

Procedures for Traditional Guidance in The *Serat Wawaton* Keraton Yogyakarta:

A Sociolinguistic Study

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Abstract—Yogyakarta Special Territory is a region using Javanese for the daily communication. Javanese also becomes a part of the formation of cultural context, in which the language to convey the customs is performed well. The purpose of this research is to describe the procedures of visiting Yogyakarta Palace as explained in *Serat Wawaton*. *Serat Wawaton* is a text that is used as a guideline of the procedures or protocols when visiting the Yogyakarta Palace. The content in the text explains the customs and language used when meeting the King and the servants or guards in the palace. This study used a descriptive qualitative method employing a literature study. The data source in the study is *Serat Wawaton* from the Sonobudaya Museum in Yogyakarta. The results obtained from this study are a) the language used in a visit of a king by another king, where there are three rules that must be adhered to, namely respecting the banqueting event, specifically after completing farewell to all guests but before meeting with the king, he must pass the vice regent first, b) the language used when a prince visits another prince. A prince can meet him directly but there are five rules that must be adhered to, namely respect, asking questions when leaving from home, asking about likes, banqueting events, farewell to go home c) the language used in the visit of a vice regent by another vice regent. There are ten rules that must be adhered to, namely giving respect, asking when leaving from home, asking about preferences, asking about age, asking about the palace status, banqueting events, asking about the number of children, giving hereditary advice, praise palaces, and saying farewell and also not being obliged to stay overnight. d) the language used in the visit of a regent by another regent. The rules that must be obeyed include sitting opposite each other and the custom of speaking is also using language which is in accordance with the protocol in the palace. e) the language used in the visit of Panewu Mantri by Panewu Mantri. The rules that must be adhered to include using customs that must be obeyed and implemented are being polite and courteous.

Keywords—*Serat Wawaton*; custom; visit; Yogyakarta palace

I. INTRODUCTION

Language and culture are two sides that are side by side and cannot be separated, because language is a mirror of the culture and identity of the speaker. Language becomes a means to maintain culture. Culture will be able to be understood and upheld by recipients of culture if they understand the language of instruction of the culture. There are some people's opinions that culture is born out of language, without language there will never be a culture. Language became an important communication tool in various places in Indonesia, for example Java, which was dominated by Javanese people. The language used from each region is also different, like the Special Region of Yogyakarta and Central Java which uses Javanese as a daily communication tool.

Yogyakarta is the axis and center of Javanese culture, Yogyakarta is known for its cultural traditions and customs because it still uses the Kingdom system, the Yogyakarta Sultanate Palace. The Yogyakarta Palace has a variety of cultural heritage in the form of ceremonies, dances, gamelan, heirlooms and Javanese manuscripts stored in the Sonobudaya Museum. And until now the remains of the Yogyakarta Palace are still being preserved, maintained and preserved.

The Special Region of Yogyakarta is an area that uses Javanese as a tool to communicate with Javanese people. Javanese is also a part of a cultural context such as customs, with the delivery language about customs can be done well, like the custom of visiting the Yogyakarta Palace in the *Serat Wawaton* script. This *Serat Wawaton* is stored in the Sonobudaya library. In this text there are procedures and ethics to visit the Yogyakarta Palace. In the text there are procedures or politeness in visiting the King to the courtiers in the palace. So the reason why studying culture is visiting the palace environment so that their customs will be maintained and preserved by the generations. And we do not lose our politeness as a Javanese society despite developments in this supra millennial era.

The problems that exist are about customs or habits when receiving guests, staying at home in the Yogyakarta palace. Protocols that must be adhered to and obeyed, what rituals are present in the custom of visiting, and why rituals are held for guests visiting the Yogyakarta palace. Each of these situations and circumstances requires different procedures. The purpose of this research is to describe the culture of how to visit the Yogyakarta Palace in *Serat Wawaton*.

II. LITERATURE REVIEW

A. Sociolinguistics

Sociolinguistics comes from the words "social" and "linguistic". Socio is the same as the word social which is related to society. Linguistics is the study of and discussing in particular the elements of language and between those elements. So sociolinguistics is a study that composes theories about public relations with language. Based on the previous understanding, sociolinguistics also studies and discusses social aspects of language, especially differences found in languages that are related to social factors (Nababan, 1993, p. 2).

The relationship between language and cultural contexts such as customs can be studied in the field of Sociolinguistics, as proposed by Trudgill that Sociolinguistics is a part of linguistics that has to do with language, language and culture. Language is a tool in communication, as a tool of course there are those who use the tool so that it can be utilized. Language users or users are humans who are referred to as speakers. Humans who hear or are opponents of speakers are called opponents of speech. In this interaction between speakers and opponents of speech arises several behaviors based on their individual thoughts so that habits or culture are born. These cultures and habits will differ depending on who and where the language or user of the language is located. Culture is the mind, reason which also includes customs (KBBI, 2005, p. 169).

According to Goffman (1967) politeness itself is a behavior rule that is determined and agreed upon by a particular society so that politeness is also a prerequisite agreed upon by social behavior, politeness is commonly called etiquette. Modesty can also be seen from various aspects of daily interaction. Modesty in action is a procedure for acting or gestures when facing something or in certain situations.

B. Serat Wawaton

Serat Wawaton is a Javanese script that is stored in Keraton Museum of Sonobudaya in Yogyakarta. It contains protocols of procedures and customs of visiting Yogyakarta Palace from the King to the courtiers. All procedures in terms of language, attitudes, and behaviors are all explained in the script.

C. Custom Visit

In the traditional Javanese society, visiting becomes a culture which until now still maintained and carried out. The custom of visiting is very strong with manners and politeness. The custom in Yogyakarta Palace and that in Javanese community outside the Palace are very different. The one in Yogyakarta Palace must follow certain established protocols while the one outside it. Is not required to follow certain protocols or rules of visiting ethics, manners polite procedures.

III. METHOD

This research is a literature that uses books and other documents from various sources as the main objects (Hadi, 1995, p. 3). The type of research used is qualitative, namely research that produces information in the form of notes and descriptive data contained in the text under study.

With qualitative research, descriptive analysis is needed. Descriptive analysis method provides a clear description of the cultural values of the procedure in a visit as described in *Serat Wawaton* of Yogyakarta Palace. The qualitative approach is based on the initial steps taken by collecting the required data, and then a description is carried out.

In this research, the method is used to collect research data in the form of library data that has been selected, searched, presented and analyzed. The data source of this research is the *Serat Wawaton* manuscript which is stored in the Sonobudaya Museum in Yogyakarta. The data collection carried out in this study is to search the existing manuscript catalog in the Sonobudaya Museum, *Serat Wawaton*.

IV. RESULT AND DISCUSSION

The procedures or traditional rituals in a visit to Yogyakarta Palace include the following. The first when you want to meet with the King, you have to go through the vice regent first. You have to show your respect when talking with Vice Regent to the King. There are three things that are customary or speaking rituals, namely 1) Respect, 2) Banquet event, 3) After completing goodbye with all guests.

Even though his seat is parallel, it does not cause his own speech to go through all to the vice regent. So, the custom of sitting the Queen with a guest is that on the right facing the vice regent of the earth. The Queen of the Earth faces the guests. It had become a behavior since the Majapahit era with the era of the Pengging State.

So, before meeting the King or Queen of an empire, the visitors must make an appointment first, and then after making an appointment, he cannot meet the King or Queen directly but they must go through Vice Regent as the King's assistant. When he meets the King, the guests had to sit face to face with the other guests, have good manners and speaking only when necessary. The language used must also be in accordance with the protocol or custom in the palace, namely *Krama Inggil* Javanese (the highest level of Javanese).

The second is when Prince *Pasi* meets Prince *Pasi*. According to the custom they can talk to each other on their own but there are five appropriate rules.

- 1) Showing respect
- 2) Asking about when leaving home
- 3) Questioning about likes
- 4) Joining a banquet event
- 5) Leave taking

The guests should sit down according to the good rules from the Queen, while the customs mentioned above do not require them to stay overnight, and have to go home on the same day. Thus, when the Prince meets another Prince, he is not allowed to speak alone or directly, but what is permitted at the time of the discussion consists of only five and after the meeting, he has to go home immediately and is not required to stay overnight.

The third is the tradition of meeting a Vice Regent by a Vice Regent. When they meet, they speak face to face sitting cross legged when speaking. Below are the ten rules when speaking.

- 1) Giving respect
- 2) Asking about when leaving from home
- 3) Questioning about likes
- 4) Asking about age
- 5) Asking about the condition of the Palace
- 6) Joining a banquet event
- 7) Asking about the number of children.
- 8) Giving hereditary advice.
- 9) Praising their own palaces.
- 10) Leave taking (also not required to stay overnight).

When a vice regent meet other vice regents, they only speak according to the good customs and are not required to bow down. So, when they meet, they sit face to face. Furthermore, there are ten rules when speaking. The language used should also follow certain rules. All vice regents of the palace or those from outside the palace must follow the rules in the protocol in the palace.

The fourth is when the Nayaka Regent meets another Nayaka Regent. When they meet, they sit in a face to face position, speaking about things of the era, meaning only doing what is appropriate. Looking for attention by speaking sweetly is appropriate just not with the limits of responding to each other, but not having a conversation that is not good.

So when meeting, the Regent and another Regent sit face to face and speak with the language as required by the protocol in the palace. The language used must be polite, speak the language that is appropriate, and what is discussed must be in accordance with the time or developments of the era. The language used to seek attention with guests must be sweet.

The fifth is when *Panewu Mantri* meets another *Panewu Mantri*. It is obliged that *Panewu Mantri* to respond to people who speak badly, even though it is like making up a story. *Panewu Mantri* must be aware of the behaviors that must be well arranged in such a way that make guests happy, and does not hurt himself and others so that he should speak as naturally as possible. Speaking naturally means an open way of speaking which is not made to make others happy and does not sound arrogant. Acting is not in doubt, it is not seen with its ability. He should not appear doubtful in his behaviour so that the ability is not seen. So when a *Panewu Mantri* meets *Panewu Mantri*, the language used should be polite. They do not have to respond to bad talks. Moreover, before speaking the language must be arranged well in advance so that the guests are happy. The talk or words do not hurt themselves or other people and is not made up.

V. CONCLUSION

Based on the results of a study of the sociolinguistic study of cultural custom of the visits in Yogyakarta Palace as described in *Serat Wawaton*, it can be concluded as follows. In the language used when meeting with the King uses customs that must be

obeyed and carried out include giving respect, banqueting, and leave taking. In the language used when the Prince meets another prince is that must be obeyed and carried out include giving respect, asking about when leaving from home, asking about preferences, banqueting events, and leave taking, and staying overnight is prohibited. In the language used when the Vice regent meets another vice regent using the tradition that must be obeyed and carried out include giving respect, asking about when leaving from home, asking questions about preferences, asking questions about age, asking about the situation of the palace, asking how many children they have, giving advice from generation to generation, giving praise to their own palaces, and leave taking and staying overnight is prohibited. In the language used when the Regent meets another Regent using the customs that must be obeyed and implemented cover those in which the language used must be polite, the way of speaking must be appropriate, and what is discussed follows the era or development era. The language used when *Panewu Mantri* meets another *Panewu Mantri* using the tradition that must be obeyed and implemented must be polite. They are not obliged to respond to bad talks. They are required to make the guests happy, and not to hurt others.

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