



# Chapter I

## INTRODUCTION

### 1.1 Background of the Study

Javanese is one of the languages which is spoken by Javanese people. Javanese itself has three speech levels; they are *Krama Inggil*, *Krama Madya*, and *Ngoko*. The use of each speech level of Javanese is different from each other. According to Sankoff, the main factors that influence the speech behavior are participants, setting, and topics. In speaking Javanese, Javanese people have to consider the participants, the topics, and the setting when they want to use those speech levels. The use of those speech levels depends on the listeners. If the listeners are in the lower status than the speakers, the speakers will use *Ngoko* when they communicate with them. On the contrary, if the listeners are of the higher status than the speakers, the speakers will use *Krama Inggil*. while *Krama Madya* is usually used by the speakers who are in the higher status than the listeners, but the listeners are older than the speakers.

In daily communication, they tend to mix Javanese with Indonesian, either in the formal or informal situation, like what is said by Soedarman(1986:26) that Javanese people usually mix Javanese with Indonesian either in the formal or informal situation. According to him, it is usually done by young generation of Javanese people. It is because they do not master Javanese very well.

The young generation of Javanese people tend to use Indonesian or mix *Krama Inggil* with formal Indonesian when they talk to older people. They tend to mix *Ngoko Surabayaan* with informal Indonesian when they talk among their friends or when they talk to persons whom they know well.

The mixing of Javanese and Indonesian in daily communication is caused by some factors. One of the factors is the development of technology. For example, in delivering information about technology, people tend to use Indonesian or English, since Javanese is not appropriate to be used in scientific matter. In Surabaya, the use of Javanese, especially *Krama Inggil* little by little disappears in daily communication. Javanese people tend to shift or switch between Javanese and Indonesian when they communicate in daily communication.

However, this situation does not happen in Javanese ceremonies. The writer sees that in Javanese wedding ceremonies, *Krama Inggil* is still used. That is why, the writer does this study in order to find out the reasons of Javanese people why they still keep on using *Krama Inggil* in Javanese traditional wedding ceremonies. Besides, the writer also wants to know whether there are other codes used in Javanese wedding ceremonies. The writer also wants to know the reasons of using those codes in Javanese wedding ceremonies.

## **1.2 Statements of the Problem**

In line with the background of the thesis, the research intends to answer the following questions:

1. What codes do Javanese people use in Javanese wedding ceremony by MC?
2. What are their reasons of using those codes?

## **1.3 Objectives of the Study**

This study is intended to find out the codes used in the Javanese traditional wedding ceremony and their reasons of using those codes.

## **1.4 Significance of the Study**

Practically, this study is expected to give knowledge of the Javanese culture and Javanese language to the students of English Department. In addition, this study is expected to tell especially to the Master of Ceremonies of the Javanese traditional wedding ceremonies and Javanese teachers that language changes from age to age and language develops along with the demand of the needs of the society. It is also hoped that this study can tell to non-Javanese people that Javanese language has three speech levels which are used in the different situation and by different participants.

### **1.5 Scope and Limitation**

Javanese traditional wedding ceremony has three parts, they are; ceremonies before marriage, ceremonies during marriage, and ceremonies after marriage. Due to the limited time and fund, the writer only observed the ceremonies during marriage for her study. The ceremonies contain some events like; *upacara panggih, ambalang gantal, injak telur, singkeban, timbangan/pangkon, wisudan, kocar-kucur, dulangan, and sungkeman*. The objects that the writer observed in this study are Indonesian and Javanese (*Krama Inggil, Krama Madya, Ngoko*)

For the interview, the writer only interviewed the MC of Javanese traditional wedding ceremony, the parents of the bride, the bride and the bride-groom themselves, and the guests. The writer had observed one single event of Javanese traditional wedding ceremony.

### **1.6 Theoretical Framework**

In this study the writer used the theory of Language Use. Besides, the writer also presented the history of Javanese, the Javanese speech levels, and wedding ceremony in Javanese.

Hoffman(1991:177) says that the starting point for any study of language choice in multilingual communities is the recognition that, as this choice does not constitute random decisions on the part of the speaker, there must be a certain pattern. Holmes(1992:6) explains that people use different types of linguistic variation to

express and reflect social factors. Savile(1976:40) claims that language use varies systematically depending on the social context of the speech act. In the multilingual communities, people usually shift or switch among the various codes available to them. The shifting or the switching among the various codes depends on the participants, topics, setting, channel, message form, mood, intentions, and effect.

The main factors that affect speech behavior are the participants, setting and topics. In communication, the language choice should be appropriate with the age, status, social and educational background of the participants. For example, the languages which are used for children and adults are different. The language for children is simpler than for adults. It is because the language for adults is more complicated. Thus, in order that the communication can run smoothly, the main thing should be paid attention is that the components of the social context must be considered conveniently from the acronym SPEAKING which is suggested as a mnemonic device by Hymes.

### **1.7 Definition of Key Terms**

In order to avoid misinterpretation and misunderstanding, the following definitions are given:

#### **MC of Javanese Wedding Ceremonies**

MC of Javanese traditional wedding ceremonies is a person who leads the Javanese traditional wedding ceremony until the ceremony ends. He is also the person

who gives speeches in Javanese language in each event in Javanese traditional wedding ceremonies where the bride and the bride-groom are led to meet each other. This event will be followed with other events, and each event in Javanese wedding ceremony brings its important meaning and messages.

### **Javanese traditional wedding ceremony**

Javanese traditional wedding ceremony is a ceremony which is held by the bride in the house of the bride. At this place, the bride and the bride-groom are led to meet each other and also there are other events in this ceremony which each event brings its important meaning for the bride and the bride-groom. The following events are *ambalang gantal*, *injak telur*, *singkeban*, *timbangan/pangkon*, *wisudan*, *kocarkucur*, *dulangan*, and *sungkeman*.

### **Javanese Speech Levels**

Javanese speech levels are the levels in the Javanese which can indicate the age, status, educational background, and the social background of the users. There are three speech levels in the Javanese; they are *Krama Inggil*, *Krama Madya*, and *Ngoko*. Those speech levels are used in the different situations and by participants. The use of those speech levels depends on the listeners. Those speech levels of Javanese have their own vocabularies.

Codes are languages and their variants which are used in the Javanese wedding ceremony.

### 1.3 Organization of the Thesis

This thesis consist of five chapters. Chapter I deals with the Introduction of this chapter. in this chapter, the writer states the Background of the study, Statement of the problem, Objectives of the study, Significance of the study, Scope and limitation of the study, Theoretical frame work, Definition of key term, and Organization of the paper. Chapter II deals with the theories of Language Use, The history of the Javanese language, The Javanese Speech Levels, Wedding Ceremony in Javanese, and Related Study which support this research. Chapter III describes the Methodology of this study, The Nature and source of Data, Procedure for the Data Analysis and the Triangulation of the Data. Chapter IV deals with Data Analysis and Discussion and the Reasons of Using the codes in the Javanese wedding ceremony and the last chapter presents the Summary, the Conclusions, and some suggestion concerning the topic under study.