THE IMPLEMENTATION OF JAVANESE LANGUAGE DEPICTED AS THE DISCRIMINATIVE USE

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Abstract
This paper discussed the implementation of Javanese language and the impact of the use. The writer did this study by the literature review. 25 text books are used as sources the data. Then, the writer made the summary from the review. Through the review, there is speech of levels in Java called by unggah-ungguhing basa (speech levels). Commonly the Javanese language is divided into three level; they are ngoko (rude), madya (middle in use) and krama (refined). Each of them shows difference in use based on Javanese social status. It can be classified into social stratification which is system placement of social class based on the different rights. Social stratification causes discrimination especially in class discriminative and social distance in society. To realize about that discrimination, we have to understand about the basic of human right.

Key word: Discrimination, Javanese language, social stratification.

PENDAHULUAN
Every society respects certain things in their own society. That higher respect will occupy in higher level than other thing. In certain society, people respect the wealth more than their honorary. The people who have wealth will occupy higher level. That phenomenon causes the stratum in society. It is about distinction of someone position or groups in different stratum vertically (Soekanto, 2007). The distinction society stratums reflect in Javanese culture. It is reflected in their Javanese language which differentiates in some levels.
Language is quite important to the speakers for communication. We do not communicate with each other’s without language. According to Pateda and Yenni (1993; Aslinda and Syafyahya, 2007), Language most of them have taken the views that language are system of symbol, designed as that it were for purpose in communication. The means of communication can be by the mother tongue or nation language. Everybody has their mother tongue. They learn their language and culture through their mother tongue rather than using their national language (e.g.: Javanese culture).

Javanese Language is the language people existing among living in Java such as; Sunda Language, Malay Language, Madura Language etc (Setiyanto, 2007). Javanese is known hospitable and friendly trough their language culture. There is speech of level in Javanese called by unggah-ungguhing basa (speech levels). Their language culture differs with other language because it is divided into many of levels of speech. Commonly Javanese Language has at least three classifications. They are ngoko (rude), madya (middle in use) and krama (refined). Each of them is classified into some kinds of language as follows: Ngoko Lugu, Ngoko Andhap, Madya Ngoko, Madya Krama, Madyaantara, Mudha Krama, Kramantara, Wreda Krama, Krama Inggil, Krama Desa, Basa Kedahon (Setiyanto, 2007) (see page 10). There is Javanese aphorism “ajining diri saka lathi” (Roqib, 2007). It means that what the Javanese people have spoken will reflect their characteristics. Thus, Javanese people always look at who they speak with. When a young Javanese speaks with parents, it is different from when she or he speaks with his or her little brother and sister. When a person who has authority speaks with lower class, it differs when he or she speaks with someone who is in the same level. These are what are called by unggah-ungguh basa (speech levels) in Javanese. Unggah-ungguhing basa is used as a means of distinguishing but in other side it is social product (Purwadi, 2007). He explained that the society structure is a factor in forming language structure. The language structure, unggah-ungguh basa (speech levels), is done forms of social stratification or social levels.

Purwoko (2008) proposed that just like people in the world that commonly Javanese are classified into three big classes’ bases on socio economic status and culture; they are high, middle, and low class. The high class consists of priyayi (noble), the middle class consists of professional groups who are have higher education level or someone who succeeds in economic sector. Meanwhile, the low class consists of the groups who have the lower education level and economic sector. The classification makes the variation language in use through a reason for deserving a person who has authority, success, noble or someone who is older than speaker beside that reason; actually it can be categorized discrimination. It is not fair because everybody has the same level as the God’s view. No matter who are they, what is the profession, who is the family or generation and how much their money, they have same right to accept treatment especially in language culture. Through the introduction above, this paper aims to describe Javanese language which show the discriminative use.

METHOD

This study is a literature review study. This study discussed how the implementation of Javanese language by comparing and summarizing some theories from the text books. The writers used 25 text books as the source of the data which have the relevant topic to this study. Those text books are taken from the library. This literatures review on the implementation of Javanese language and
the impact of the use. First of all, the writer identification the problem of the study, then collected the literatures. Afterward, the writer compared the one theory to the other theories concerning the problem of the study. Lastly, the write summarized the finding.

DISCUSSION

Social Stratification

In ancient period, every country has three elements as follows; they are who are very rich, very poor and the middle position between rich and poor level (Soekanto, 1990). This statement shows that long time ago the society has known their own social stratum. The society has level of status from bottom. Sorokin (1928; 1948; 1957; in Soekanto, 1990) explained that system of stratum is persistent and common characteristic in society life that are alive regularly. System of social stratum is called by social stratification. Maryati and Suryawati (2001) defined that social stratification is for classifying people in hierarchy stratum according to dimension, authority, extraordinary right, and prestige while in other opinion, they defined that social stratification is a system placement the category of social class based on the different rights. According to Sorokin (1959; Soekanto, 1990), the basic of society social stratum is there is not balance in dividing rights, duties, and responsibilities of social moral values and its influence in the society. The social stratum happens unwittingly or deliberately in society’s growing up. Maryati and Suryanti (2001) explained deeper that the realization of social stratum in society is divided into several classes, they are; upper class, middle class and lower class. The officials and possessor are categorized into upper class. The intellectual groups, such as lectures, researchers, university students, entrepreneurs and civic servants are categorized into middle class. The laborer and minor merchants are categorized into lower class.

Maryati and Suryanti (2001) explained social stratification in society is caused by something respected, such as wealth, knowledge, and authority. The wealth criteria are classified the upper class. The other way people who do not have a wealth are classified in lower class, such as laborers (the citizenry). The dominance is related to the capability of someone in determining their desire toward others. The authority is supported by other elements, such as position in the society, the wealth, cleverness. The authority can be classified in upper class and someone who does not have authority is classified in lower class. In feudal society, the member of the king family or nobles will occupy upper class. The person who has skill and respect an education or knowledge will get big appreciation than they who do not have skill and an education, will be classified in lower class. Soekanto (1990) emphasized people who are respected will occupy upper class. They are usually category parents and someone who has ever deserved.

The social strata of feudal society in Surakarta and Yogyakarta: (1) Noble families (e.g.: the king and other royal family and relative); (2) the groups of priyayi (noble) and include employees of castle which consists of well-educated persons and someone who has certain skills but they do not the king’s family or other royal’s families and (3) The groups of wong cilik (lower class). They consist of the citizens who are alive for serving the king. Their professions are farmers, fishermen or sellers. (Maryati and Suryanti, 2001)
Figure 1: Social stratification of feudal society in Surakarta and Yogyakarta (Maryati and Suryanti, 2001).

1 The position of king and nobles.
2 The position of priyayi.
3 The position of a farmer, seller and fisherman.

Javanese Culture

According to Hymes, Language is symbolic guide to culture (Hymes, 1970; Purwoko, 2008). While Chomsky (1975; Purwoko, 2008) proposed that language is expression a minor of mind. The users of language are always related firmly with the human’s behavior individually or collectively. Gumperz and Hymes (1964; Purwoko, 2008) said that the users of language are related with the speakers and social-cultural phenomenon which happened in the society. According to conception of sociolinguistic in social stratification, there is always heterogeneous which can also influence language structure. This social stratification is influenced by some factors, such as who speaks, with whom, where, and to what end. There is no single style speaker of a language because each individual controls and uses a variety of linguistic style and no one speaks in exactly the same way in all circumstances (Wijana and Rohmadi, 2006).

Suwadji (1985; Dwiraharjo, 2001) explained the politeness of Javanese language as follows; (1) the tenet of politeness in Javanese language is one of the culture heritages which still alive and survive till now; (2) the politeness in Javanese language is a part which cannot be separated from Javanese’s life; (3) the politeness in Javanese language teaches the society and other speakers to respect the opposite speakers and (4) the politeness of Javanese language more assures the fluency in communicating in Javanese speakers. Those arguments strengthen that the Javanese language has moral value called politeness (Dwiraharjo, 2001). Meanwhile, because of that implantation, Javanese divides some levels in communicating that shows class discrimination. Geertz (1960; Dwiraharjo, 2001) also discussed about speech of levels in Java language especially about its functions. The speech of level from linguistic etiquette aspect shows that there is the distinctions relation between speakers and the opposite speakers. The distinctions of relation can show the distinction of the politeness between the speakers and opposite speakers (Geertz, 1981; Dwirahajo, 2001). Geertz mentioned three levels, as follows; (1) the level of ngoko (rude) utterance declares the low politeness level (low honorific); (2) the level of madya (middle in use) utterance declares the middle politeness level (middle honorific) and (3) the level of krama (refined) utterance declares the high politeness level (high honorifics).

Geertz (1960) argument is the same with Hudson (1980; Kartomihardja, 1981; Keeler, 1984) who differentiates the politeness level in speech of levels, and it differs the speaker’s social stratum (Errington, 1985; Dwiraharjo, 2001) which includes; (1) The level of ngoko (rude) utterance reflects to low status; (2) the level of madya (middle in use) utterance reflects to middle status; (3) the level
of karma (refined) utterance reflects to high status. Based on that discussion, commonly it can be clarified that there are four functions in Javanese speech levels as follows; (1) it shows the related between speakers and the opposite speakers; (2) it shows the homage or politeness level between speakers and the opposite speakers or with person who spoken; (3) it shows distinction social stratum between speakers and the opposite speakers or person who spoken; and (4) it shows situation of communication which being happened.

Related with those functions of speech levels, so the functions of the krama (refined) utterance level can be clarified as follows; (1) It shows connection vertically or asymmetric between speaker and opposite speakers: up leveling connection (not level off); (2) it shows homage level or high politeness level between speakers and the opposite speakers or person who spoken; (3) It shows the distinction of social stratum and the opposite speakers: the speaker who has low status with the opposite speaker who has high status; and (4) it shows the situation of utterance formally or officially (Dwiraharjo, 2001).

Purwadi (2005) said that the Javanese always pay attention who do they talk with, that is called by ungga-ungguh basa (speech levels) in Javanese language culture. Ungga-Ungguhing Basa (speech levels) is divided into three levels of speech. They are Basa Ngoko (rude), Basa Madya (middle in use) dan Basa Krama (refine). Basa Ngoko itself is divided into two level of speech; they are Basa Ngoko Lugu, Ngoko Andhap. Basa Madya is divided into three levels of speech. They are Madya Ngoko, Madya Krama, Madyantara. The last, Basa Krama is divided into five levels of speech; they are Mudha Krama, Kramantara, Wreda Krama, Krama Inggil, Krama Desa.

Setiyanto (2007) explained that all of the words of Ngoko language (rude) are from ngoko such as; aku (I as subject), kowe (you as subject). In English, we usually use I and you as subject but in Javanese language, there are many kinds of word I and you based on speech levels. Ngoko andhap language is divided into two language, they are; Ngoko antya-basa and basa-antya. Ngoko antya-basa comes from ngoko words and krama word. Basa-antya is shaped from krama word and krama inggil word.

Madya ngoko language comes from madya and ngoko words which there are not madya words (e.g.: the word aku is changed by kula). Kula means I as subject in English but it is for krama words. Meanwhile, kowe (you) is changed by dika (you). Dika here means madya word. Madya krama language is shaped from ngoko word and krama which there is not madya word (e.g.: aku is changed by kula) kula means I. Kowe (you) is changed by sampeyan. Sampeyan here has the same meaning like kowe (you) but it is more refined than kowe. Madyantara language is shaped from madya krama language but the words to opposite speakers are changed in krama inggil language.

Mudha krama language usually comes from krama language and krama inggil for opposite speakers. Kramantara language comes from all of krama language and it is not mixed by krama inggil. Wreda krama language is almost the same with kramantara but the distinction is in the prefix and suffix of words. Krama inggil language comes from krama and krama inggil to opposite speakers (e.g.: aku (I) as subject in English is changed by kawula). Kawula means I but it has highest level in Javanese language. Meanwhile, kowe (you) is changed by panjenengan. It means you and has highest levels in Javanese language. Krama desa comes from krama word and krama desa words. Bagongan language is only used in kedhaton (palace).

Purwadi (2005) explained that the use of ngoko lugu is as follows: (1) the parents to a young (a son a daughter, grandchildren or all of them who is younger; (2) The people
with equal conversation (equal age). It means that language is used to the speakers who have same age or economic status. (3) An employer to her or his worker. Javanese language Ngoko Andhap is used to the speaker who has good relationship with others although one of them is older. Javanese language Madya Ngoko is usually used by people who have lived in the village or costal and the mountain area. Javanese language Madyaantara is usually used by priyayi kecil (the lower class) to her husband.

Javanese language Mudha Krama is flexible for everybody and the speaker lowers her/himself to respect the opposite speaker. Javanese language Kramantara is usually used the parents to their children or someone who is younger than speaker. Javanese language Wredha Krama is almost the same as kramantara but it is also used the parents to someone who has higher class. Javanese language Krama Inggil is usually used by priyayi cilik (lower class) to priyayi gedhe (higher class), the younger to older person. It is also used in Kraton (palace). Javanese language Krama Desa gets combination with Krama Inggil. Javanese language Bagongan is usually used for communicating or conversation in Kedathon (palace). It means when priyayi dhuwur (highest class) and priyayi cilik (low class) are doing conversation, they use bagongan language. Meanwhile, they will face the king and queen; they have to use the appropriate language base on unggah-ungguh basa (speech levels).

These explanations about the kinds of language in Java show that Javanese respect someone or people based on their wealth, the level of educations, generation and skill which they have. They reflect their appreciation through language culture. If they have wealth, higher education even noble birth, they will get higher appreciation by the most politeness language. Moreover, it does not happen to the lower class. If they only a farmer, seller or fisherman, they will not get the high appreciation through their language (Purwadi, 2005). Ironically, they lower class accepts the certainty. The lower class as if they must lower themselves when they speak with someone who is in higher class (Purwoko, 2008).

**Discriminative Use**

Inequality status causes prejudice. Prejudice is negative attitude and discrimination is negative behavior. The discrimination behavior sometimes comes from prejudice (Dovidio et al., 1996; Wagner et al., 2008; Myers, 2012). It is proved when someone pays attention and justifies status distinction. They who have high social dominance orientation will esteem the other person concerning hierarchy. They prefer in their social groups, dominate in the top (Guimond et al., 2003; Myers, 2012). Then, social stratification can be class discrimination even there is interclass conflict. They who have higher class will feel not respected when they the lower class has mistakes in their speech with the higher class (Soekanto, 1990).

We are as human being cannot be differentiated even in social class because we the same right. The human rights are gotten by the human as human not because of certain characteristic. It means that the difference of human characteristics such as man and woman, race and ethnic, status, wealth, dominance, religious, quality of moral. In other words, no matter their characteristic human has the same human right. That right is a gift from God. There is no other human who has right to lose human right because that right is not a gift from other human (Ujan et al, 2011).

He emphasized that the fact about human multiculturalism and their culture cannot be shoved. The human right is had equally. Everyone has liberty and equivalence
as human beings, so uniformity and all of discriminations will breaks the human dignity. Human beings have a right to get equivalence as human being. They have the right to be different as an expression of his liberty. The humanity is the basic orientation toward its necessity and prosperity. This perspective demands that whatever reduce and lose the human prosperity must be inquired. The human rights do not discriminate human beings but making harmonic and it can unite human beings. The awareness of human rights cannot be the basic to conclude that the human right is not same in every culture. Actually the distinction of the awareness is contextual realization of the universal of human right.

CLOSING

A language depicts culture from its speakers. There are some values through that language, it also happens in Java. Beside the politeness in communication, Javanese language contains social values through social stratification, such as politeness based on the social status in Java especially in Surakarta and Yogyakarta, the kinds of societies are divided into some level and the distinction is displayed in their language culture.

Javanese language depicts a social stratification because there is distinction in use. It is displayed by speech levels in Javanese language. Javanese divides language in different class. The class distinction can name social stratification that will lead to negative impact especially in social class. Although the purpose of speech levels in Javanese language is for showing the politeness, it looks discrimination. It is not fair for the lower class.

We must not differentiate one to another because actually as multiculturalism society, we have to realize that we must respect one to another because we are in multicultural surrounding in classes or wealth level. To create the awareness about the multiculturalism, we must understand about the basic of human rights as follows; the human right is had equally, everyone has liberty and equivalence as human beings. If the reason is for showing politeness in communicating with older person or to preserve their culture, we can look for the solution, such as using that speech of levels when there is certain ceremonial event, communicating in palace area or others thing. Thus, based on that discussion, the social stratification in Javanese especially in their language use can trigger prejudice where there are discriminatory practices.

REFERENCES


