all of those various kinds of language politeness are used in society. At Javanese Congress 1, 1991, written in *Tata Bahasa Baku Bahasa Jawa* (Sudaryanto ed., 1991: 5), the Javanese language politeness is determined into four kinds. They are (1) *ngoko*, (2) *ngoko alus*, (3) *krama*, and (4) *krama alus*. Out of these four kinds is not included as daily language..

From this paper, there are two parts of discussion. They are (1) how is the form of Javanese language politeness?, and (2) How is the effort to maintain and develop Javanese language politeness?

## 2. Forms of Javanese language Politeness

Javanese language politeness is a language system which is based on the interactions of the speakers (Kridalaksana, 1992:10). In sociolinguistics, language politeness is included in the fungsiolek register, a register which deals with the formality of the Javanese language use (Nababan, 1996: 14).

The politeness is in two forms, *krama* and *ngoko*. From the Javanese diglossia perspective, the higher level variation is *krama*, and the lower one is *ngoko* (Hudson, 1980: 53). Between *krama* and *ngoko*, there is *madya*, a high register which changes, by the informalising process, from the formal register to the informal one.

From historical tracing, there are various kinds of Javanese language politeness. They are:

1. According to a book entitled *Karti Basa* (The Ministry of Education, Teaching, and Culture of Indonesian Republic, 1946: 64-87), the politeness consists of seven kinds:
  - a. Ngoko:
    - 1) Ngoko lugu
    - 2) Ngoko andhap
      - a) Antya Basa
      - b) Basa Antya
  - b. Madya:
    - 1) Madya ngoko
    - 2) Madyantara
    - 3) Madya krama
  - c. Krama:
    - 1) Mudha krama
    - 2) Kramantara
    - 3) Wredha krama

- d. Krama inggil
- e. Basa Kedhaton
- f. Krama desa
- g. Basa Kasar

2. According to a book entitled *Sarining Paramasastra Basa* (W.J.S. Poerwodarminto, 1953: 9), the language politeness is determined into:

- a. Basa ngoko:
  - 1) Ngoko lugu
  - 2) Ngoko andhap
- b. Basa Madya:
  - 1) Madya ngoko
  - 2) Madya krama
  - 3) Madyantara
- c. Basa krama:
  - 1) Mudah krama
  - 2) Kramantara
  - 3) Wredhakrama
  - 4) Krama inggil
  - 5) Krama desa
- d. Basa Kedhaton

It is further explained that from the various kinds of language politeness above, only three kinds of all that is used, *basa ngoko*, *mudha krama*, and *krama inggil*.

3. According to the research by Soepomo Poedjosoedarmo and friends at 1979 (Poedjosoedarmo, 1979: 13), the Javanese language politeness can be seen as follows:

- a. Krama:
  - 1) Mudha krama
  - 2) Kramantara (rarely used)
  - 3) Wredhakrama (rarely used)
- b. Madya:

- 1) Madya krama
- 2) Madyantara
- 3) Madya ngoko

c. Ngoko:

- 1) Basa antya
- 2) Antya basa
- 3) Ngoko lugu

From many resources (from 1946 up to 1980s), the forms of Javanese language politeness are as above explained. In 1980s up to 1990s, there were meetings discussing how to make the Javanese language politeness easy to learn and to apply in families' daily life especially in youngsters' life. Hence, in 1991, *The First Javanese Language Congress I* reported in *Tata Bahasa Buku Bahasa Jawa* (Sudaryanto ed, 1991: 5) resulted in the conviction that the Javanese language politeness is determined based on the application not based on the words containing *raos alus* (polite sense) in the level of *ngoko* and *krama*. Based on this, the Javanese language politeness consists of (1) ngoko, (2) ngoko alus, (3) krama, and (4) krama alus. If there is *madya* among those four kinds of politeness, it is not the standard daily language. What is meant by *raos alus* is the words which are included in *krama inggil*.

For example:

Ngoko (ngoko lugu)

“Ooo, ya wis ta saiki crita liyane wae. Karo meneh ora apik bengi-bengi teka crita kaya ngono...,wis, wis....eh, mengko sedhelo engkas yen wis kecekel rak tentrem”

Ngoko alus:

“ Ibu **tindak** ngendi ta yu? Kok ora **kondur-kondur!** Bapak ya ora ana **ndalem, tindak** ngendi ta?”

Krama (krama lugu):

“Inggih Pak, kula Darmanto. Kula badhe taken, menapa Bapak sumerep griyanipun Pak Agung?”

Krama alus:

“Lajeng sakmenika Bapak badhe **tindak** pundi? Pakdhe badhe **tindak** menapa wonten **ndalem**?”

This form of Javanese language politeness is then considered as the guidance in Javanese language teaching at schools in Java (DIY, Central Java, and East Java).

### 3. The Application of Javanese language Politeness

In Javanese community, although there are some mistakes, the language politeness goes well. That is because the language politeness is one of Javanese politeness as reflected in the *macapat* below:

“Mungguh laku miwah urip hiki,  
wis cinakup hing haksara Jawa,  
Jawa jawi lan jiwani pun,  
Jawa pikajengipun,  
Prasahaja walaka yekti,  
**Jawi basa kramanaya,**  
**Subasitanipun,**  
Jiwaning budayanira,  
Jiwi hiku sawiji lawan Hyang Widhi,  
Purneng haksara Jawa”

(Pakoe Boewana IX, via Maryono, 2002: 207)

In the *macapat* above, Pakoe Boewono gives advice that *basa krama* is one of politeness. That is why the language politeness still exists since human life needs to interact with each other. In addition, people need to respect each other in their life.

Suharti and friends (1993) made research in a Javanese family whose the members speak *krama* to each other in their daily life up to present. This condition aims at familiarizing the children to respect others. In this research, the use of certain politeness is aimed to respect others, to adjust to social atmosphere, to interact with those who are close, and to perpetuate democracy. The dominant politeness used is *ngoko alus*, *krama alus*, and the mix (switching) between Javanese language and Bahasa Indonesia.

The use of the Javanese language is often incorrect. Based on the research by Sutrisno Wibowo (1995) to the students of Javanese Language Department, Faculty of

Languages and Arts, State University of Yogyakarta, the mistake of the language use can be seen as follows:

Conversation (1)

- (1.a) guess: Boten wonten napa-napa, kula naming kepingin sowan mawon.  
(1.b) Mrs. Budi: Inggih ngaten Bu, menggah perlunipun marak sowan dhateng Ibu, ingkang sepisan tuwi kawilujengan.  
(1.c) Mrs. Hadi: Manawi ingkang mundhut njenengan, nggih mangga.

The use of the words napa-napa and mawon in the sentence (1.a) should be changed into menapa-menapa and kemawon; the word ngaten in sentence (1.b) should be makaten, and the words njenengan and nggih in sentence (1.c) should be panjenengan and inggih. The mistake in the language use at the level of **krama alus** like in sentence (1.a) up to (1.c) is caused by the use of daily language making the words brief (menapa-menapa becomes napa-napa, kemawon becomes mawon, mekaten becomes ngaten, panjenengan becomes njenengan, and inggih becomes nggih).

Another mistake found is because of *krama inggil* for oneself.

Conversation (2)

- (2.a) guess: Boten wonten menapa-menapa, kula naming badhe pinarak wonten ngriki.  
(2.b) Mr. Krama: Manawi mekaten mangga kula aturi tindak dhateng kantor, manke Panjenengan saged kulo paringi buku caranipun nanem semangka.  
(2.c) Bagas: Kula nitih sepeda motor Pak!

The word pinarak in sentence (2.a) should be mampir, while paringi in sentence (2.b) should be caosi, and the word nitih in sentence (2.c) should be numpak

Darsiti Suratman (1991:22), in her research, states that the use of Javanese language in families after proclamation is as follows: *ngoko* switched into *krama inggil* is 60%, *ngoko* switched into Bahasa Indonesia is 15%, *krama inggil* is 13%, *krama*

switched into Bahasa Indonesia is 1,7%, Bahasa Indonesia is 1,7%, and *ngoko* switched into foreign language is 1,75%.

From the fact above, it can be concluded that the families is still applying language politeness to interact with each other up to now. However, it is a concern that besides the use of Javanese language in accordance with its politeness, the Javanese people also speak other languages. People in DIY, Central Java, and East Java speak Javanese language and Bahasa Indonesia as well as foreign languages. The Javanese people in Lampung speak Javanese language and Lampung language-Bahasa Indonesia as well as foreign languages. The Javanese people in Suriname speak Javanese language and Dutch language as well as English. Also, Javanese people in other regions speak the living languages in those regions. Therefore, it needs special effort to fulfill the need of communication.

#### **4. Effort to maintain and develop Javanese language politeness**

The explanation above tells us that people living needs to respect each other. To internalize the sense of respecting others, in Javanese community, people need to speak language the appropriate with language politeness. It refers to how to maintain and develop the Javanese language in order to make Javanese people speak Javanese language in accordance with its politeness.

##### **a. The use of Javanese Language in family**

Family is the first place for children to achieve language. As the first place, Javanese family must try hard to make Javanese language as the language spoken by the members of family. Children must be familiar with Javanese language since their childhood. Children to parents must speak *krama alus*, while parents to children speak *ngoko alus*. If this condition happens in family, the habit of speaking based on level of politeness will also be applied in other places. In addition, when the children gather along with society, they will have a habit of speaking Javanese language appropriately. Hence, the children will exist in society.

Budi Heru Satoto (1995) in “Kedaulatan rakyat” states, ‘When the role of mother in teaching word per word Javanese to the children since they were born, in training them *krama*, Javanese habit and custom since the first year, the children will learn Javanese language, one of local content for Elementary schools to Secondary



Schools in DIY, Central Java, and East Java as the implementation of the Javanese Congress III-2000 at Ambarukmo hotel Yogyakarta', easily when they are in formal schools. In his conviction, Heru Satoto strengthens the importance of speaking Javanese language in family.

**b. The use of Javanese language in society**

Interaction (communication) in Javanese society must run in Javanese language. The forms of politeness used are appropriate with the levels. For example, the interaction between parents to those who are younger or to those who are the same age uses *ngoko* and *ngoko alus* (depending on the speaker or O1, partner of the talk or O2, and the person who is the object of the talk or O3). Communication between young people to the older ones must use *krama* or *krama alus* (depending on the speaker or O1, the partner of the talk or O2, and the person who is the object of the talk or O3).

In meetings and special ceremonies, the language used is in form of *krama alus*. Like what happen today, in the cities, people eagerly hold Javanese ceremony which uses *krama alus* Javanese language. This condition certainly supports the "Njawani" atmosphere so that the Javanese society especially the youngsters can learn Javanese language from society.

**c. The use of Javanese language in communities**

In Javanese society, particularly in DIY and Central Java, there are Javanese art communities like *macapat* communities, *kethoprak*, *karawitan*, *campursari*, *jathilan*, and the lines. In addition, the cultural communities still exist, for example, the communities specializing in studying Javanese language and art, and communities in charge of Javanese ceremonies.

The communities are the effective media to maintain and develop Javanese language. The use of Javanese language in those communities is adjusted with the Javanese language politeness. It can be example for Javanese people particularly for the young Javanese who are learning how to speak Javanese language appropriately.

**d. Courage to speak in Javanese language**

In Javanese society today, there are many youngsters who are not brave enough to speak in Javanese language because they are afraid of committing mistake,

particularly afraid of using *krama inggil*. This is our concern. Moreover, the old generation very concern on the condition. They often feel that the young generation's Javanese language is getting worse.

To overcome the worse condition of Javanese language among young generation, of Javanese society, especially the old generation, must empower and support young generation to be brave to speak in Javanese language. The most important thing is that the young generations are willing to speak in Javanese first, no matter correct or incorrect in application. They must learn by doing. In this sense, the old generation must be the example of how to speak Javanese correctly and appropriately. When a young Javanese makes mistake, they must make it correct as immediate as possible. By this, the young generation who are in charge of perpetuating and developing Javanese language will be able to speak Javanese language correctly and appropriately.

#### **e. The use of Javanese language in mass media**

Mass media constitutes an effective tool to maintain and develop Javanese language politeness. Through mass media, all form of politeness can be applied based on the context. From this, Javanese society can learn how to speak Javanese language in accordance with its politeness.

Javanese mass media, however, is still limited in number. In Yogyakarta, there are several magazines like *Joko Lodhang* and *Mekar sari* (*Mekar sari* is published together with *Kedaulatan Rakyat* every Thursday). In addition, there is also Javanese magazine published by local government of DIY and *Sanggar Sastra Jawi*. The later is very limited in publication. There are magazines, *Panyebar Semangat* and *Jaya Baya*, in East Java.

Besides the Javanese media in form of magazines, there are local television stations in Yogyakarta which broadcast some Javanese language programs. TVRI Yogyakarta broadcasts *Pangkur Jenggleng*, *Angkringan*, and Javanese language news program. Jogja TV with its motto "**tradisi tiada henti**" (never ending tradition) broadcast Javanese language news program, *campur sari*, and Javanese art program. This condition supports the development of Javanese culture.

#### **f. The application of language politeness in teaching**

In Elementary Schools up to Secondary Schools, the teaching of Javanese language must consider the language politeness. The way of teaching should be in form of direct practice of speaking Javanese language appropriately. The years-lasting-teaching of Javanese which focuses on memorizing *ngoko* words become *krama* words and vice versa must be reformed to be the contextual teaching giving opportunity to the students to practice Javanese language based on its rule of politeness. If it is adjusted with the recent curriculum, competence-based-curriculum, the implementation of Javanese language teaching must be able to make students skilful in speaking Javanese language in line with its politeness so that the students will have competence in Javanese language communication.

### **5. Conclusion**

Language politeness constitutes a significant part for those speaking in Javanese language. A person will be regarded good in language if he/she is able apply the language politeness correctly. Those making mistake in applying the language politeness will be judged as people who are impolite. Therefore, there must be a special effort to maintain and develop the Javanese language politeness.

The Javanese language politeness is mainly determined based on the use and not based the words containing **raos alus** (polite sense) both in the level of *ngoko* and *krama*. The levels are (1) *ngoko*, (2) *ngoko alus*, (3) *krama*, and (4) *krama alus*. Out of these four kinds is not included as daily language. Then, what is meant by **raos alus** is the words included in *krama inggil*.

Effort to maintain and develop Javanese language politeness can be in form of (a) the use of Javanese language in families, (b) The use of Javanese language in society, (c) the use of Javanese language in communities, (d) the courage to speak in Javanese language, (e) the use of Javanese language in mass media, and (f) the application of Javanese language politeness in teaching.