

ABS 114

by lcels_2 Abs 114

Submission date: 30-Sep-2020 01:21PM (UTC+0700)

Submission ID: 1401093370

File name: full_paper_abs-114_6887424929.doc (107.5K)

Word count: 3291

Character count: 17832

The Maintenance of Bagongan Language in Yogyakarta Palace

Rr. Sulistyawati, Emzir, Sabarti Akhadiah

State University of Jakarta

Hp: +628151887421

rr.sulistyawati@uhamka.ac.id

Abstract

The objective of this research is to know the use of the Bagongan language in the Yogyakarta palace, especially as a working language of *abdi dalem*. This research uses qualitative methods which are carried out by utilizing observation and interviews with informants.

The results of this research found that the Bagongan language is still used: in the official situation of work in the office; in writing official correspondence; and in the traditional ceremonies of the palace culture. The efforts to maintain Bagongan language are as follows: strengthen the concept of the philosophical importance of Bagongan language to the *abdi dalem*; held a *Pawiyatan course* for *abdi dalem*; held a routine festival for the Bagongan language (both spoken and written); and support the Bagongan language to be used on various occasions.

Keywords: *Language Maintenance, Abdi Dalem, Yogyakarta Palace, Bagongan Language.*

INTRODUCTION

The Yogyakarta Palace (Keraton Yogyakarta) was ruled by a king who had the title *Sri Sultan* or *Ngarsodalem Sampeyandalem Ingkang Sinuhun Kanjeng Sultan Hamengkubuwono Senopati Ing Ngalogo Ngabdurrahman Sayidin Panatagama Kalifatullah Hingkang Jumeneng Kaping Sedasa* or known as *Sri Sultan Hamengkubuwono X*. He managed thousands of *abdi dalem* (courtiers) in the palace (Asri Wijayanti, 2019) which consist of 1800 people who are in charge of regulating the sustainability of the palace government system. Nowadays, the palace functions as the center of government, the center of culture and its development, tourism activities, scientific activities related to the interests of society, and museum for people who visit the palace (Heryanto, 2010). The

existence of *abdi dalem* in the palace which serene is considered to represent the main duty of humans to maintain and save the world from all forms of damage and it is called as *Hamemayu Hayuning Bawana*.

The *abdi dalem* of palace consist of *abdi dalem Punakawan* and *abdi dalem Keprajan* who become cultural *abdi dalem* for people. *Abdi dalem Punakawan* attends the palace every day, while *abdi dalem Keprajan* attends the palace every 12 days, especially in traditional events (*Caos*) at the palace. The ranks they took were the same, they are *Jajar*, *Bekel Anom*, *Bekel Sepuh*, *Lurah*, *Wedana*, *Riya Bupati Anom* (is *Raden* for nobles and *Mas* for non-nobles), *Bupati Anom*, *Bupati*, *Bupati Kliwon*, *Bupati Nayaka* (are titled as *Kanjeng Raden Tumenggung -KRT* or *Kanjeng Mas Tumenggung- KMT*) and *Pangeran Sentana*..

Javanese language generally has three basic varieties, named the speech level of *Ngoko*, *Madyo* and *Kromo* (Retnaningtyas, Nababan, & Purnanto, 2019). The speech level is the level of Javanese usage which is influenced by the social status or background of the other person they are talking to (Kridalaksana, Rahyono, Puspitorini, Widodo, & Darmoko, 2001: xxii). Generally, *abdi dalem* recognizes the three variations of the Javanese language, Bahasa Indonesia and the various foreign languages used to communicate. Meanwhile, Bagongan language is known as the language for every *abdi dalem* in the Yogyakarta Palace. The Bagongan language uses the greeting “*Ca*” derived from the word “*Kanca*” which is used to greet everyone in the palace except the king, this word is not used for the king (Sulistiyowati, 2008).

The duty of *abdi dalem* is to use the Bagongan language as well as to introduce culture to the people (Retnaningtyas et al., 2019a). In reality, *abdi*

dalem prefer to use the Javanese *Kromo* language which they think shows more politeness to their interlocutors (Retnaningtyas, Nababan, & Purnanto, 2019b). The hierarchical form of verbal interaction using Javanese language in *abdi dalem* is influenced by vertical and horizontal relationships between speakers and their interlocutors in accordance with social status in the palace which is influenced by rank, dignity, position and age factors (SusyLOWATI, 2019).

Language has a function as a mark of self and group identity in a flexible manner and it is also mark the existence of race, gender, religion that represents itself (Yosef, 2004, Cleveland, Laroche, & Papadopoulos, 2015), language is the key of identity of society contacts (Niño-Murcia & Rothman, 2008) in (Andriyanti, 2019). By paying attention to the linguistic situation and the existence of social stratification in the *abdi dalem* environment, the researcher wants to see the use of language by *abdi dalem* of the Yogyakarta Palace in this openness era.

MATERIAL AND METHOD

This research used a qualitative approach and focusses on exploring the maintenance of the Bagongan language in *abdi dalem* environment of Yogyakarta Palace. The participants of this study were a number of *abdi dalem* who were in the Yogyakarta Palace environment, especially in *Kawedanaan Hageng Punakawan Widya Budaya*.

The research steps used by the researcher were 1) conducting observations and interviews about the use of the Bagongan language in *abdi dalem* environment; 2) conducting observations and interviews about inhibiting and supporting factors of the use of Bagongan language in the Yogyakarta Palace; 3)

matching the results of observations and interviews to be classified in the results and it can be used to know the use of the Bagongan language in the Yogyakarta Palace environment.

RESULT AND DISCUSSION

The Social Situation of the Yogyakarta Palace

The Yogyakarta Palace as a gathering place for thousands of *abdi dalem Punakawan* and *abdi dalem Keprajan* with various different social backgrounds, caused the situation to become multicultural. They came from Sleman, Magelang, Kulon Progo, Kota Gede and others. In addition, there are also those that have been located for generations around the palace, for instance in Panembahan, Mantrijeron, Jogokaryan, Patehan, Siliran, Patangpuluhan, Nyutran, and other areas.

The Yogyakarta Palace recognizes the kinship system of blood ties or marriage. The son of the first generation of the king, ⁸ *Kanjeng Gusti Pangeran Adipati Anom, Kanjeng Gusti Pangeran Adipati, Gusti Raden* Mas, married to *Gusti Pangeran Haryo*, if *Gusti Raden Ajeng* married, it become *Gusti Raden Ayu* etc. Various stratifications or social coating in the Yogyakarta Palace environment will have an influence on the use of language, because it often makes the *abdi dalem* to use one of the languages they master, because they think there are other languages that are more polite to use in the Yogyakarta Palace.

Linguistic Situation in the Yogyakarta Palace

Abdi dalem generally come from the Javanese area. They master the various levels of Javanese (*Ngoko, Madyo, Kromo*), speak Indonesian and English or other languages. They also understand that there is a Bagongan language that

must be used in the palace environment. Language is a part of culture, people have to determine the language use and involve user society in every social levels. Language speakers will construct their cultural knowledge in the form of a knowledge system (cognitive system) to interpret their speech behavior and social behavior.

Base on the results of interviews the informants, the Bagongan language is still used in the communication ⁶ of the Abdi Dalem of the Keraton of Yogyakarta especially in written language that found in official correspondence in palace. Moreover, in the traditional cultural events, the Bagongan language is still used, for example in the *Ngabekten* (the tradition of Sungkeman Idul Fitri) in the Yogyakarta Palace. After all the invited guests gathered, the Sultan Hamengkubuwono X declared that he had started the tradition, then the *abdi dalem* who would be realized, as following dialogue :

- P1: Assalamualaikum Wr. Wb. “**Konco-konco Dhawuh Timbalan Dalem Keparang maju chaos bekti**”
 P2: “**Henggeh sendhiko**”
 P1: “**Kanca-kanca Dhawuh Timbalan Dalem keparang mundur**”
 P2: “**Henggeh sendhiko**”

The Bagongan language was also used by the committee and the court in the presentation of Abdi Dalem's Serat Kekancingan, represented by the daughter of Sultan Hamengkubuwono X (GKR. Condrokirono) in his speech:

*Assalamualaikum Wr.Wb.
 Dinten **puniki** para abdi dalem punakawan lan abdi dalem keprajan keraton Ngayogyakarta Hadiningrat ingkang sami sowan lan marak wenten ing kagungan dalem bangsal Kesatriyan keraton Ngayogyakarta Hadiningrat sampun nampi paring dalem kekancingan enggal... ..*

.....*Mekaten ingkang saged **maniro** haturaken, ing wasana kanti nyeblak alhamdulillahirabbil Allamin. **maniro** hanutup Pisowanan **puniku**. Matur nuwun, Wassalamualaikum Wr.Wb.*

In the dialogue of the *Ngabekten tradition* and remarks from the Yogyakarta Palace, the use of Bagongan language are found. The words are *konco, henggeh, puniki, pekeniro, maniro, puniku*, which are inherent in the mix of Javanese Ngoko-Kromo. The meaning *Konco* is a form of familiar greeting for friends, regardless of the rank and title of the *abdi dalem* who attended the *Caos Bekti* ceremony. Those who attended the *Ngabekten tradition* were noble (high) *abdi dalem*, namely the *abdi dalem* in the court of Regent Anom to the royal families (*Sentana Ndalem*). It means that in the context of Bagongan language, differences in social status can be avoided by using the “Konco-Co” greeting. In addition, during the graduation for the *abdi dalem* at the Ksatryan ward, GKR. Condrokirono uses the word Bagongan *maniro* (me) which does not differentiate his status from other *abdi dalem* with different social stratification. He does not use the word *kulo* (me) in the Javanese Kromo. It can be concluded that he wanted to occupy the same position as other of the Abdi Dalem.

During the observation to the environment of the Yogyakarta Palace, the researcher did not find the *abdi dalem's* oral conversations using Bagongan language. According to the informants, the word “*konco-co*” usually be avoided by the *abdi dalem* in speaking. The use of the word is disrespectful, very taboo, and violates politeness when it used to address someone who is older, have higher title, rank and position than the speaker. The *abdi dalem* often replaces the word “*konco-co*” with the title name of the person they are talking to, such as *Kanjeng* or calls them *Romo* (father). The informants admit that the sense element of the

word *Kanjeng* in Kromo Javanese feels more polite, respect, have a high sense of value and more appropriate for older people in the Yogyakarta Palace. This can be seen in the following dialogue:

- P1: *Sugeng enjing **Kanjeng**, badhe nyaosake serat, Kanjeng?*
 P2: *Monggo **Ca** ?..*
 P1: *Serat soko sopo?*
 P2: *Serat saking Tepas Dwara Puro **Kanjeng** ?*
 P1: *Oh, nggih, suwun.*

In the dialogue above carried out by *abdi dalem* of the rank of non-aristocrat who spoke to Deputy II Pengageng at the KHP. Widya Budaya, it can be seen that P1 (first person) as a *abdi dalem* that have low rank does not use the word “*Konco*” at all even though it is justified as a greeting word in the Bagongan language. He replaced it with the word “*Kanjeng*” according to the rank of his interlocutor. Eventhough the superior of P2 (second person) has used the word “*Co-Konco*”, but the next communication that uses is the greeting word *Kanjeng* as a rank title. The following dialogue conducted by two *abdi dalem* of the same rank as *Kanjeng Raden Tumenggung* who is of noble blood from the common people (*Kanjeng Mas Tumenggung*) :

- P1: ***Kanjeng**, kulo ngaturaken bu Sulistyawati nyaosi angket.*
 P2: *Oo,**henggeh-henggeh**, matur nuwun.*
 P1: ***Puniki** sekang UNJ Jakarta.*
 P2: *Oh, sekang Jakarta nggih, tebih mlampahipun.*
 P1: *Inggih **Kanjeng**.*

The dialogue by the two keraton *abdi dalem* conducted like *Kanjeng* (the regent) shows that Bagongan language is used in the communication by using *henggeh* (yes), *puniki* (this) and the rendering of Java *ngoko nyaosi, makaturaken, sekang*, and by not using *dipunngaturake* that sounds more polite. The use of the

word *Kanjeng* always occurs from P1 and the title *Kanjeng Mas Tumenggung* who is not noble people indicating that *abdi dalem* (high) has not been able to abandon the value for using the word “*Konco-Co*” and eliminating social stratification.

Similarly in the conversation between the two Pengageng who were both of royal blood, all of them held the title *Kanjeng Raden Tumenggung* but had 14 years old difference, with the office of *Pengageng II* and *Vice Pengageng*. In the dialogue, the frequent greeting is *Romo* instead of the word *Konco* that means friend. After it was clarified to the person, he said that the value of civility should be expressed in language as well as in talking to someone that we respect. The value of language can not be lost and changed so easily, as it relate to the norms of civility in Java culture.

- P1: *Romo, materi sesuk pukul songo, nggih?*
 P2: *Setengah sewelas , setengah sewelas demugi jam kalih welas.*
 P1: *Oo...Setengah sewelas demugi kalih welas, anu materinipun kalih nggih?*
 P2: *Inggih kulo meniko, kalih Grebeg. Hah rumiyin kulo piyambak, mboten rampung mboten wonten wedalipun. Opo meniko mundut, wedal dipun tambah, lha kok teseh sami*
 P1: *Kulo inggih matur, nah ning sakjam kaleh materi, yo menopo? Inggih, growal-growal ?.*

Considering at some cases found in this study, we can state that Bagongan language is still used in formal situations in the office. Additionally, the Bagongan language has always been used in official correspondence in the office of Yogyakarta Palace. Here is an example of a service letter in Yogyakarta Palace:

“Wiyose, **Maniro KRT**. Pujaningrat Pengageng Kawedanaan Hageng Sri Mandawa Karaton Ngayogyakarta Hadiningrat sapuniki ingkang dados Kersa Ndalem Ngarsa Dalem Sampeyan Inkang Sinuwun kakersaake handhawuhake: (Respectively, I am KRT. Pujaningrat as

Pengageng KHP. Sri Mandawa keraton Ngayogyakarta Hadiningrat now did command that Ngarso dalem Sampeyan Ingkang Sinuwun wanted)”

The service correspondence in Yogyakarta Palace's circumstance uses the word *Pengageng* to draw the same position between office leaders in Yogyakarta Palace's circumstance. In the other hand, word *konco* (friend) appears as a formal greeting in Bagongan Language, without intending to show the way of power but dealing with the official situation in the mail.

Needing Efforts to Maintain Bagongan Languae in Yogyakarta Palace's

Seeing the social reality that the Bagongan language is rarely used orally by the *abdi dalem* in daily communication in the palace environment, but Bagongan language is still used in correspondence service, tradition and cultural events, as well as for formal work. Currently, the palace has not given sanction or punishment to *abdi dalem* who does not use Bagongan language. According to the one of informant, the use of good language is best with the self-consciousness of the *abdi dalem*, even if there is only moral sanction. The role of *Pengageng* or leader in the office has been crucial to developing the love and courage of *abdi dalem* to use spoken Bagongan language in the palace.

Based on explanation above, it needs various efforts to realize that the Bagongan language is always used by the *abdi dalem* and fosters their love for the Bagongan language. Bagongan as a special language for *abdi dalem* in the Yogyakarta Palace needs to be preserved so it does not become extinct, Moreover, this language is inherent in the Javanese speech level. The efforts that have been made by the palace so that the Bagongan language is used by all of *abdi dalem* as follows: 1) Efforts to strengthen the concept of the philosophical importance of

Bagongan language to the *abdi dalem* in the palace, 2) Providing training/courses in Javanese culture to all of *abdi dalem* called *Pawiyatan*. 3) Incorporating Bagongan language material in the implementation of various courses in the palace environment. 4) Creating and maintaining the existence of the Bagongan language so that it is used by *abdi dalem* in communication at the palace. 5) There is a need for a conversation competition or writing stories in Bagongan language. 6) It is necessary to fully develop *Pangageng* to support the use of the Bagongan language in the palace.

First, efforts to strengthen the concept of the philosophical importance of Bagongan language to the *abdi dalem* in the palace, especially as the *abdi dalem* of their culture, they must really carry out the rules “*Pranatan Sowan/Marak Lan Basa Bagongan Selebeting Karaton Ngayogyakarta Hadiningrat*” (Regulations against and basa Bagongan in the Ngayogyakarta Keraton Hadiningrat), regarding the use of the Bagongan language for all *abdi dalem* in the Yogyakarta Palace, except for Sri Sultan Hamengkubuwono that uses the Javanese Ngoko language. *Second*, the palace has organized *Pawiyatan* courses for the *abdi dalem*, every Tuesday and Thursday from 9 AM to 2 PM. This activity is carried out alternately for all *abdi dalem Punakawan* and *abdi dalem Keprajan* for free. The materials provided in the training include the *Sabda Tama*, the philosophy of the palace, the character of the *satrya*, the agility of the *abdi dalem*, the grammar of the Bagongan language, the chapter of Hajad Dalem, fashion and so on to *sesembatane religions and cultures*. In the *Pawiyatan* event, a person who delivered the material usually used Bagongan language. *Third*, inserting Bagongan language material in various courses organized by the palace. It must

be done continuously in various training activities, so the Bagongan language becomes a frequently heard language that is eventually used by the *abdi dalem*. As a *Pengageng* at KHP Widyabudaya, it needs to be done to realize the importance of using the Bagongan language in the Keraton for *abdi dalem*.

Fourth, the role of *Pengageng* is necessary to create and maintain the existence of Bagongan language, so it can be used by *abdi dalem*. *Pengageng* should always remind the *abdi dalem* to always use the Bagongan language on various occasions in the Yogyakarta Palace. Without the interference of *Pengageng* in paying attention to the *abdi dalem* using the Bagongan language in the palace, then equitable use of Bagongan language is difficult to achieve.

Fifth, the efforts for the development of Bagongan language need to be done by holding routine activities in the form of oral storytelling competitions using the Bagongan language, or writing competitions using the Bagongan language. It is important to raise awareness in the *abdi dalem* that they must master the Bagongan language as cultural courtiers in the Yogyakarta Palace.

Sixth, the participation of all parties within the palace is necessary to always support the Bagongan language to be used on various occasions in the palace, in accordance with applicable regulations. Bagongan language is actually a democratic language, which does not care about the status and social background of its users.

CONCLUSION

Based on discussion above, several important things can be concluded: *First*, the Bagongan language is still used by *abdi dalem* for formal

work in the Yogyakarta Palace. *Second*, nowadays the Bagongan language is still used in official correspondence between offices and cultural in the Yogyakarta Palace. *Third*, efforts to strengthen the concept of the philosophical importance of Bagongan language to the *abdi dalem* in the palace, especially as the *abdi dalem* of their culture. *Fourth*, the palace has organized *Pawiyatan* courses for the *abdi dalem*. *Fifth*, the efforts for the development of Bagongan language need to be done by holding routine activities in the form of oral storytelling competitions using the Bagongan language, or writing competitions using the Bagongan language. *Sixth*, the participation of all parties within the palace is necessary to always support the Bagongan language to be used on various occasions in the palace environment, in accordance with applicable regulations.

References

- ² Andriyanti, E. (2019). Language Shift among Javanese Youth and Their Perception of Local and National Identities. *GEMA Online Journal of Language Studies*, 19(3), 109–125. <https://doi.org/10.17576/gema-2019-1903-07>
- ⁴ Asri Wijayanti, A. N. (2019). Payment of Wage under Minimum Wage for Abdi Dalem of Keraton in Daerah Istimewa Yogyakarta. *SOSIOLOGICAL JURISPRUDENCE*, 2(2), 116–121.
- Heryanto, M. F. (2010). *Mengenal Keraton Ngayogyakarta Hadiningrat*. Yogyakarta: Warna Publisher.
- Kridalaksana, H., Rahyono, F. ., Puspitorini, D., Widodo, S., & Darmoko. (2001). *WIWARA*. Jakarta: PT GRAMEDIA PUSTAKA UTAMA.
- ⁹ Retnaningtyas, H. R. E., Nababan, M. R., & Purnanto, D. (2019a). Bagongan Language Representation in Abdi Dalem Keraton Ngayogyakarta ³adiningrat Daily Life. *ATLANTIS PRESS*, 279(3), 272–277. <https://doi.org/10.2991/icalc-18.2019.39>
- ¹ Retnaningtyas, H. R. E., Nababan, M. R., & Purnanto, D. (2019b). Language Code Choice of Male Abdi Dalem of Karaton Ngayogyakarta Hadiningrat. *Lingua Cultura*, 13(2), 99. <https://doi.org/10.21512/lc.v13i1.5326>

Sulistiyowati. (2008). ⁵ Alternasi S⁵aan Bahasa Jawa Di Keraton Yogyakarta. *Humaniora*, 20(2), 168–178. <https://doi.org/10.22146/jh.v20i2.934>

Susylowati, E. (2019). Komunikasi Antarabdi Dalem di Lingkungan Keraton Surakarta Hadiningrat. *Suar Betang*, 14(2), 167–181.

ORIGINALITY REPORT

5%

SIMILARITY INDEX

5%

INTERNET SOURCES

0%

PUBLICATIONS

2%

STUDENT PAPERS

PRIMARY SOURCES

1	Submitted to Program Pascasarjana Universitas Negeri Yogyakarta Student Paper	1%
2	Submitted to Pima Community College Student Paper	1%
3	www.atlantis-press.com Internet Source	1%
4	repository.um-surabaya.ac.id Internet Source	1%
5	journal.ugm.ac.id Internet Source	<1%
6	ejournal.warmadewa.ac.id Internet Source	<1%
7	yenikurniawati99.blogspot.com Internet Source	<1%
8	restuip.blogspot.com Internet Source	<1%
9	research.binus.ac.id	

Exclude quotes Off

Exclude bibliography Off

Exclude matches Off