Interrogatives in Banyumasan Javanese

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Abstract--- **This study is aimed at elaborating the structure of questions in Javanese of Banyumasan dialect (BJ). This is a linguistic research employing a content analysis techniques. The data source is the Javanese version of Ronggeng Dhukuh Paruk novel. The data are the question expressions produced by the characters in the novel. They used Banyumasan dialect in the social interaction. The analysis was done to determine the key linguistic features playing a role in making an interrogative or question. The data analysis used the perspective of SFL theory, especially interpersonal meaning. Based on the analysis, the results prove that BJ has three main structures in its interrogative: questions with question words, with particles, and with intonation. The existence of two constructors other than question words act as options that can be used by speakers to obtain the same type of information.**

Keywords --- mood, interrogative, question, particle, Javanese, Banyumasan.

I. INTRODUCTION

This research examines the typology of MOOD structure in Banyumasan Javanese (BJ) in the novel Ronggeng Dukuh Paruk. The author, Ahmad Tohari, in his creative process, in line with his deep attention to the Ibunta language, translated the work into BJ from Indonesian (BI) [1]. Previously, this novel had been translated into several foreign languages, such as Japanese, Dutch, German and also English.

Translated text is the realization of one meaning in different languages. These meaning realizations are language phenomena that can be used to understand the semiotic system of each language involved. Therefore, comparative studies of languages in translated works can represent specific linguistic characteristics. The use of translation works for this purpose has often been carried out by previous researchers[2] [3] [4] [5] [6].

They all use translated works as a means to explain the peculiarities of their language, such as Chinese [3], [5], [6], Spanish[2], Indonesian[4], [7], and Javanese [8] . This research uses the perspective of Halliday's

Functional Grammar Theory, with a diverse focus on transitivity [3], [8], modality [5], [6], [9], and thematic structure [2]. However, the genres of translated texts used as data sources also vary from dramas, legal texts, to novel texts. Thus, any translated text can be used as a means to understand the meaning realization system of that language.

Based on the object of study, there have been many Javanese language studies that highlight the mood of Javanese language clauses from various dialects studied from Wetanan [10], [11], Malang [12], Solo [13], Banyumas [14] with data sources that also include a variety of oral speech [15], print media such as newspapers and magazines ([4], [10], sermons [11], radio plays [13]. In general, the findings of those who study the structural aspect are that imperative sentences are characterized by intonation [10], lexicon indicating imperatives[4], [10], verb with suffixes, like {-a}, {-na}, and {-ana} [4], [10], [11], verb with suffix {-en} [13] [4], [10], [13], verb with suffixes {-ake} and {-ke} [4], [15], and verb with suffix {-i} and also confix {ka-/-na} [15].

In general, the findings of Javanese language studies from various Wetanan sub-dialects (Yogyakarta, Solo, Malang, Magelang) are almost the same; The differences may be due to the type of data source used and the level of comprehensiveness of the study. Existing Banyumas dialect studies focus on imperative and politeness categorization[14], and there have been no Javanese studies that apply the SFL theoretical perspective, in any dialect.

Departing from previous studies, this research intends to use translated novel data to describe the linguistic character of the Banyumasan dialect of Javanese. This choice was made considering the lack of studies on this dialect - especially seen from the perspective of SFL theory [16][17]. This study limits itself to the realization of the interrogative mood in BJ. Mood structure, according to Halliday [18]determines the nature of the meaning negotiation in a verbal interaction.

II. LITERATURE REVIEW

Halliday views language as a source for revealing meaning. Language is a system of meaning, which is equipped with forms that are used to realize that meaning. With this theory, language or other semiotic systems can be interpreted as a network of interrelated choices. Language itself is a tool for 'semiotic reality' to exist. Language, thus, does not just represent reality, but is a vehicle for the presence of reality. In other words, language is a semantic system, a system of meaning that is expressed through words. This meaning system includes lexical items of vocabulary and also grammar that organizes these words so that they can function to realize reality (meaning) as their main task [17].

Thus, the text can be considered as a semantic unit. And the arrangement and choice of words in a text as a semantic resource aims to reveal three metafunctional meanings as fundamental components of language meaning. The three metafunctions of meaning are 'ideational' or reflective meaning, 'interpersonal' or active meaning, and a combination of the two, textual meaning, which establishes relevance for the two previous meanings. Related to the study issue, interpersonal meaning is discussed in more depth.

Interpersonal meaning divides the function of language as a form of interaction, or sharing process. Language is always present not only as a symbol of reality, but is always tied to the persona of the source, both speaker and writer, with the persona of the recipient, listener or reader. There is not a single text that exists without a source, and a text will not be a text if it is only created without a target reader. Simply put, this interpersonal meaning elevates language as a form of communication, which is more interactive and personal. Language not only represents what is expressed, but also to whom "what is expressed" is conveyed [18]. Here, Halliday's language is represented by clauses. Language functions as a proposition that is explicitly addressed to a particular party or individual. A news story, for example, comes from a media source, and is directed at the public, as information, and at the government, perhaps as criticism or praise.

Language functions as a proposition that is explicitly addressed to a particular party or individual. A news story, for example, comes from a media source, and is directed at the public, as information, and at the government, perhaps as criticism or praise. In interactive acts of communication, the propositions that emerge through language can vary. A text or utterance can give or ask for information. Apart from that, text or speech can also embody the gift or demand for commodities other than information, which can be goods or services. As Lock [19] explains:

the interpersonal meaning of language "has to do in the ways in which people act upon one another through language such as giving and requesting information, offering things, expressing doubts, asking questions." The interpersonal meaning of language is related to various interactions between individuals carried out through language, such as giving and asking for information, offering something, expressing doubts, or asking questions. This meaning is the meaning of a language act directed at another person.

III. METHOD

This research uses a qualitative research paradigm—especially linguistic research. In particular, research focuses on structural to describe the realization of interpersonal meaning, especially the imperative mood. The language studied is Banyumasan Javanese (BJ), the data for which is taken from the text of the novel Ronggeng Dhukuh Paruk.

This research applies content analysis techniques as an objective and systematic research technique. This technique is an integrative analysis method to find, identify, process and analyze documents with the aim of understanding their meaning, significance and relevance [20]. This technique is used to examine variations in the structure of Interrogative Mood in BJ, including the influence of changes on the integrity of interpersonal meaning in dialogue utterances.

The objects of this research are various dialogue utterances in the Javanese version of the RDP novel Banyumasan. The elements that are the focus of these utterances are MOOD elements, which in English are Subject and Finite, and the sequence and variations in the appearance of these elements as MOOD markers in Banyumasan Javanese. This research takes dialogue utterances based on variations in the MOOD structure contained in them, linked to the function of the speech act intended by the character as speaker.

Considering the various limitations in this study, this study selected data sources using purposive sampling, based on dialogue text criteria. Of course, not all dialogue texts are studied, but are mapped based on categories or types of MOOD as well as structural variations, by reflecting with texts in established English. The unique data represents the form of MOOD and its structure in Javanese, which may be very different from the realization in English. The method for providing data is the listening method, with advanced techniques, free-involved, skilled listening techniques and note-taking techniques, as explained that the listening and note-taking method is listening and taking notes from existing data [21]. These data were tabulated and codified for the purposes of the next study stage. This data was collected based on variations in the form and structure of MOOD in the dialogue utterances of all the characters in the novel.

Data analysis of the form and structure of interrogative mood was studied using SFL [16]–[19]. The analysis was carried out interactively following the flow of Miles and Huberman [22], which includes data reduction, data presentation, and drawing conclusions. For data analysis, this study adopted the referential and translational equivalent method, with the aim of comparing utterances with the effect of information requests. The basic technique is the Selecting the Determining Constituents (PUP) technique with referential sorting and differentiating the nature and character of various languages [21].

Besides, to find out the determining nature of a lexicogrammatical device on the realization of interpersonal meaning, the research will also apply the collection method with basic techniques for Taking the Immediate Constituent (BUL), with advanced techniques of punctuation and reversal, by placing these devices in various positions. The loss technique is used to test whether a lexicogrammatical device influences the meaning of the interrogative or not. Meanwhile, the reverse technique functions to determine whether a change in the position of one device affects the realization of the interrogative meaning of a speech [21].

IV. RESULTS AND DISCUSSION

Question sentences in Banyumasan Javanese (BJ) are broadly divided into 4 types based on their markings, namely 1) interrogative sentences with question words, 2) interrogative sentences with deneng, 3) interrogative sentences with mbok, and 4) interrogative sentences with prosody. Interrogative sentences with interrogative words are the most frequently found interrogative sentences in data sources, with quite a lot of variations in interrogative words. The following are details of the findings from the question sentences in the BJ.

A. Interrogative Sentences with Interrogative Words

The basic word for question words in BJ is "*apa*" ("what"). Several other question words were born from this question word, such as "*nangapa*", "*ngapa*", "*sapa*". When compared with Indonesian and English, BJ question words have almost the same function, confirming and asking for content information, from time, person, reason and the like. The only different QW is *apa* (what) which serves as confirmation or to get "yes" and "no"

answers. Meanwhile in English, the question, polar interrogative, is only realized by reversing the position of Subject > Finite, to Finite > Subject.

Table 1. Question words in BJ

No	Question word	Function	contoh
1.	*apa*	Confirm	*Ninimu ora adang gaplek, **apa**?*
2.	*apa*	Something	*Dadi nunggoni **apa** maning?*
3.	*sapa*	Someone	*Ningen **sapa** wong Dhukuh Paruk sing duwe ringgit mas?*
4.	*ngapa*	Activity	*Rika arep ngapa?*
5.	*kepriwe*	State	*Kepriwe prekara sing mau?*
6.	*Ngendi/ndi*	place/direction	*Rasus, Ko arep maring **endi**?*
7.	*kenangapa*	reason	*Ning **kenangapa** rika mung nyuguh segendul nggo inyong?*
8.	*pira*	number	*Siki jam **pira**, Ni?*

Judging from its structure, BJ interrogative sentences have the same structure as the declarative mode. Forming a confirmative interrogative sentence is done simply by adding the word "what" in front of the declarative sentence or after it. Sentence 1) is an example of a confirmation question sentence with the question word "what" in front.

1) **Apa** *ko seneng maring inyong?*
*1a) Ko seneng maring inyong **apa**?*
1b) Ko seneng maring inyong.

Sentence 1) can be changed to 1a) with the meaning and structure that is common and acceptable in BJ. Such constructions can also be found in data sources, as in sentence 2). Confirmative interrogative sentences originate from declarative sentences, as in examples 1b) and 2a) BJ also has a sentence construction similar to a question tag, as seen in sentence 3). Apart from that, there is also a question word what is placed between the functions S and P (5), which can also be changed to 6) with a meaning and structure that is common and acceptable in BJ. It seems that a construction like 6) is the true structure of a confirmative question sentence, because if the question word "whatever" is removed, the meaning of the question remains intact, Sarate wis understand (you)? The Subject element in this construction is optional, it can be present or not.

*1) Ninimu ora adang gaplek **apa**?*
2) Ninimu ora adang gaplek.
*3) **Apa iya** mpeyan ora ngreti mangsude inyong?*
*4) Sampeyan **apa** wis ngreti sarate?*
5a) Sarate wis ngreti apa sampeyan?
5b) Sarate wis ngreti (sampeyan)?

Table 2. Content Questions

	ko	*seneng*	*maring inyong*	
KT	S	P	C	
apa	*ko*	*seneng*	*maring inyong*	
	ko	*seneng*	*maring inyong*	**apa**
	S	P	C	KT

Meanwhile, for content questions (5W1H), the question word is positioned to replace the information being asked. Some question words that ask for things that are explanatory are certainly not that simple. Most interrogative sentences are constructed as is and the question word is simply inserted or positioned in the empty space that is the question point in the sentence. Thus, the declarative version of this question sentence simply places the answer word in place of the question word.

Table 3. Interrogative Sentences

No	Interogative mood	Declarative mood
1	*Rasus, ko arep maring **endi**?*	*Aku arep maring **kali**.*
2	***Sapa** wong Dhukuh Paruk sing duwe ringgit mas?*	***Rasus** duwe ringgit mas.*
3	*Siki jam **pira**, Ni?*	*Siki jam 3.*
4	*Nunggoni **apa** maning?*	*Nunggoni si Dower.*

This certainly does not apply to questions to obtain a "reason" or "explanation" answer using question words such as kepriwe (how) or ygenangapa (why). For questions like this, the declarative version will be longer. In general, the BJ interrogative mode does not have a special structure like BI; The structure of the interrogative sentence is similar to the declarative mode, only by placing the question word in the part of the information in question.

B. Interrogative Sentences with "deneng"/"kok"

The word "deneng" has the same meaning as "kenangapa" ("why"), but there is an additional meaning that the questioner feels "strange" or "wondered" by the situation being asked about. From the data collected, the word "deneng" only appears in question sentences or interrogative mode, there are even sentences that only contain the word "deneng" (7). The distribution of the word deneng is very diverse, most often appearing at the beginning of a sentence, like question words in general, some at the end of a sentence, and others between the Subject and Predicate elements.

Table 4. Interrogative with *deneng/kok*

Interogative with "*deneng*"	English version
"Ko deneng nglamun neng kene, Rasus?	"Were you daydreaming, Rasus?"
Deneng ko ndelah neng jejere inyong lagi inyong turu?	And why you put it next to me while I was sleeping?
Deneng awaku teles kaya kiye?	How come I'm all sweaty?
Deneng calunge mandheg?"	Why has the calung music stopped?"

Compared with the BI version, the meaning of the word "deneng" turns out to be varied, not only "why", but also confirmative "what", and also "how can it be". By looking at the existing data, it is quite clear that the word "deneng" is indeed part of the language unit that forms a declarative sentence into an interrogative one. This means that an interrogative sentence using the word "deneng" will become another type of sentence, if the word deneng is removed. Thus, it can be concluded that the word "deneng" which functions like a particle, can actually function as a question mark with several meanings.

Table 5. Comparison to Declarative mood

	Interogative	Declarative version
5)	"Eh, ko deneng neng kono, Rasus?"	"Eh, ko neng kono, Rasus.
6)	Ningen ko mung gelem ngomong angger tek takoni thok deneng?"	Ningen ko mung gelem ngomong angger tek takoni thok."
7)	"Lha, deneng?	"Lha.."

When compared to Indonesian, the word *deneng* is equated with the particle "*kok*". The word "kok" is also widely used in BJ conversations today, perhaps due to the process of absorbing it from Indonesian. When translated into Indonesian, interrogative sentences with "deneng" can indeed be replaced with the particle "kok". For example, sentence 5) above, if translated into Indonesian, would become 5a) *Eh, kamu **kok** di situ, Rasus?* (Hi, why are you there, Rasus?). The same procedure applies to the other sentences. The similarity between "*deneng*" and "*kok*" was also found in another study on phatic particles in BJ [23]. Thus, it is clear is one of the phatic particles in BJ, whose function is only limited to forming interrogative sentences.

C. Interrogative Sentences with Particle "mbok"

The next question sentences are sentences that use the word "*mbok*", which is a type of phatic particle in BJ. In the data source, there are 23 "mbok" particles, almost all of which appear in interrogative sentences. Only one "mbok" particle was found in a declarative sentence, namely, *"Mbok dekaya ngapa bongkreke inyong ora*

nana gandheng-cenenge karo pageblug kiye." The meaning of the word "*mbok*" in an interrogative sentence is to form a confirmative interrogative sentence - like the particle "*kan*" in Indonesian.

Table 6. Interrogative with particle *mbok*

Interogative with *mbok*	English version
Mbokan Srinthil wis dadi ronggeng sekang kanane?	**Do you think** Srintil has been a ronggeng since birth?"
Mbok ko seneng?	**Aren't** you happy?
"*Lan ko mbok ngreti inyong seneng dadi ronggeng?*"	But you know that I want to become a ronggeng dancer, **don't** you?"
Ko mbok krungu omonge kakine inyong mau?	You heard my grandfather, didn't you?
"*Ko ora wuru, mbok?*	You're not drunk, **are** you?"
Ko gelem, mbok?	You do want to, **don't** you?"

Compared to English version, it appears that interrogative sentences with *mbok* are always interpreted as polar interrogative or confirmative questions, and most of them are in the form of tag questions or mood tags. Like the mood tag in English, *mbok* or *mbokan* particle in the question sentence functions for confirmation, as well as inserting the "answer desired" by the questioner, a reminder of what is expected [18], or a "double-meaning" confirmative sentence. Questions with "*mbok*" are not neutral, because the questioner directs the answer in the main sentence of the question. For example, question 2) *Mbok ko seneng?* ("you're happy, right?"), has the core "ko seneng" ("you're happy"). This is the answer expected by the questioner; The answer "yes" is what the questioner wants. For example, if someone wants to ask a question, to neutrally confirm, then the question will be, *Apa ko seneng?* ("Are you happy?").

By looking at the equality with the mood tag, *mbok* in the Mood structure in the entry clause becomes part of the Mood. This is further confirmed by the determinant nature of the *mbok* particle in changing the declarative into an interrogative. This means that this particle can change the exchange nature of an utterance, which is initially a statement, then becomes a question because of its appearance. By considering its function, it can be said that the mbok particle is equivalent to the Mood tag in BI. This means that it can be a Mood element, and may be called a Mood particle, referring to the term Mood tag in BI [18]. Of course, this conclusion is still tentative, because the Mood tag element in BI does contain two Mood elements, namely S and F, but the reference to the function of the mbok particle which determines the nature of exchange in interpersonal functions is sufficient reason to state this.

Rasus	*arep*	*tuku*	*wedhus*	**Deklaratif**
S	Modal	P	C	
Mood		Residue		

Rasus	*arep*	*tuku*	*wedhus*	*Mbok?*	**Interogatif**
S	Modal	P	C	partikel	
Mood		Residue		**Mood** partikel	

From the distribution, the position of mbok in interrogative sentences is quite varied. It can be at the beginning of a sentence, immediately marking that the statement is a question. The question "mbok" can also be a separator between the S and P elements in a sentence, and can also appear to close a sentence, turning a statement into a question for the interlocutor, like a tag in BI. This varied distribution of mbok is also mentioned by another study which discusses the mbok particle specifically [24], and explains that this mbok particle not only appears in interrogative sentences, but also in other types of sentences.

D. Prosodic Interrogative Sentences

The type of interrogative sentence with prosodic markers is a question sentence that does not have any markers in the form of certain segmental language units; it is only characterized by interrogative voice intonation, suprasegmental. This language element is also called secondary phonemes, which includes "various pitches found in a sentence or part of a sentence, namely intonation" [25]. For this type of interrogative sentence, the pitch or

pitch that is the marker is the intonation that rises at the end of the sentence. In the absence of "segmental markers", this type of question is a yes/no question, polar interrogative, with a neutral meaning.

Table 7. Interrogative with intonation

Interrogative with intonation	English version
"Lan rika njaluk seringgit mas?"	*And you want a gold piece?"*
Ko ngedhap mbatiri inyong neng kene?"	*"Don't you like being here with me?"*
"Dadi ko arep bali?"	*Really?*
"Rasus, ko ora gelem?"	*Rasus, don't you want to do it?*
"Lho, udu ringgit mas?	*"What!, no gold piece?"*

When compared to English version, the realization of this intonation marker is also visible there, though some are not. Both versions imply the meaning of a confirmative question, to get a Yes/No answer. Apart from intonation which is marked only with a question mark, intonation is realized in segmental form in the form of yes/no questions.

What may be slightly different is sentence number 3) *Dadi ko arep bali?* ("So you're going home?") , which is translated into a sentence with just one word, *Really*? Of course, with the linguistic context that was present previously, the reader understands that the word "really" is like just diverting the word "*dadi*", while other information is hidden (elliptic). So, this interrogative sentence is only marked by a rising final tone, which is represented by a question mark (?) in writing. Of course, this intonation can be explored further to accurately describe the tone features of this interrogative sentence that differentiate it from other types of sentences, so that the meaning of "asking" can be understood by the interlocutor.

Judging from its function, this intonation should be included in the Mood element. However, due to the limitations of this study, the notation and labeling of intonation in the Mood structure cannot yet be discussed completely. However, the author believes that this type of intonation is an element that should be included in the Mood structure because of its significance in determining the exchange nature of a clause. Of course, not all intonation is included in the Mood clause structure. In practice, intonation and pitch also contain various meanings. Intonation can imply a person's emotional condition towards the proposition conveyed in his speech; whether he is disappointed, sad, or enthusiastic is reflected in the intonation that encapsulates the speech delivered [25]. The emotional dimension of intonation will be very interesting to study further and will be very useful in applicable studies related to language, including for uncovering legal cases.

V. CONCLUSION

Based on the analysis carried out: interrogative sentences in BJ can be classified based on their markings, which are divided into four types: interrogatives with question words, interrogatives with particles, and interrogatives with intonation. Interrogatives with questions are almost the same as those in other languages, where the clause begins with a question word such as *apa* (what), *sapa* (who), *nengapa* (why), *kepriwe* (how), and so on. Question words with particles are characterized by the presence of particle elements such as *deneng*, *kok*, and *mbok*. Meanwhile, interrogative intonation is marked by a rising sign at the end of the utterance. Thus, the BJ interrogative is determined or constructed using one of these three elements. The existence of two constructors other than question words act as options that can be used by speakers to obtain the same type of information.

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