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## The Use of Javanese by Society of Keraton Surakarta Hadiningrat

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### ABSTRACT

This research aims to find out Javanese form and its relationship between locutor and interlocutor. This research is qualitative in nature. The location of this research is in the Surakarta Hadiningrat palace. The language variation used in this research is daily activity and official palace ceremonies. The data are derived from the verbal interaction among society of kraton in formal and informal situation. The data were collected by recording, observing, interviewing technique. The analysis data used Hymes, ethnography method communication. The result of the research shows that the Javanese forms consists of *ngoko*, *madya*, *krama*, *krama inggil*, *kedhaton* and even Indonesian. Related to the relation between locator and interlocutor, the form of Javanese affected by the horizontal and vertical relation accordance with social status in the palace. The pattern of using *ngoko*, *madya*, *krama* has changed, moreover when Indonesian has been their repertoire.

### KEYWORDS:

Javanese;  
Society of Keraton;  
Keraton Surakarta  
Hadiningrat.

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## Introduction

Indonesia consists of many ethnic and languages. Language use is strongly related to society. The language shows the identity of the locutor in the social environment. The Javanese has its own character, those are culture and identity. The identity of culture has begun since the kingdom era, however, in the globalization the identity has much changed. It is influenced by many factors; one of the factors is foreign culture so that the Javanese culture has much degradation. In the society of kraton, such as Surakarta Hadiningrat palace, the group of social is formed by feeling of togetherness in the society. Thus, every social group has different habitual traits; it covers the use of language. In daily life, the society of kraton is used the Javanese speech levels

from *ngoko*, *madya*, *krama*, *krama inggil* and *kedhaton* language. The communication among the society of kraton must be careful because of there is different stratification in the Surakarta Hadiningrat palace so that the choice of words must be careful when they speak among society in the palace. It seems that *unggah-ungguhing basa* or speech levels are well maintained. Poedjosoedarmo (1979, p. 3) said that speech levels are different variations language which is determined by the different of politeness between locutor and interlocutor.

In the Surakarta Hadiningrat palace has unique language, it is called *kedhaton* language, meanwhile in the Yogyakarta Hadiningrat palace called *bagongan* language. At the moment, *kedhaton* language is used to communicate among society in the palace on formal situation when official palace ceremonies, however, the use of *kedhaton* language is not known by many people because it is used unique lexicon, such as *pakenira* 'you', *manira* 'I', *enggeh* 'Yes', and etc. The sociolinguistic research on the use of language has been conducted by many researchers, namely (Bastiar, Islamiah, 2018; Dwivedi, 2016; Erni Zuliana, 2016; Fahmee & Fung, 2016; Fithriyah Nurunnisa' Al, 1993; Marlina Maros, 2016; Yusuf, Fata, & Chyntia, 2018). In the palace has many interesting to investigate, especially in communication system. It is necessary known that Javanese speech levels from *ngoko*, *madya*, *krama*, *krama inggil*, *kedhaton* language and even Indonesian used by the society of *kraton*. From the reasons mentioned above, the researcher is interested in investigating more detail about the form of Javanese used by society in the Surakarta Hadiningrat palace.

The use of Javanese is strongly related to *unggah-ungguhing basa* (speech levels), *suba-sita* (politeness) and *trap silo uda negara* (position). Basically there are two levels in Javanese, namely *ngoko* (low level) and *krama* (high level). The level of *ngoko* is considered a rough level. It is used in a situation of intimacy, though it develops into the sense of humiliation, a person considered to be a lower social status than the speaker or to a person who is

younger than the speaker or to a person of the same social status whom the speaker knows well. The level of *krama* is the level of honour and respect, it is considered as *alus* or *halus* in Indonesian. It is used to a person who is older than speaker or to a person whom the speaker does not know well.

There are variants based on the two levels mentioned, namely *ngoko andhap* (low *ngoko*), *antya basa* (middle *ngoko*), *wredha krama* (old *krama*), *kramantara* (middle *krama*) and *basa madya* (middle language). Between *ngoko* and *krama*, there is another differentiation, namely *basa madya* (middle language). The following all of them have variants, namely : *Krama* consists of *mudha krama* (young *krama*), *kramantara* (middle *krama*), *wredha krama* (old *krama*), *madya* consists of *madya-krama* (high *madya*), *madyantara* (middle *krama*), *madya-ngoko* (low *madya*), *ngoko* consists of *basa-antya* (high *ngoko*), *antya-basa* (middle *ngoko*), *ngoko-lugu* (low *ngoko*). *Kedhaton* language is an exclusive language which is used to communicate by society in the palace. The use of Javanese language in formal and informal situation in the palace (*kraton*) is a proof that the society of *kraton* loyal maintains their local language in the globalization era.

## Method

The research is classified by a descriptive qualitative because it describes the form of the language. The location of this research is in Surakarta Hadiningrat palace because it is a center of Javanese culture, as the center of Javanese culture; speech levels are very important and dominant. The researcher observed *society of kraton* speech in daily life and palace official ceremonies as source of data. The source of data consists of respondent, informant, activity and document. The number of respondent in the research is 20 (twenty) consist of *abdidalem*, *sentana dalem*, *putra dalem*, *putri dalem* either man or women who able to master language and Javanese culture that his/her own. The researcher has chosen as informant consists of *pengageng* kraton 'lead of kraton', namely Dra. Gusti Kangjeng Raden (GKR). *Wandhansari* is the leader of

Sasana Wilapa 'centre of secretariat office' and Kangjeng Gusti Pangeran Haryo (KGPH). Puger, B.A, as a leader of Sasanapustaka 'library of kraton'. *Abdidalem* consists of Kangjeng Raden Aryo (KRAr). Winarnokusuma as public relation of Surakarta Hadiningrat palace, Kangjeng Raden Aryo Tumenggung (KRAT). Pudjodiningrat and Kangjeng Raden Aryo Tumenggung (KRAT). Budayaningrat as practision in palace official ceremonies. The researcher observed the use of Javanese used by *society* in social interaction in daily life and official palace ceremonies in the Surakarta Hadiningrat palace. The researcher found out archive or old manuscript which related to kedhaton language which is taken from Sasanapustaka.

The sample is chosen from society of kratonspeech on formal and informal situation. The researcher observed by following the activity either formal (working situation, palace official ceremonies, such as *Grebegceremony*, *Wiyosan Jumenengandalem 'the coronation Anniversary of the King)* or non-formal situation (casual conversation) in the palace. *In dept interview* is used by the researcher to obtain the data about the form and factor-factor that influenced the use of Javanese used by *society of kraton* Surakarta Hadiningrat. The researcher recorded *society of kraton* conversation by using handphone or video tape then it is transcript into orthographies. The data is analyzed by using contextual-sociolinguistics approach, it means that it is important to decide social context, such as *who, which, when, whom, where, and how* by using speech component concept stated by Hymes (1974) calling acronym of SPEAKING.

## Result

The society of Surakarta Hadiningrat palace used Javanese speech levels from *ngoko, madya, krama, krama inggil, kedhaton* language and even Indonesian. The location of *abdidalem* conversation covers *Sasana Wilapa* 'a place as a centre of palace secretary, *Sasana Sewaka* 'a place which is used as the coronation Anniversary of the King, *Sasana Hondrowina* 'a place which is used

for eating the guests of the King, *Kartipradja* 'a place which manages *abdidalem* and *Agung Mosque* 'a place which is used as *Grebeg ceremony*. Topic of speaking covers daily activity, salary, *Kirab Malam 1 Sura*, *Grebeg ceremony*, *Tingalan Wiyosandalem* 'the coronation Anniversary of the King', *Mahesa Lawung*.

The level of *ngoko* is used by a person speaking to another person who is known intimately by the speaker, a person whose rank of nobility is lower, a person whose social status is lower. *Madya* is classified by middle level between *ngoko* and *krama*. The level of *krama* is used by a person speaking to another person whose rank of nobility is higher, a person whom the speaker does not know intimately, a person of older age, a person with high reputation or respect, a person who higher social status. *Krama inggil* is used by a person with high reputation. Usually, *krama inggil* (high *krama*) is used by the people in the palace. *Kedhaton* language is an exclusive language is used by certain people, situation and place. In other word, *kedhaton* language is an old language is used in the Surakarta Hadiningrat palace.

## Discussion

The form of the use Javanese by society of keraton is as follows:

### *Ngoko*

The level of *ngoko* is used by a person speaking to another person who is known intimately by the speaker, a person whose rank of nobility is lower, and a person whose social status is lower. The following is an example the conversation among abdi dalem Lurah in the Surakarta Hadiningrat palace.

Such example the conversation in the table 1 happens in front of Sasana Sewaka on formal situation. The level of *ngoko* is used by abdidalem Lurah because they know well so those between of them have not been social distance. It shows that the relationship abdidalem Lurah is classified horizontal relation. In other word, they are the same position. *Ngoko* level is signed by affix di- such as the word '*dienjah-enjah*'. The conversation above is called *ngoko*

*lugu*. The aim of speaking is cleaning the palace. Its' contain of conversation is cleaning the palace.

Table 1. Conversation in Javanese *Ngoko*

Type	Name	Javanese	English
Data 1	Lurah	" <i>wa...Pakdhe Kampret nyapu dijenjah-enjah.</i> " " <i>Kene lho, kowe tekan kono arep golek apa?</i> " " <i>Yo</i> "	" <i>wa...Uncle Kampret is sweeping by scattered.</i> " " <i>come here, what would you get there?</i> " " <i>Yes</i> "

### *Madya*

*Madya* is classified by middle level between *ngoko* and *krama*. The following is the conversation abdidalem Lurah to abdidalem Panewu is used *madya* level as follows.

Table 2. Conversation in Javanese *Madya*

Type	Name	Javanese	English
Data 2	Lurah	" <i>niki kraton</i> " " <i>sesuk sore niki, malem jumat</i> " " <i>nggih, benjing-enjing sonten jam tiga, njenengan sampun tindak alun-alun.</i> "	" <i>This is a palace</i> " " <i>tomorrow on Friday evening</i> " " <i>Yes, by the end of three afternoon, you will have arrived at field</i> "
	Panewu	" <i>O, inggih. Alun-alun mriko napa mriki?</i> "	" <i>Yes. Is this field or that?</i> "
	Lurah	" <i>nggih. Alun-alun Kidul nggen Kleco.</i> "	" <i>Yes. This is South field in Kleco.</i> "
	Panewu	" <i>nggih, O inggih.</i> "	

The conversation in table 2 happens in Sasana Hondrowina between abdidalem Lurah as locutor and Panewu as interlocutor. The level of *madya* is used by abdidalem because it gives honour and respect, it seems that the relationship between abdidalem Lurah and Panewu categorized as horizontal relation. It means that, they are the same position. The level of *madya* covers *niki* 'this', *niku* 'that'. Such the example of conversation above can be classified by *madya krama*. The topic of speaking is asking abdidalem Panewu to help to divide Kirab Malam 1 Sura. Another example of conversation abdidalem used the level of *madya* can be seen as follows. The following is the conversation between abdidalem Panewu and abdidalem Lurah on informal situation.

Table 3. Conversation in Javanese *Madya*

Type	Name	Javanese	English
Data 3	Panewu	" <i>mangga, jenengan nedhi riyin.</i> "	" <i>please, you eat it at first.</i> "
	Lurah	" <i>nggih.</i> "	" <i>Yes</i> "

The example of the conversation in table 3 between *abdidalem Panewu* as locutor and *abdidalem Lurah* as interlocutor. The conversation happens in Sasana Hondrowina on informal situation. The level of *madya* is used by *abdidalem* because it gives respect between of them. It seems that, the relationship between *abdidalem* shows horizontal relation. It means that, they are the same position, although, the locutor with high position than the interlocutor. The level of *madya* consists of *nedi'eat'*, *riyin 'at first'*. Such the example of the conversation above can be categorized as *madya krama*. The topic of speaking is asking *abdidalem* to eat at first.

### *Krama*

The level of *krama* is used by a person speaking to another person whose rank of nobility is higher, a person whom the speaker does not know intimately, a person of older age, a person with high reputation or respect, a person who higher social status. The following is the example of the conversation *abdidalem Panewu* to *abdidalem Bupati Anom* as follows.

Table 4. Conversation in Javanese *Madya*

Type	Name	Javanese	English
Data 4	Panewu	" <i>kaparing matur, mbenjang kadhawuhan sowan kraton badhe Grebeg Mulud.</i> "	"I would tell you come to the palace because of Grebeg Mulud tomorrow."
	Lurah	" <i>nggih.</i> "	"Yes"

The conversation in table 4 happens in Sasana Hondrowina on informal situation between *abdidalem Panewu* as locutor and *abdidalem Bupati Anom* as interlocutor. The level of *krama* is used by *abdidalem* because it gives respect to each other. It shows that the relationship between *abdidalem* is horizontal relation. The phrase of *kaparing matur* which is spoken by *abdidalem Panewu*, it can be indicated that he is a young person than speaker. Such the example of the conversation above is classified by *mudha krama*, namely *abdidalem Panewu*, a young person speaks to *abdidalem Bupati Anom* who is an old person. The topic of speaking is asking *abdidalem* come to the palace to attend *Grebeg Mulud*. The following is another the example of the

conversation between abdidalem Bupati Riyo Inggil and abdidalem Panewu used the level of krama can be illustrated in table 5.

Table 5. Conversation in Javanese *Madya*

Type	Name	Javanese	English
Data 5	Bupati Riyo Inggil	"Penjenengan dereng mendhet tho Mas?"	"Have you taken it."
	Panewu	"Lha, kala emben sowan mbak Erni kapurihsowan Kangjeng Win."	"yesterday, I visited Erni, she asked me to visit Kangjeng Win."
	Bupati Riyo Inggil	"Satunggal wulan meniko"	"A month at the moment"
	Panewu	"nggih."	"Yes"

The conversation in table 5 happens in Sasana Wilapa on formal situation between abdidalem Bupati Riyo Inggil as locutor and abdidalem Panewu as interlocutor. The level of krama is used by abdidalem because it gives respect to each other. It shows that the relationship between abdidalem is horizontal relation although abdidalem Bupati Riyo Inggil who is an old person with high position than abdidalem Panewu. Such the example of the conversation above is classified by wredha krama, namely abdidalem Bupati Riyo Inggil who is an old person speaks to abdidalem Panewu who is a young person. The topic of speaking is abdidalem who asking the salary for a month.

### *Krama Inggil*

*Krama inggil* is the lexicon of the level of *krama*. *Krama inggil* is used by a person with high reputation. Usually, *krama inggil* (high krama) is used by the people in the palace. The example of the conversation of abdidalem Bupati Riyo Inggil by using *krama inggil* in table 6.

Table 6. Conversation in Javanese *Madya*

Type	Name	Javanese	English
Data 6	Bupati Riyo Inggil	"sameniko umur penjenengan pinten Pak?"	"How old are you, Sir?"
	Bupati Riyo Inggil	"menawi Jawi 81 menawi Masehi 79."	"according to Java is 81 if Masehi is 79."
	Bupati Riyo Inggil	"pengalaman penjenengan dados abdidalem wonten kraton meniko menapa mawon?"	"what is your experience to be abdidalem in the palace?"
	Bupati Riyo Inggil	"warni-warni pun, ning nyuwun sewu wonten mriki kaliyan wonten ksatriyan mboten nate diwedeni napa diweruhi."	"a lot of experience, however in the palace and ksatriyan, I have never been scared."



Type	Name	Javanese	English
	Bupati Riyo Inggil	<i>"amargi lampah penjenengan jejek. Sameniko penjenengan pensiunan."</i>	"because of your manner is straight. Are you retired?"
	Bupati Riyo Inggil	<i>"nggih, pensiunan PNS mbolak-balike jaman, dipun tes lulus pegawai negeri, dipuntugasaken wonten SMP Ksatriyan."</i>	"Yes, I retired official government and passed the examination of it then I worked in Ksatriyan junior high school"
	Bupati Riyo Inggil	<i>"nggih."</i>	"Yes"

The conversation in table 6 happens in Sasana Wilapa on formal situation between abdidalem Bupati Riyo Inggil as locutor and interlocutor. The lexicon of *krama inggil* is used by abdidalem because it gives respect to each other. The lexicon of *krama inggil* is affix of *dipun* and suffix of *aken*, such as the word *dipuntugasaken*. It shows that the relationship between abdidalem Bupati Riyo Inggil is horizontal relation. The topic of conversation is experience to be abdidalem in the palace. Its' contain of conversation is speaking of the experience to be abdidalem in the palace.

### *Kedhaton Language*

*Kedhaton* language is an exclusive language is used by certain people, situation and place. In other word, *kedhaton* language is an old language is used in the Surakarta Hadiningrat palace. It is noticed in the manuscript which number of year 1910 is written by a great court poet (pujangga) of Surakarta Hadiningrat palace, namely R.Ng Ranggawarsita entitled *Serat Waduwaji Tuwin Serat Tatakrami Tembung Kedhaton*. The table 7 is quotation of the conversation abdidalem Bupati Riyo Inggil by using *kedhaton* language on Grebeg ceremony.

Table 7. Conversation in Javanese *Madya*

Type	Name	Javanese	English
Data 7	Bupati Riyo Inggil	<i>"Kangjeng Raden Aryo Tumenggung Pujodiningrat timbalandalem."</i>	"Kangjeng Raden Aryo Tumenggung Pujodiningrat is asked by the King"
	Bupati Riyo Inggil	<i>"Nun kula."</i>	"Yes."
	Bupati Riyo Inggil	<i>"Dhawuhing timbalandalem, pakenira kapatedhan hajaddalem parden wilujengan garebeg besar tahun Je 1941. Pakenira dhongani: Wilujengdalem SISKs PB XIII, Wilujening nagaridalem Karaton Surakarta Hadiningrat saisine, Wilujenge nagari Republik"</i>	Asking by the King, you have received Grebeg Besar Je 1941. You are praying safety of the King SISKs PB XIII, the safety of Surakarta Hadiningrat palace and its' contain, the safety of the Republic of Indonesia country and its contain, after that you have to

Type	Name	Javanese	English
Data 7	Bupati Riyo Inggil	<p><i>Indonesia saisine, yen wus kadonganan pakenira kadhawuhan mbage ingkang warata kaya adat. Nuli tindakna!"</i></p> <p><i>"Kanjeng Raden Aryo Tumenggung Sumowicitra, abdidalem kawula sampun hanampi dhawuh timbalandalem. Dhawuh timbalandalem, abdidalem kawula kadhawuhan handongani wilujengan garebeg besar, Wilujengipun SISKs PB XIII, Wilujengipun karatondalem Surakarta Hadiningrat saisinipun, Wilujeng rayi-rayi dalem, Wilujening para sentanadalem, para abdidalem, Wilujenge nagari Republik Indonesia seisine, yen wus kadonganan abdidalem kawula kadhawuhan mbage ingkang warata. Atur sembah pamuji kula, nun inggih sendhika."</i></p>	<p>divide it as usual. Do it!</p> <p>"Kanjeng Raden Aryo Tumenggung Sumowicitro, my abdidalem have received the duty of the King. The duty of the King, my abdidalem have been asked to pray the safety of grebeg besar, the safety of SISKs PB XIII, the safety of Surakarta Hadiningrat palace and its contain, the safety of high nobles, the safety of His Majesty's servant, the safety of Republic Indonesia country and its contain, after that my abdidalem are dividing it as usual. Yes, thank you so much."</p>

The conversation in table 7 happens in Agung Mosque on formal situation. *Kedhaton* language is used by abdidalem Bupati Riyo Inggil. Abdidalem Bupati Riyo Inggil as the wise of the King as locutor used the level of *ngoko*, meanwhile the interlocutor used the level of *krama*. The position of locutor is higher than interlocutor. It seems that, the relationship between locutor and interlocutor is vertical relation. The topic of speaking is *Grebeg Besar* ceremony.

### *Bahasa Indonesia*

The use of Javanese language by society in the Surakarta Hadiningrat palace is also affected by code switching or code mixing which is influenced by foreign culture, modernization, experience and knowledge, high education encourage code switching and code mixing. The following is the example of quotation the conversation shows code switching and code mixing by society in the Surakarta Hadiningrat palace as in table 8.

The dialogue in table 8 happens in Kartipradja on formal situation between abdidalem Bupati Riyo Inggil. Javanese is used by abdidalem, however, Indonesia language is also used by abdidalem Bupati Riyo Inggil because he

had been living a long time in Jakarta so that he cannot much speak in Javanese.

Table 8. Conversation in Javanese *Madya*

Type	Name	Javanese	English
Data 8	Bupati Riyo Inggil	" <i>jane sing lenggah teng tengah Gusti Puger nggihGusti Nur jane!</i> "	"a person who is sitting in his centre of Gusti Puger is Gusti Nur actually!"
	Bupati Riyo Inggil	" <i>masalahnya biasa dibagi dari parentah kraton pusat.</i> "	"the problem is usually divided from the centre of palace government."
	Bupati Riyo Inggil	" <i>napa tho?</i> "	"What?"
	Bupati Riyo Inggil	" <i>pengageng yogiswara dhawuhaken ulama.</i> "	"the leader of yogiswara asked ulama"

## Conclusion

The use of Javanese by society of kraton Surakarta Hadiningrat as follows: related to the relationship between locutor and interlocutor, the form of the use of Javanese by society in the Surakarta Hadiningrat palace at the present is much more different compared to the past. It is caused by the condition of government is the kingdom so that the social status of the kingdom is seemed clearly; the respect attitude to higher social or older person is seemed strongly. It is different from the present; the use of Javanese has been much changed because of the condition is republican so that it has faded from the higher social status to lower social status or the other way. It is influenced by foreign culture, modernization, and high mobility. At the present, the form of the use of Javanese in the palace is horizontal and vertical relation accordance with social status in the palace, namely rank of position, role and age in the palace governmental system. The Javanese forms consist of *ngoko*, *madya*, *krama*, *krama inggil*, *kedhaton language*, and even Indonesia language.

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