Identifying Social Class in the Society of Java

Majid Wajdi
Business Administration Department
Politeknik Negeri Bali
Badung, Indonesia
email: mawa2id@gmail.com

Paulus Subiyanto
Accounting Department
Politeknik Negeri Bali
Badung, Indonesia

I Made Sumartana
Accounting Department
Politeknik Negeri Bali
Badung, Indonesia

Abstract— **This research tries to find the vocabulary of the language of Java which refers to the upper class and the lower class in the society of Java in order to distinguish between the upper class and lower class. Some vocabularies or nouns of the language of Java can be changed into verbs through morphological processes by adding a prefix of *Ng-* [ŋ]. On the other hands, some basic nouns in the language of Java are unable to be changed into a verb through the same process, namely by adding the prefix of *Ng-* [ŋ]. The research findings show that vocabularies or nouns which can be converted into verbs by giving the prefix of *Ng-* [ŋ] are nouns that refers to the lower class of the society of Java, whereas nouns that tend not to be able to convert into verbs by adding the prefix of *Ng-* [ŋ] are nouns which refer to the upper class of Java. Low and high classes of the society of Java are based on three sources: nobility, educational background and wealth.**

Keywords—derivative verbs, lower class, high class, tiyang alit, priyayi of Java

I. INTRODUCTION

The word can change its form because it is changed by its speakers. The change process involves at least three things: (1) there is a basic form that is changed, (2) there are certain ways to change it, and (3) there is a new word as a result of the change. The basic form must absolutely exist, at least one. This form has a certain meaning, namely lexical meaning, which can be recognized directly by the speakers. In changing a word, it will involve what is called a 'morphological process'. Morphological process is the process of changing words that involve the three things above. However, there are special features, which involve three things: (i) there is regularity of the method of conversion with the same tool, (ii) resulting in a new meaningful component of the change words that are generated thanks to the new word-forming element, and (iii) the new words produced are poly-morphemic because it is more than one morpheme[1] (Sudaryanto, 1992: 15-16).

The morphological process can be determined as a word formation process by changing certain basic forms with the status of a lexical morpheme with a forming device that is also a status as a morpheme but with a tendency to mean grammatical and bound. That the basic form is lexical, it is proven by the spontaneous knowledge of the speaker when the form is spoken separately and independently; while the basic form modifier means grammatically proven from the meaning that can only be known when the modifier

concerned is pronounced together with its basic form. The forming tools referred to in Javanese are three, namely affix morpheme, red morpheme, and compound morpheme. In the case of affix morphemes, the morpheme tends to be in the form of one or two syllables, which are different from the basic form to be changed. With such a tool, the results of the morphological process are always in the form of polymorphic or double morphed invented words. As a new word builder, affixes can form new words which types are different from the original word (original form). But it cannot either; both new words and old words (which have not been subjected to the affixation process) are the same category. That depends on the basic form. Affix is, for example, a verb-forming word. So, if the basic form of the noun, for example, Javanese noun *paku* 'nail', *cangkul* 'hoes', or the adjective *ireng* 'black', *hijau* 'green', then the new forms are of course different, i.e. verbs *maku* 'nailed' 'to be nailed, *macul* 'act of hoeing', *diireng* 'blackened', *diijo* 'greened', 'it is made to be green'.

Language is a social phenomenon, as a product of human life in society. It is stated that said that language is not a stand-alone system, but as part of the social process of society, because language is part of the elements of culture. If the author of this paper underlines the above statement that language is a social phenomenon, language is a product of human life in society. Therefore, the phenomenon that exists in a language is certainly a reflection of the socio-cultural community of the users and the owners of that language. That is why, the discussion of one aspect in a language, inevitably we have to discuss the social aspects of the language. The phenomenon of the morphological process of Javanese seems to be inseparable from the phenomenon of language as a social phenomenon, language as part of the social process of society, and language as part of the cultural elements of a society.

If examined the previous studies, these studies emphasize more on the question of what (what) and how (how). The question aspect of why (why) hasn't been touched. Therefore this study tries to bridge so that what aspects (what), how (how), and why (why) can be included so that they can be analyzed. In addition to micro (linguistic) analysis that answers what aspects (what) and how (how), this research tries to deepen up to the question of why (why) as a result of macro (linguistic) analysis. For example, why some Javanese language derivative verbs are acceptable, but some derivative verbs are not acceptable or not yet accepted. Analysis of socio-cultural aspects will be included in this study, because language is a social product, especially the Javanese

language that cannot be separated from culture, because of Javanese, in a term made by Samuel Jérôme (2005: 68), that "language is culture"[2].

As the last effort to understand why some nouns cannot be changed into verbs, while some nouns tend not to be converted into verbs. For that nouns related to work or profession can be grouped into two, namely nouns of work that refer to the majority and noun communities which refer to upper class work to be analyzed in order to answer the question why there is a blocking, i.e. the derivation process is not acceptable to some nouns.

Because the explanation in the morphological process cannot answer why some nouns refer to work or profession in the Javanese language, then the analysis is tried to be expanded and related to the socio-cultural Javanese language as Dardjowijojo did (1995: 267-278) in *Nasib Wanita dalam Cerminan Bahasa (The Fate of Women in the Language Reflection)*[3] and also the opinion of Wijana and Muhamad Rohmadi (2006)[4]. Because of limited space, the discussion below only addresses derivative verbs from nouns that have a relationship with one's work or profession.

II. METHOD OF RESEARCH

First, Observation and document study are two activities the researchers done in order to supply and provide the data of the research. Daily observation is done by seeing, listening and sometimes taking part in the activity how the speakers of the language observed used their mother tongue as the real language use observation. The speaker of the language of Java has become the main subject of the research. They cannot be identified from the use of the language of Java as their main language. The observation can be done non-actively or inactively.

Document study, namely the translation of Holly Quran[5] (Taufiq, 1997) becomes the next source of the data of the research. Recording and field note technique completed the step how to provide the data. Transcription is the next process to present audio recording to a written text that will enable the researchers analyse them easily.

III. RESULTS AND DISCUSSION

A. Derivative verbs: The Mirror of Low Class

As mentioned above, prefixes are very productive affixes in Javanese. There are hundreds of nouns and dozens of Javanese adjectives that can be derived into verbs through an affixation process, which is by adding the Ng- [ŋ] prefix. Below is an example of derivative verbs derived from nouns *eses* (h) 'cigarettes', derived by attaching the Ng- [ŋ] prefix to become a verb *ngeses* (h) 'activity of smoking' in high speech level of Javanese. It is highly well-known that the language of Java has at least two speech levels, low and high speech levels called *ngoko* (low or basic speech level) and *krama*, high speech level. The noun of Javanese *eses* 'cigarette/smoke' is in high speech level called *krama* and *udud* 'cigarette/smoke' is a low speech level of the language of Java. Therefore, the discussion of the language of Java will always refer to at least two speech levels: low and high speech levels, called 'ngoko' and 'krama'. A noun of the language of Java *udud* 'cigarette/smoke' is a low form of Javanese (*ngoko*), while *eses* is a high form (*krama*).

Furthermore, it can be seen some examples of derivative verbs as shown in the following table. The following derivative verbs are verbs derived from nouns which are changed into verbs through a process of adding the *Ng-* [ŋ] prefix to the basic noun form.

Table 1 shows us some examples of nouns that can be converted into verbs, by giving and adding the Ng- [ŋ] prefix. The nouns in the example are productive enough to be coverted into verbs through the affixation process, by attaching the Ng- [ŋ] prefix in front of the noun's basic form. In other words, the nouns displayed in the example are the results of the affixation process which are very acceptable in Javanese, that is, by being derivated or changing nouns into verbs. Just take the Javanese noun 'tukang' (mason or carpenter), it turns out that it is very acceptable to derivate into a Javanese verb 'nukang'.

If observed, the examples of nouns in Table 1 refer to work, profession, position or activity in Javanese society. If we look critically, the noun has a low degree in the meaning of the Javanese vocabulary that refers to the lower class society or 'wong cilik' (ordinary member) in Javanese terminology. Nouns referring to the profession, position or occupation in the example above show us the phenomenon of the occupation or profession of the common people, the lower class, the 'wong cilik' in Javanese society.

Jobs, professions or positions listed in Table 1 generally do not require a certain educational background. Let's take as an example the profession or a noun *'babu'* (housemaid). The profession or a noun or the word *'babu'* turns out to be transformed into a verb *'mbabu'*, 'works as a house maid', a noun *'buruh'*, 'labour', can be changed into a verb *'mburuh'*, 'work as a labour', a noun *'kuli'* 'labour', can be changed into *'nguli'*, 'work/carry out activities as a labour', and *'supir'* 'driver', is changed into *'nyupir'* 'work/do activities as a driver', are the examples of work, job or profession that can be reached by ordinary people or 'wong cilik' in a Javanese term.

Because it is so easy for nouns that refer to work or job or profession to be changed into a verb by attaching the Ng-prefix [ŋ], it implies that the nouns are symbols of work or job or position for small people (*wong cilik*) or the common people. Because it is easy for a noun that refer to a job, position or profession to be derived into a verb by attaching the Ng- [ŋ] prefix, this becomes a clear indicator that jobs, professions or positions for ordinary people do not require complicated requirements, so that the opportunity for 'small people' to compete for jobs in the sectors of jobs mentioned is widely opened.

Table 1 presents nouns and derivative verbs which refer to lower class professions in Javanese society. Jobs or professions, as seen on Table 1, do not need high qualifications, skills or formal education. Let us take an example the job *babu* 'maid servant' as a noun is then changed into a verb *mbabu* 'to work/to do an activity as a maid servant', *buruh* 'labour', a noun, becomes a verb in the language of Java *mburuh* 'to work/to do an activity as a labour', *kuli* 'labour' becomes *nguli* 'to work/to do an activity as a labour', and *supir* 'driver' becomes *nyupir* 'to work/to do an activity as a driver' are the examples of nouns which refer to jobs or professions of lower classes in Javanese. Those nouns are easily changed into verbs by adding prefix *Ng-* indicated clearly that those jobs or

professions belong to lower social of Javanese. Jobs or professions for lower class (*tiyang alit* or *wong cilik*) do not need any special qualifications to fulfill.

Conversely there are some Javanese nouns that cannot be derived into verbs as shown below (sign (*) indicates an unacceptable word. If we observe the presentation of twelve examples of nouns that refer to the occupation, position or profession, none of them can be changed into verbs by giving the Ng- [ŋ] prefix. The profession or a noun *'guru'* 'teacher' ', for example, turns out to be unacceptable when it is changed into a verb by adding Ng- [ŋ] affix to become a verb **nguru* 'work/do activities as a teacher'. Likewise other nouns, from a noun 'bupati' 'regent', cannot be changed into **mbupati* 'to work as a regent', '*menteri*' 'minister' cannot be changed into **'ngementeri'* 'to do an activity as a minister'. Why the nouns above, the noun of a job, position or profession is strictly filtered and prevented from being attached by Ng-[ŋ] prefix to change into a verb?

The socio-cultural approach might help understand why the affixation process by attaching the Ng- [ŋ] prefix is not acceptable. In socio-cultural terms the job, position or profession refers to the upper middle class of Javanese society or the profession of the *priyayi* in a broader sense. Thus the profession, occupation, or position refers to the high class occupation or profession, the level of the filter is relatively very tight.

To occupy a job, position or profession in the noun (such as the position of 'teacher' 'teacher') it requires requirements that are certainly difficult to meet by a small community (*wong cilik*). Jobs such as 'bupati' (regent) to 'menteri' (minister), it is not easy for ordinary people to reach and occupy these jobs. Not just anyone can occupy jobs such as teachers, doctors, regents and others. Job as a doctor or teacher, for example, requires a certain education that cannot be fulfilled by everyone, especially the small people.

In order to complete the discussion about derivative verbs which relate to low sosial class, in which nouns which cannot be changed into verbs by adding prefix *Ng-,* the following discussion is interested to introduce here. Let us take an example a noun *guru* 'teacher', in fact it cannot be changed into **nguru* 'to work/to do an activity as a teacher'. The other example is a noun *dokter* 'doctor' is either cannot be changed into a verb using the same process of adding the prefix *Ng-*. Why are they unchangable? Socioculturally, the nouns as the sample are nouns, jobs or professions which refer to profession of high class of Javanese not lower class profession. High class' professions or jobs need special qualifications which are difficult to fulfill by common people or lower class. It is not too easy to get such a job like those presented in the example. To become a doctor or a lecturer or a teacher, someone has to get higher education. On the other hand, to be a driver is easy for everyone. A driver, as an example, is a profession which is easy enough for lower class in Javanese society since it does not require educational background.

Three sources of social class in Javanese society is based on language data of acceptable and unacceptable derivative verbs. Contrastive analysis of nouns which could be changed into verbs by giving affixes tends to refer to high class of Javanese called *priyayi*, both in traditional and modern meanings. Noun *raja* 'king' could not be changed into verb

ngraja* 'to work or to do an activity as a *raja* 'king'. *Guru* 'teacher' is unchangeable into verb *ngguru** 'to work or to do an activity as a teacher'. Noun *mobil* 'car' cannot be changed into verb *memobil/ngemobil** 'do an activity by a car'. Three nouns, as example, (*raja, guru,* and *mobil* 'king', 'teacher', and 'car') which could not be changed into verbs are nouns which refer to high class of Javanese (*priyayi*) according to nobility (king), education (teacher), and wealth (car). A king (*raja*) in the past time has to be derived from a noble man, a teacher (*guru*) has to own educational background and to buy a car (*mobil*), and one has to be rich enough. It could be concluded that someone who has three or one of three sources could be grouped into high class.

On the other hand, certain nouns which could be changed into verbs by adding affixes e.g. *babu* 'maid servant' *-mbabu* 'to work or to do an activity as a maid servant', based contrastive analysis, tend to refer to low class of Javanese. To become a *babu* 'maid servant' it does not require any qualification, it does not need to have high education and a *babu* 'maid servant' is not from a well-to do family. In the modern era, an educated person who has an important position in the government (e.g. *guru* 'teacher') is grouped into high class (*priyayi,* in modern meaning). Someone who is wealth enough and he/she is able to buy a car (*mobil*) will be also treated as "high class". It could be concluded that the existence of high class and low class in Javanese society is because of three factors: nobility (+Nb) (in traditional sense), education (+Ed), and Wealth (+Wt). It means that the existence of low class because of the absence of nobility (-Nb), lack of education (-Ed), and lack of wealth (-Wt).

To become a *raja* 'king' one should posses nobility, and it is symblolized by (+Nob) 'plus nobility', *guru* 'teacher' is grouped into high class because of education (+Ed), plus education, and one who is able to buy a *mobil* 'car' because of one's wealth and it is symbolized by (+Wt), 'plus wealth'. One was grouped into low class because of the absence of nobility (-Nob) 'minus nobility', uneducated (-Ed) 'minus education', and no wealth (-Wt) 'minus wealth'. b) The asymmetrical exchanges of *ngoko* and *krama* by human beings are not absolute. The absolute one is the asymmetrical exchanges of *ngoko* and *krama* by God and human beings. All Javanese people without exception have to say *krama* to God and received *ngoko* from God. All Javanese persons are little creatures, but God is the Greatest.

Priyayi 'high class' in the society of Java could be approached by traditional and modern meanings. In traditional meaning, *priyayi* is determined by their nobility. In modern sense, *priyayi* is determined by their educational background. In the past time, the main qualification to become a *raja* 'king' in the society of Java is nobility. In the modern world like today, to become a *guru* 'teacher', one has to have educational background. In order to own a *mobil* 'car' as an example, one has to be rich enough. In this paper and discussion, the nobility is symbolized by (+Nob) 'plus nobility' and education is symbolized by (+Ed) 'plus education'. Wealth could also be included to determine social class in the society of Java. Because of one's wealth, someone is grouped into or belongs to high class. It is symbolized by (+Wt) 'plus wealth'. In traditional era, education and wealth belong to the kings of Java. Therefore it could be stated that In the society of Java there are three sources of social classes: nobility, education, and wealth. On the other hand low class (*tiyang alit* or *wong cilik)* is

determined by the absence of nobility, education, and wealth (-Nob), (-Ed), and (-Wt).

TABLE 1 NOUNS AND DERIVATIVE VERBS IN JAVANESE

Nouns (n) - Derivative Verbs (v)	Meaning
abdi (n) - ngabdi (v)	'servant'-'to serve' / 'to work or to do an activity as a servant'
babu (n) - mbabu (v)	'maid servant'-'to serve' /'to work or to do an activity as a (maid) servant'
batur (n) - mbatur (v)	'servant'-'to serve' /'to work or to do an activity as a servant'
calo (n) - nyalo (v)	'broker'- 'to work or to do an activity as a broker'
copet (n) - nyopet (v)	'pick pocket'-'to do an activity as a pick pocket'
dhukun (n) - ndukun (v)	'healer'-'to work or to do an activity as a (traditional healer'
buruh (n) - mburuh (v)	'labour'-'to work or to do an activity as a labour'
jongos (n) - njongos (v)	'servant'-'to serve' /'to work or to do an activity as a servant'
kuli (n) - nguli (v)	'labour'-'to work or to do an activity as a labour'
ojek (n) - ngojek (v)	'motor cycle-driver' - 'to work or to do an activity as a motor cycle-driver'
santri (n) - nyantri (v)	'student-'to do an activity as a student (religion)'
supir (n) - nyupir (v)	'driver'-'to work or to do an activity as a driver'
tukang (n) - nukang (v)	'carpenter'-'to work or to do an activity as a carpenter'
kernet (n) - ngernet (v)	'driver assistant'-'to work or to do an activity as a driver assistant'

TABLE 2 UNACCEPTABLE DERIVATIVE VERBS

bupati (n) - mbupati(v)*	'regent'—'to work / to do an activity as a regent'
camat (n) - nyamat(v)*	'head district'—'to work / to do an activity as a head district'
dokter (n) - ndokter(v)*	'docter'—'to work / to do an activity as a doctor'
guru (n) - ngguru(v)*	'teacher'—'to work / to do an activity as a….'
kadhes(n) - ngadhes(v)*	'head village'—'to work / to do an activity as a head village'
lurah (n) - nglurah(v)*	'head village'—'to work / to do an activity as a head village'
gubernur (n) - nggubernur(v)*	'governor—'to work / to do an activity as a governor'
dosen (n) - ndosen(v)*	'lecturer'—'to work / to do an activity as a lecturer'
dekan (n) - ndekan(v)*	'dean'—'to work / to do an activity as a dean'
dekan (n) - ndekan(v)*	'student-'to do an activity as a student (religion)'
rektor (n) - ngrektor(v)*	'rector/principal'—'to work / to do an activity as a rector/principal'
polisi (n) - molisi(v)*	'police'—'to work / to do an activity as a policeman'
menteri (n) - ngementeri(v)*	'minister'—'to work / to do

REFERENCES

[1] Sudaryanto. (1992). *Tata Bahasa Baku Bahasa Jawa.* Yogyakarta: Duta Wacana.

[2] Samuel, Jérôme. (2008). *Kasus Ajaib Bahasa Indonesia? Pemordernan Kosakata dan Politik Peristilahan.* Jakarta: KPG (Kepustakaan Populer Gramedia).

[3] Dardjowidjojo, Soenjono (ed.). (1995). "Nasib Wanita Dalam Cerminan Bahasa" dalam PELBA 8 (Sewindu Pertemuan Linguistik Lembaga Atma Jaya: Kedelapan). Jakarta: Lembaga Bahasa Unika Atma Jaya. Hal. 267—278.

[4] Taufiq, Abu. 1995. *Kitab Tarjamah Al Quran Basa Jawi.* Temanggung: CV. Hafara. Jilid I.

[5] Rohmadi, Muhamad dan Wijana, Dewa Putu. 2006. *Sosiolinguistik: Kajian Teori dan Analisis*. Yogyakarta: Pustaka Pelajar.

	an activity as a minister'
kyai-ngyai*	'(religious) teacher'—'to work / to do an activity as a (religious) teacher'