

# Bagongan Language Representation in Abdi Dalem Keraton Ngayogyakarta Hadiningrat Daily Life

Hanova Rani Eka Retnaningtyas<sup>1</sup>, M.R. Nababan<sup>2</sup>, Dwi Purnanto<sup>3</sup>

<sup>1</sup> Graduate School of Magister of Linguistics Program, Universitas Sebelas Maret Surakarta

<sup>2,3</sup> Universitas Sebelas Maret Surakarta

<sup>1</sup> [hanovarani57@gmail.com](mailto:hanovarani57@gmail.com), <sup>2</sup> [amantaradja@gmail.com](mailto:amantaradja@gmail.com), <sup>3</sup> [dwi.purnanto@yahoo.com](mailto:dwi.purnanto@yahoo.com)

**Abstract:** Javanese is a unique language and is often called complicated even by the user community itself. This is because in Javanese there are variations in language in the form of speech levels which consist of *Bahasa Jawa Krama*, *Bahasa Jawa Madya*, and *Bahasa Jawa Ngoko*. The variation also has several versions, in addition to the Karaton Ngayogyakarta Hadiningrat there are other variations in the form of *Bagongan* or *Kedhaton* (Karaton Surakarta Hadiningrat). This study aims to elaborate the use of *Bagongan* language in the daily life of the *Abdi Dalem Karaton Ngayogyakarta Hadiningrat*. This article uses a qualitative descriptive method and a matching method with the technique of determining the determinants (PUP) to analyze the data found. This article data was obtained using a questionnaire. Informants were selected by purposive random sampling technique. Based on existing findings data, the researchers concluded that the use of *Bagongan* language is rarely used, the variety of Javanese language that is often used is *ngoko* and *krama*. This is because the informant argues that the use of *krama* is more polite and more respectful, while the *Ngoko* language can make the atmosphere more familiar.

**Keyword:** *Language Attitude, Abdi Dalem, Norm Awareness, Bagongan Language*

## Introduction

Javanese as a language has much variations in used including those influenced by regional accent. The term ‘A’ in a particular area can be different from another area. Consequently, the benchmark of Javanese usage is the Javanese style from Solo and Yogyakarta, which has speech level characteristic. Javanese is divided into three variations based on the speech level, namely *ngoko*, *madya*, and *krama*. However, in addition to the three variations, there are actually still other variations, such as the *Bagongan* language that applies in the Karaton Ngayogyakarta Hadiningrat (further stated as KNH) and the *Kedhaton* language which applies in Karaton Surakarta Hadiningrat. Some people identify the two languages as the same, but actually there is a significant difference between the two languages. *Bagongan* Language has 11 marker vocabulary while *Kedhaton* has 50 marker vocabulary.

*Bagongan* language is implemented with the hope of becoming one of the forms of democratization in the *karaton* environment. This is because all parties are required to use *Bagongan* language while in the KNH area. This rule does not apply for Sultan, because he is the head of government in the palace. However, in reality there are many *abdi dalem* are not really know and understand how the form of *Bagongan* language. Thus, they are ignoring its use. Indeed, to distinguish *Bagongan* from other variations of Javanese tends to be rather difficult. This is because the *Bagongan* language is a merger between the Javanese language *Krama Alus* with 11 vocabularies of *Bagongan* language markers and accompanied by a suffix substitution from *-ipun* to be *-e* or *-ne*. Those eleven vocabularies are:

- 1) *Henggeh* commonly stated as *hingguh* means yes.
- 2) *Mboya* commonly known as *mboten* or *ora* means no.
- 3) *Manira* atau *menira* commonly stated as *kula* or *aku* means I.
- 4) *Pakenira* or *pekenira* commonly stated as *sampeyan* or *kowe* means you.

- 5) *Penapi* or *punapi* commonly known as *punapa* or *menapa* means why.
- 6) *Puniki* commonly known as *punika* or *menika* or *iki* means this.
- 7) *Puniku* commonly known as *punika* or *menika* or *iku* means that.
- 8) *Wenten* commonly known as *wonten* or *ana* means exist.
- 9) *Nedha* commonly known as *suwawi* or *sumangga* means please.
- 10) *Besaos* commonly known as *kemawon* or *wae* means only.
- 11) *Seyos* commonly known as *sanes* or *seje* means no or different.

*Abdi dalem* is a term for people who are devoted their life to work in the palace. *Abdi dalem* can come from people who have blood relations with the royal family or common people who have the desire to devote themselves. *Abdi dalem* generally has an obligation to preserve the culture and its language. Based on the above phenomenon coupled with the fact that *Abdi Dalem* is an agent of cultural stakeholders, the researchers want to know the representation of Bagongan language usage in the KNH environment. Therefore, this research based on previous research conducted by Hari Murcahyanto discussing about the language use in Surakarta Hadiningrat Palace conducted in 2008. Furthermore, another study that underlies this research is the research conducted by Maria Budi Asih in 2015. The study was titled *Basi-Baba Inter-Abdi Dalem in the Sultanate of Yogyakarta*. Hari Murcahyanto research is a qualitative study based on case studies, focuses on the use of Kedhaton language. In contrast to this study, Murcahyanto research was conducted at Surakarta Hadiningrat Palace. In addition, further research was conducted by Maria Budi Asih at the Ngayogyakarta Hadiningrat Palace. Even though it is done in the same location, the object of the research is different from this research. Maria conducted research on the use of niceties carried out by *abdi dalem* in the palace environment. The research method used was different. It used the referral method with the note and record method and the proficient method that is aligned with the interview method.

## **Method**

This research is a qualitative research. The method used in this study is the equivalent method. This method is used if the determinant is outside or detached and is not part of the language concerned (Sudaryanto, 2015: 15). In this case the equivalent means comparable or comparative, namely comparing aspects of the constituent of the relevant discourse. The basic technique used is *Pilah Unsur Penentu* (PUP/ Sorting out Determinant Element) technique (Sudaryanto, 2015: 25). The researcher used the questionnaire as a data retrieval tool. The questions used in the questionnaire are in the form of closed and semi-open questions so that the data obtained is not expected to come out of the research objectives but is able to add insight to the researcher to make the right conclusions.

The data in this study are divided into two, they are primary and secondary data. Primary data is obtained at the time of the research, while secondary data is obtained before the researcher enters the field to capture primary data. Secondary data in this study is information relating with *abdi dalem* obtained from the KNH database, while the primary data is the answer to the questionnaire that has been filled by the *abdi dalem*. *Abdi dalem* was chosen with a purposive random sampling system. This study uses a data triangulation test to test the validity of the data. This method is expected to help researchers in drawing conclusions so that the received conclusions are acceptable.

The research location chosen by the researcher was the environment of the KNH. The choice of location is due to researchers assuming that activities related to customs and culture are still

going well in Kraton Ngayogyakarta. Consequently, the researchers assume that the location is the right location to capture data in accordance with the researcher's objective for the purpose of the study. This is closely related to the researcher's desire to find out how obedience to the norms of *abdi dalem* language in the palace who live closely to the Javanese culture stakeholders. Another important thing that underlies the selection of the location is because KNH is one of the kingdoms in Indonesia that still exists and even recognized by the NKRI government with the issuance of privileged laws (Republic of Indonesia Law Number 13 of 2012 concerning DIY Privileges).

## Results and Discussions

This study uses data obtained from 10 informants who are servants (*abdi dalem*) in the KNH. Informants were asked to answer 25 questions in the form of questionnaires. The question used is a semi-open question. Here's an example of an answer from one of the informants, which is Informant 8 or abbreviated as I8. Below are the Informant explanations of the answers:

- 1) Question 1 regarding the language used by I8 when communicating with parents or parents' in-laws, informants chose to use Javanese *Kromo* language with reasons to appreciate or respect the parents.
- 2) Question 2 concerning the language usage when communicating with a husband or wife, I8 uses a mixture of Javanese *Ngoko* and *Kromo* to be more familiar but still seems subtle.
- 3) Question 3 concerning the language usage when communicating with boys, I8 chooses to use Javanese language *Ngoko* and *Kromo*, but it is more dominant to use Javanese language *Ngoko*. The reasons given are the same as in the previous question.
- 4) Not much different from the previous question, question 4 asks about what language is used when communicating with girls. The answers given are the same as the answer to question number 4 on familiar grounds but are polite or refined.
- 5) Question 5 about what language is used when communicating with other siblings (brother, sister, uncle, aunt, etc.), I8 choose to use the Old Javanese *Krama* to be polite but still familiar.
- 6) Question 6 is regarding with the language usage when talking to male colleagues who are older and have a higher position, I8 choose to use Javanese *Kromo* language to respect the older.
- 7) Question 7 is regarding to the language used when talking to older male colleagues, but have an equal position. I8 chose to use Javanese *Kromo* to respect the older people.
- 8) 8. Question 8 regarding the language used when talking to male colleagues who are older and have a lower position. I8 chose to use the Javanese *Kromo* language to respect the older people.
- 9) Question 9 is regarding to the language used when talking to older female coworkers, but has a higher position. I8 chose to use Javanese *Krama* to pay a respect for older people.
- 10) Question 10 is regarding to the language used when talking to older female coworkers, but has an equal position. I8 chose to use the Javanese *Kromo* language to respect the older colleagues.
- 11) Question 11 is about the language used when talking to older female coworkers, but has a lower position. I8 chose to use *Krama* to respect the older.

- 12) Question 12 is about the language used when talking to male colleagues with same age, but has a higher position. I8 chose to use *Krama* to respect the interlocutor position.
- 13) Question 13 is about the language used when talking to male colleagues who are of the same age and have equal positions. I8 uses a combination of Javanese *Ngoko*, *Krama*, and Indonesian language adjusted to the speaking partner.
- 14) Question 14 is about the language used when talking to male colleagues of the same age, but has a lower position. I8 chose to use a combination of Javanese *Ngoko*, *Krama*, and Indonesian language adjusted to the speaking partner.
- 15) Question 15 is about the language used when talking to female colleagues who are of the same age, but have a higher position. I8 chose to use *Krama* to respect the position of the interlocutor.
- 16) Question 16 discussing about the language used when talking to female colleagues who are of the same age and in an equal position. I8 chose to use a combination of Javanese *Ngoko*, *Krama*, and Indonesian language.
- 17) Question 17 discussing about the language used when talking to female colleagues of the same age, but has a lower position. I8 chose to use a combination of Javanese *Ngoko*, *Krama*, and Indonesian.
- 18) Question 18 discussing about the language used when talking to younger male colleagues and in a higher position. I8 chose to use Javanese *Krama* to honor the interlocutor employment and position.
- 19) Question 19 is about the language used when talking to younger male colleagues, but have an equal position. I8 chose to use Javanese *Ngoko*.
- 20) Question 20 discussing about the language used when talking to younger male colleagues who have a lower position. I8 chose to use Javanese *Ngoko* and *Krama* because it was considered politer.
- 21) Question 21 is about the language used when talking to female colleagues who are younger and have a higher position. I8 chose to use a combination of Javanese *Krama* and Indonesian because it was considered politer.
- 22) Question 22 discussing about the language used when talking to younger female coworkers and having equal positions. I8 chose to use Javanese *Krama* combined with Indonesian because it was considered politer.
- 23) Question 23 is about the language used when talking to younger and lower-ranking female coworkers. I8 chose to use *Krama* and Indonesian because it was polite.
- 24) Question 24 is about the language used when talking to domestic tourists. I8 chose to use *Krama* because it was considered politer and to maintain the dignity of Yogyakarta.
- 25) Question 25 discussing about the language used when talking to foreign tourists. I8 chose to use Indonesian because the informants assumed that the tourists did not necessarily master the Javanese language.

Based on the elaboration of the answer from I8, we can know that I8 prefers to use Javanese *Krama* because it is considered to be politer and more respectful. This is no exception for male and female co-workers and also it is not age-bound, although in certain situations I8 choose to use Javanese *Ngoko* to communicate with younger colleagues. Thus, below is the table from 10 informants who filled out the questionnaires:

**Table 1.** Code Selection Used by Abdi Dalem

Informants	Javanese <i>Ngoko</i>	<i>Bagongan</i> Language	Javanese Krama	Indonesian	Foreign Language
I	6	1	22	24	1
II	12	0	4	9	1
III	5	18	7	0	0
IV	12	0	21	19	1
V	2	0	6	17	0
VI	14	0	9	1	1
VII	14	0	9	2	0
VIII	9	0	23	8	0
IX	16	0	17	1	2
X	6	11	6	1	1
Total	96	30	124	82	7

From the above table it can be seen that the order of code commonly used by informants is Javanese *Krama*, followed by *Ngoko*, then Indonesian, *Bagongan*, and finally foreign languages (foreign languages here are all languages other than Javanese and Indonesian including languages from other region).

*Krama* is the first choice for *abdi dalem* because it is considered the politest, while the Javanese language of *Ngoko* is used as a sign of familiarity. Modesty referred here is as proof of the application of speech level variations in Javanese language. Javanese *Krama* is used to respect the older speech partners and / or who have higher positions. Foreign languages are the least used code choice because the informants claimed they lacked or did not master languages other than Javanese and Indonesian. The choice of code used by the informant is correct if it is based on the Javanese speech leveling rules in general, but it is not appropriate if it is based on the rules that apply in the KNH. *Abdi Dalem* and all KNH residents are expected to use *Bagongan* language in all situations. *Bagongan* language must even be used as a written language for correspondence or documents in KNH. Findings that show that the use of *Bagongan* language still lacks further questions about things that might cause the phenomenon.

The thinness of the difference between the *Bagongan* language and the Javanese *Krama* language is suspected to be the main factor that causes the use of the *Bagongan* language in KNH to not be as expected. *Abdi Dalem* especially those who are still new have difficulty adjusting to the rules. External factors such as residential environment and social environment are also suspected of being a factor causing *abdi dalem* have not master the *Bagongan* language. However, all these allegations still have to be verified by further observation. This can be an alternative for further research for the researchers themselves and new researchers.

## Conclusions

The last part of this paper is conclusions. In this section we can draw conclusions that not all servants of the palace use *Bagongan* language when interacting in the KNH. *Abdi dalem* prefers to use Javanese *Krama* because it is considered politer than the other code choices. As a marker of familiarity, the choice of code used is Javanese *Ngoko*. Indonesian is the second choice to show politeness because the informants think it is better to use Indonesian rather than using Javanese that is not appropriate.

This research is important because it helps the reader to get to know the other variations of Javanese language, namely the *Bagongan* language that is applied in KNH. Thus, it can improve the information circulating in the community regarding the paradigm that is circulating about life in the palace environment, including in terms of language.

### References

- Asih, M. Budi. (2015). Basa-basi berbahasa antar-abdi dalem kasultanan yogyakarta. PBSI Universitas Sanata Dharma Yogyakarta.
- Murcahyanto, Hary. (2008) Penggunaan bahasa kedhaton dalam lingkup karaton surakarta hadiningrat. Tesis Pascasarjana UNS.
- Sudaryanto. (1988). Metode linguistik: Bagian Pertama: Ke arah Memahami Metode Linguistik. Yogyakarta: Gajah Mada University Press.