

CHANGES IN LANGUAGE USE OF JAVANESE WEDDING IN PRESERVING KAWI LANGUAGE IN KENDAL, CENTRAL JAVA

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Abstract

A qualitative research that explained the linguistic phenomena in Kendal Regency, Central Java. The data sources were divided into two: primary and secondary. The primary data resource was a video recording of Pambiwara speeches in Javanese weddings, while the secondary data was in the form of library documentation and Javanese wedding. The purposes of this research were: (1) to describe the changes in language use of Javanese wedding in preserving Kawi language in Kendal, Central Java, (2) to describe the facts of Kawi Language use in Javanese wedding by Pambiwara, and (3) to observe changes and modifications in the language use of Javanese wedding for the maintenance of the Kawi language of Pambiwara. The Pambiwara produced 2000-3000 vocabulary words. Based on the average number of words issued by the Pambiwara in a Javanese wedding ceremony, the percentage occurrences of the Kawi language vocabulary also varied. It could also be seen that there were changes and modifications of the order of Javanese marriages into a more concise and simpler order used by Pambiwara to use Prasaja Javanese which belonged to simple and easy to understand Javanese language.

Keywords : *Javanese wedding, kawi language, pambiwara.*

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Introduction

Javanese traditional marriage needs to be understood as a grand procession and many things sacred are found in it (Endraswara, 2010: 194). The sacredness is combined with many orders of procession. The series after another of the ceremony are unable to proceed by themselves because it is needed organizer to inform piece by piece. The event organizer hosts and informs events Javanese wedding in order to the whole order of the series of wedding ceremony can run as it should be. Communication is built to give confidence to the guests about the event will be held. In another hand, an event organizer has aims to read out the schedule, describe activity, and give a marker that the event will end (Purwanto, 2010: 241-242). The duties are to organize, control, image the bride (Nyandra Panganten), and inform the parts of the event. A work that is what the Javanese community is known as *pambiwara* or *penatacara*, *pranata adicara*, *pranata titilaksana*.

The way of a *Pambiwara* is not the same way as one another. The language used by *Pambiwara* cannot be separated from the variety of Javanese language which is *Krama Inggil*, a variety of *undha usuk* or the most subtle Javanese language level. Language

pattern used by *Pambiwara* is a language pattern beautifully laid out or terminated as *Basa Rinengga*. Besides that, the vocabulary of Kawi Javanese (ancient Javanese language which is included in the variety of ancient Javanese) is also inserted. The word *Kawi* comes from the word *Kavya* (Sanskrit) which means “poetry/verse”. In classical literature, it means “a poet, creator, or author”. Kawi Javanese is a written language variety that is part of the ancient Javanese language and occupies its function as the language commonly used by authors or poets (Zoutmulder, 1985: 119-120). Today, Javanese marriages experience many differences in their order and manner. Today’s Javanese wedding ceremony is not detailed and complete. This is due to changing times which indirectly affects the use of Kawi Javanese by *Pambiwara*. In this case, the use of Kawi Javanese by *Pambiwara* is reduced, maybe even lost. The Kawi Javanese language appears in the text of *Tembang Macapat*, in the speech of the characters in *Wayang Kulit*, and in *Pambiwara* speech. Therefore, the preservation of Kawi Javanese is absolutely needed.

Language preservation is an effort by language users in a particular language community to maintain a language by increasing the level or increasing the value of a language and expanding its use for good means of communication (Eastman, 1983: 142). Based on Eastman's opinion, *Pambiwara* can be positioned as a defense agent for the Javanese language. This is due to the already *Pambiwara* trying to raise the level or elevate the function of Kawi Javanese as an aesthetic and great language. This research will be directed to observe changes in the language use of Javanese wedding for the maintenance of the Kawi language of *Pambiwara*. Changes and modifications of the order of Javanese marriages into a more concise and simpler order encourage *Pambiwara* to use *Prasaja* Javanese (simple and easy to understand Javanese). This will have been resulted in the reduced use of Kawi Javanese which is classified as ancient at Javanese weddings.

Methods

Participants

The subjects of this research were four *Pambiwaras* who delivered their speeches in Javanese wedding ceremony. The use of Kawi Javanese language vocabulary from each *Pambiwara* were different. The percentage of Kawi language vocabulary used by *Pambiwara* in a Javanese wedding can be described in comparison of some aspects as follow: the whole raised words, the occurrence of unrepeatd words, findings of Kawi language, and followed by the percentage of raising Kawi language of each *Pambiwara*.

Procedures

This research was a qualitative research because the analysis was described the facts. Sudaryanto (1993: 3-5) defined qualitative research as a research that was carried out based on existing facts or phenomena that were empirically alive in society. Based on this understanding, it could be concluded that this research explained the linguistic phenomena that existed based on the facts that lived on the speakers. This research was conducted in Kendal Regency, Central Java Province. Based on the data, there were twenty districts in Kendal Regency (source: www.kendalkab.go.id). There were four

districts used as research samples, which represent 25 percents of the total population of districts in Kendal Regency, Central Java. In general, Kendal Regency area was divided into two plains, coast area and mountainous area. The northern part of Kendal Regency was a coast area with an altitude between 0-10 meters above sea level. Based on the data, the researcher took the research samples in the districts of Ngampel and Weleri as the coast areas, and the districts of Boja and Pageruyung as the mountainous areas. Meanwhile, the sampling technique was used to select samples from several *Pambiwara* in one district of the observation was a random sampling technique.

The data sources was divided into two: primary and secondary data resources. The primary data resources in this research were video recordings of *Pambiwara* speeches in Javanese weddings, while the secondary data resources were in the form of library documentation and Javanese wedding. The data was used in this research were primary and secondary data. Primary data was data that obtained directly from the first resource, while secondary data was data that complemented primary data (Suryabrata, 1992: 85). The primary data in this research was in the form of *Pambiwara* video recordings of Javanese weddings in the district observation areas of Ngampel, Weleri, Boja, and Pageruyung. Secondary data in this research was in the form of supporting libraries and data preparation from interviews with resource of *Pambiwara* which was used for completing primary data. At the stage of providing data, the researcher used the free, engaging, speaking method with recording techniques and note-taking techniques. Providing data was begun with listening to the *Pambiwara* speech when conduct Javanese weddings and record using audio or audio-visual recording devices without the participation of researchers. Audio-visual recordings was used to preserve event data, both speech and the form of objects and actions observed. Through this recording, the researcher was helped to obtain important data that if not recorded in field notes.

Furthermore, the researcher analyzed the Kawi language change in the *Pambiwara* speech even though the event has passed. The non-participatory observation method was also carried out in an effort to obtain naturalist data preparations and there was no conditioning from the researcher. The method was used in the analysis stage was the equivalent method and the distribution method. The equivalent method was used because this research was not only to analyze the *Pambiwara* speech, but also to analyze the factors behind the *Pambiwara* speech. The equivalent method was used because the determining tool was external and independent so that it did not become part of the language (langue) in question (Sudaryanto, 1993: 15). Meanwhile, the distributional method (*Agih* method) was used to analyze *Pambiwara* utterances. The distributional method (*Agih*) was used because the determining tool was precisely part of the language in question itself (Sudaryanto, 1993: 30). The distributional method served to explain and described data elements to be researched, especially in speech of word forms. Presentation of the results of data analysis in this research used descriptive methods. Descriptive method was the presentation of data based on phenomena and facts empirically found in data collection. After the data analysis has been carried out, the results were presented informally, that was, all research findings in the form of Kawi Javanese language changes in the form of speech were presented in ordinary technical words. In other words, the method of presenting data was carried out by informal methods.

Results and Discussion

This research examined two basic things in the changes of the *Pambiwara* language, namely the changing conditions and uses of Kawi Javanese language maintenance. Conditions that led to changes, both in events and production of *Pambiwara* speeches,

especially in *Nyandra* part, had an effect on the reduced productivity of the use of Kawi language. Based on the analysis of data from several *Pambiwara* in the observation area, it was found that Kawi Javanese vocabulary was used and maintained. The following table contained the words that was used by *Pambiwara*.

Table 1. Findings of the Kawi Language used by Pambiwara 1

No	Kawi Language	Indonesian Language	English
1	Mastuti	Sembah	Worship
2	Werdha	Tua	Elderly
3	Pandam	Pencerahan	Enlightenment
4	Sinuba	Dihormati	Respected
5	Kridha	Bertindak	Act
6	Pangaksama	Maaf	Aplogise
7	Jalu	Pria	Male
8	Sasana	Tempat	Place
9	Darma	Kebaikan	Kindness
10	Suta	Anak	Child

Table 2. Findings of the Kawi Language used by Pambiwara 2

No	Kawi Language	Indonesian Language	English
1	Lumaksana	Berjalan	Proceed
2	Pindha	Seperti	As
3	Wira	Pria	Male
4	Wardaya	Hati	Heart
5	Arum	Harum	Fragrant
6	Ngayun	Depan	Front
7	Pawiwahan	Pernikahan	Marriage
8	Kadang	Keluarga	Family
9	Dahat	Sangat	Most
10	Sinangga	Bantuan	Aid

Table 3. Findings of the Kawi Language used by Pambiwara 3

No	Kawi Language	Indonesian Language	English
1	Manjing	Memasuki	Get into

No	Kawi Language	Indonesian Language	English
2	Madya	Tengah	Middle
3	Waruh	Air	Water
4	Niskala	Suci	Holy
5	Praptaning	Sampai	Until
6	Pangarsa	Pemimpin	Leader
7	Paripurna	Selesai	End
8	Nyamektakaken	Menyiapkan	Prepare
9	Surya	Matahari	Sun
10	Boga	Makanan	Food

Table 4. Findings of the Kawi Language used by Pambiwara 4

No	Kawi Language	Indonesian Language	English
1	Kawuwus	Pembicaraan	Talks
2	Nulya	Seterusnya	So on
3	Sumunar	Bersinar	Shine
4	Pinastika	Dihiasi	Decorated
5	Kawuryan	Terlihat	Seen
6	Bebadra	Permulaan	Beginning
7	Sawegung	Semua	All
8	Winantu	Dinantikan	Look forward to
9	Nir	Sirna	Gone
10	Wisma	Rumah	Home

Based on tabulation of data tables (1), (2), (3), and (4), the use of Kawi Javanese language vocabulary from each *Pambiwara* were different. The observation was based on the situation when *Pambiwara* hosted a Javanese wedding ceremony in Kendal Regency, Central Java. The percentage of Kawi language vocabulary used by *Pambiwara* in a Javanese wedding was described in comparison of some aspects as follow: the whole raised words, the occurrence of unrepeatd words, findings of Kawi language, and followed by the percentage of raising Kawi language of each *Pambiwara*.

Conclusion

In each *Pambiwara*, due to the conditions and circumstances of the Javanese wedding ceremony, the number of words that appear were different. Based on the analysis, it was found that forms of defense of the Kawi Javanese language among the

Pambiwara, although the percentage was different. In presenting Javanese weddings, Pambiwara used new Javanese and Kawi Javanese languages. The difference in the use of Kawi Javanese was the main of research in the effort to preserve Kawi language use in Javanese marriage. When presenting a Javanese wedding ceremony, the Pambiwara issued a speech with a varying number of words. The Pambiwara produced 2000-3000 vocabulary words. Based on the average number of words issued by the Pambiwara in a Javanese wedding ceremony, the percentage occurrences of the Kawi language vocabulary were also vary. It could be seen that there were changes and modifications of the order of Javanese marriages into a more concise and simpler order used by Pambiwara to use Prasaja Javanese which belonged to simple and easy to understand Javanese language.

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