CHAPTER II

REVIEW OF RELATED LITERATURE

To empower this research, this chapter discussess about sociolinguistics, Javanese language, and *wayang wong*.

2.1. Sociolinguistics

When talk about a variety of language it means that need to know about sociolinguistics. According to Lyons, sociolinguistics is the study of language as a part of culture and society[1]. It means that sociolinguistics dealing with the use of languages which are influenced by the culture and the condition of society. Culture and society are the main factors which make varieties in language, and also involve the way people to.

> Sociolinguistics study the relationship between language and society. They are interested in explaining why we speak differently in different social contexts, and they concerned with identifying the social function of language and the ways it used to convey social meaning[2].

According to Holmes, sociolinguistics has relationship with social context and social meaning; the different how we speak make a lot of varieties in one language. There are four components why we do not talk all speak the same way, and why we do not talk all speak in the same way all of the time. It is very simple to show about sociolinguistics, social context and the component through the chart below.
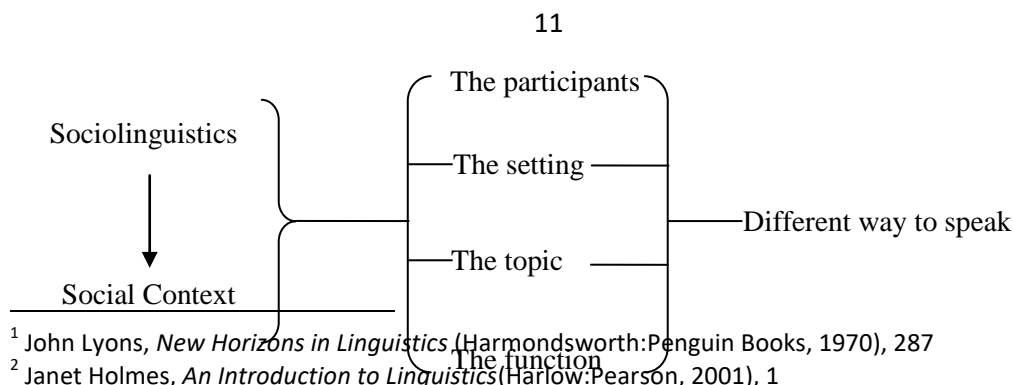
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Chart 2.1

From the chart we can conclude that there are four components that make people speak differently. First, the participants, it means that there'll be different ways to speak dealing with who is speaking (speaker) and who are they speaking to (hearer). For example, a student with a teacher, a student will use a good language in speaking and he/she will use formal language rather than bad language (a formality scale). From the example, we know that the speaker is a student and the hearer is teacher. Students use formal language/good language in speaking to his/her teacher. But it will be different when a student speaks to another student.

Setting is the next component why people talk in different ways. Setting or the social of the interaction will be much influenced. For example, when we talk in a garden what will be talked will be different when we are on a bank.

The others components are the topic, what is being talked about? and the function, why are they speaking?, are also influenced the different ways to speak.

The statement of Holmes about sociolinguistics is very similar with Sali[3]. Sali states that sociolinguistics argues that language exist in context, dependent on the speaker who is using it, and dependent on where it is being used and why.

According to Janet and Sali we can make a conclusion that sociolinguistics is related with social context that make any variations in our speaking.

Hymes give us a speaking model[4] to develop and to promote analysis discourse as a series of speech event and speech acts within cultural context. Hymes's

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[3] Sali A. Tagliamonte, *Analysing Sociolinguistics Variation*, (UK:Cambridge Press,2006),3

model stands from the word SPEAKING. S for setting (time and place), P for Participants (speaker and hearer), E for Ends (purpose, goals, and outcomes), A for Act Sequence (form and order of the event), K for Key (Cues that established the tone, manner, and spirit), I for Instrumentalities (form and style of speech), N for Norm (social rules), G for Genre (the kind of event/story).

Hymes tries to give the easy way to decide the social contexts from the word SPEAKING. It means, in a conversation, there will be different way to speak according to the place, who speaker is and who hearer is, and why they are talking of course there must be a purpose. Hymes also explain that tone decides the social context. When people get angry, the tone will be different when in a romantic atmosphere.

2.2. Language Varieties

Joos' model[5], five clocks, divided into five kinds of language varieties, such as:

2.2.1. Frozen Style

Frozen style is defined as the most formal and elegant variety that reserved for very important or symbolic moments. It is usually used in the situation which is celebrated with respect and legitimate or formal ceremonies. There is no variation, and fixed. For example; Traditional ceremony

2.2.2. Formal Style

Formal style is in form a formal situation. The language that is used can be different according to the speaker; different speakers make the style

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[4] Dell Hymes, *Foundation of Sociolinguistics* (philadelpia:University of Pennsylvania,1997) 54-57

[5] Siono, *Penggunaan Bahasa Jawa dalam Dunia Pewayangan Versi Punokawan Gagrag Jawa Tengah, Sebagai Tinjauan Sosiolinguistik.* (Skripsi, Fakultas Keguruan dan Ilmu Pendidikan, Universitas Muhammadiyah, Surabaya. 1994), page 7

changed. The using of language is still frozen but the speakers may develop the style. We can see this style when we are in seminar, and speech of graduation

2.2.3. Consultative Style

Consultative style is a business style. In this style we do not need talk too much, not too formal, directly and not too close. This style can be seen in business transactions, doctor-patient conversation, seller and buyers, and so on.

2.2.4. Casual Style

Casual conversations are between friends or colleagues or sometimes members of family. It is also simply defined as a style that is used for the conversation in our relaxed or normal situation that appropriate to the conversation with our friends, the background information so freely inserted into casual conversation.

2.2.5. Intimate Style

Intimate style is also a completely private language developed within families, lovers, and the closest of friends.

This style is private, when two persons that very close talk each other and the others do not understand about; it means that it is intimate style.

From the explanation above, about the language varieties according to Joss, when people talk there must be variations not only because of who speaker is and who hearer is but also there are five styles that make us do different language varieties in certain condition.

In Java, it is known about three style of language; *ngoko* (low), *madya* (middle), and *krama* (high). When we talk to older person, it will be different when we talk to younger or the same age. It is called *unggah–ungguhing basa*.

2.3. Javanese Language

Geertz[6] says that *krama*, *madya*, and *ngoko* or high, middle, and low are the three main levels expressing status and/or familiarity.

According to the statement above, there are three kinds of variation language in Java, *ngoko*, *madya*, and *krama* that shows us the social status of who is speaker and who is hearer.

According to Geertz the three levels of Javanese language can be describe as follow:

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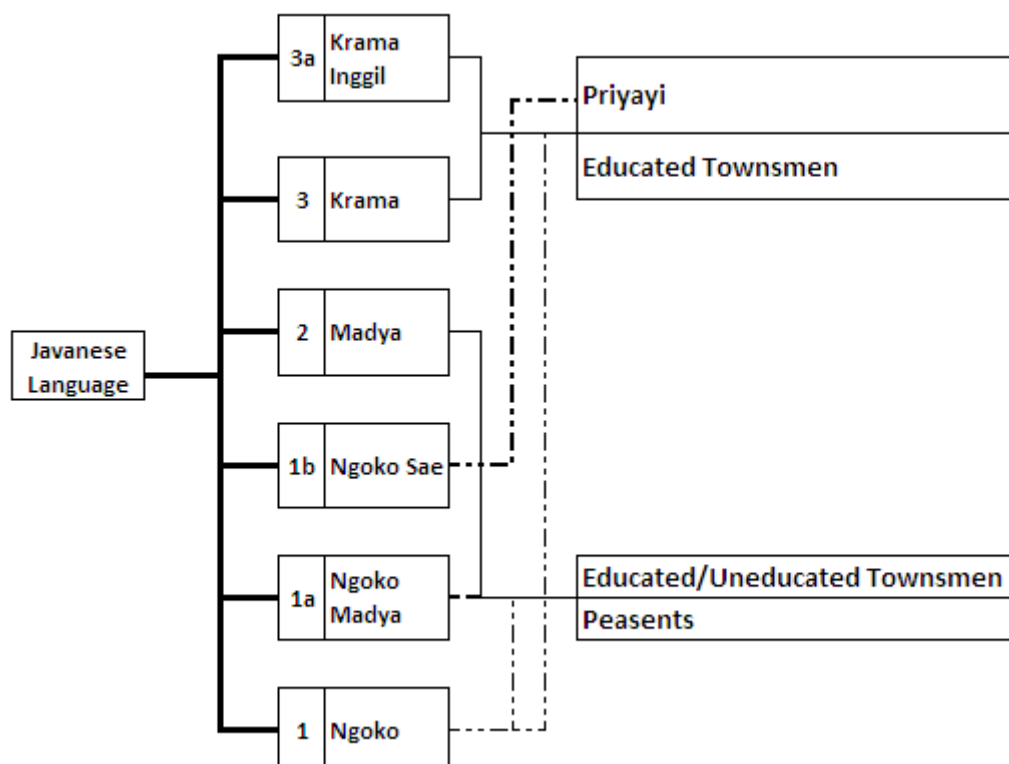
[6] Clifford Geertz, *The Religion of Java,* (London;Glencoe,1964), page 253

Chart 2.2

It can be noted that *krama* and *krama inggil* are available to both *priyayi* and educated townsman; *madya* to both educated and uneducated townsmen and to peasents; *ngoko* and *ngoko madya* to all groups but tends to be omitted by priyayi); *ngoko sae* is characteristically used only by *priyayi*[7].

This research is focused on three levels of Javanese Language, *Ngoko, Madya, and Krama.* A Javanese sentence can be classified as *ngoko, madya,* or *krama* based on the lexicons on that sentence[8].

2.3.1. Ngoko

Ngoko is the lowest level of Javanese. *Ngoko* is well known as the low language. Kunjana (2001:61) said that *ngoko* is the basic of all lexicon of Javanese language. Therefore, there are lots of vocabulary of *ngoko* and its variation. *Ngoko* usually uses for friends, or older to younger for example; a teacher will use *ngoko* to the students, a boss to the servant, and close friends. According to Sasangka (2009:102) *Ngoko* is formed by the lexicons of *ngoko* (the main lexicons). *Ngoko* is devided into two[9] kinds; they are *ngoko lugu* (the main lexicons of this sentence are all *ngoko*) and *ngoko alus* (the main lexicons of this sentence are ngoko but there will be lexicons of *krama, krama andhap,* or *krama inggil*).

2.3.2. Madya

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[7] Clifford Geertz, *The Religion of Java,*(London;Glencoe,1964), page 254
[8] Sry Satriya Tjatur Wisnu Sasangka, *Unggah –ungguh Bahasa Jawa*, (Jakarta:Yayasan Paramalingua,2009), page 26
[9] Sry Satriya Tjatur Wisnu Sasantgka, *Unggah –unggu Bahasa Jawa*, (Jakarta:Yayasan Paramalingua,2009), page 102-111

Madya is the middle level of Javanese Language. *Madya* is between *ngoko* and *krama*. This level shows politeness but the level is not too high and not too low. According to Poedjosoedarmo in Kunjana (2001:61) states that this level actually comes from *krama*. In the process of the development has decreased of level.

In this research *madya* is used to decide as lexicons not as a level of Javanese language.

2.3.3. Krama

Krama is the highest level of Javanese Language. It is contrary to ngoko. The vocabulary of *krama* is less than *ngoko*. The vocabulary of *krama* divided into two kinds, standard and not standard[10], *priyayi* (noble) usually uses standard *krama* and villagers use not standard *krama*. This level is the highest of politeness, for example; the student talks to his teacher, or a servant to his boss.

There are two[11] kinds of *krama*; they are *krama lugu* (the main lexicons of this sentence are *krama* but there will be lexicons o*f ngoko, madya, krama andhap,* or *krama inggil*) and *krama alus* (the main lexicons of this sentence are *krama* but there will be lexicons of *krama andhap,* or *krama inggil*). *Krama inggil* is used to show our respectful to the person whom we talk to (hearer), and the speaker usually uses lower level of *krama* that is called *krama andhap*[12].

2.4. Code Switching or Code Mixing

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[10] R. Kunjana Rahardi, *Sosiolinguistik, Kode, dan Alih Kode,* (Yogyakarta:Pustaka Pelajar, 2001), page 64.

[11] Sry Satriya Tjatur Wisnu Sasantgka, *Unggah –unggu Bahasa Jawa*, (Jakarta:Yayasan Paramalingua,2009), page 112-129

[12] R. Kunjana Rahardi, *Sosiolinguistik, Kode, dan Alih Kode,* (Yogyakarta:Pustaka Pelajar, 2001),page 66.

Suwito (1983) in Kunjana (2001:20) states code switching is a switch phenomenon form one code to others codes. It happens if the speaker switchs from language A to language B. This statement gives us a description when people talk in first language then switch or change to another language, there must be code switching.

Code switching is often the specific mechanism through which the borrowing of words and constructions happens[13]. Stockwell choices a word borrow to describe the meaning of code switching. Code switching means borrowing, when people talk from language A and change into language B means they are borrowing word from language B.

Code switching will be happened in bilingual communities. Bilingual individuals living in bilingual communities are regularly faced with the question of which language to use[14].

Javanese is bilingual communities that usually uses variation when they talk. According to Dell hyme (1975:103) in Kunjana (2001:16):

> There are two kinds of code switching; internal code switching which is happened between language regions in a national language, between dialect in a language of region, or several variations and styles in a dialect, and external code switching if it is happened between the native language and the second language.

Example 1:

> Buyer : *Pinten bu dastere*?
>   (How cost this dress?)
> Seller : *Telu setengah*
>   (Three and half)
> Buyer : *Mboten saged kirang?*
>   (Could be less?)
> Seller : *Nggih kirang sekedhik*
>   (Yes, but little bit)

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[13] Peter Stockwell, *Sociolinguistics, A resource book for students,* (London:Routledge,2002), page .134.
[14] Florian Coulmas, *Sociolinguistics, The study of speakers' choices,(*Cambridge:Cambridge Univeristy Press, 2005), page. 109.

From the example above, when the seller said *tellu setengah*, she uses *ngoko*, and then she switches into the *madya* by saying *nggih kirang sekedhik* it means that the seller does a code switching from the *ngoko* (low) to *madya* (middle), from the low status (tu) to the higher status (vous)

Code mixing is different with code switching. Code switching change the language from A to B but code mixing is a phenomenon of the using of the elements from certain languages in a sentence or the others language discourse[15].

Example 2:

> Andi : Ngapain pagi – pagi sudah di sini?
>   (What are you doing in here?)
> Anto : Pesawatnya perlu di *run-up*, *diinspeksi, dicek oli*, dan busi
>   (This plane needs to be runned-up, inspected, checked of oil
>   and sparkplug).

From the example above we can examine that sentence uses code mixing between Bahasa Indonesia and English. It is possible that Anto uses code mixing unconsciously because he usually uses that word.

Code switching and code mixing happened because of several factors; 1) People sometimes switch or mix code within a domain or social situation, 2) Social reason, to signal the speaker's ethnic identity and solidarity with addressee, 3) Status relations between people or the formality of their interaction, 4) Respect for people who elder or respect higher social status, 5) Putting others at ease, 6) maintain decorum.

Many sociolinguists give their descriptions about code switching or code mixing. It can be concluded that code switching is the alternately use of two languages or more, variations in the same language or language styles may be in a bilingual speech community and code mixing is the mix of two languages or more in a sentence.

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[15] Paul Ohoiwutun, *Sosiolinguistik,*(Jakarta:Kesaint Blanc,1996), hal 69.

2.5. Wayang Wong

According to Javanese language *wayang* means *wayangan/layangan* (kite). According to Bahasa Indonesia *wayang* means *bayangan* (shadow). According to Prof. Kern, the word *wayang* comes from old Javanese language wod and yang that means the shadow which sways with repetition.

Wayang wong is the personification of *wayang kulit* purwa that the story comes from epic Mahabharata and Ramayana. *Wayang wong* uses human as the player.

Greetz in Herspandi (1999:17) says that *wayang wong* appeared in the 18th century that part of resurgence of classical Javanese art after Islam came to Java. It shows that *wayang wong* had been known long time ago and it was popular at that time.

2.5.1. The Story of Mahabharata

This epic told us about the conflict between two brothers counsins, that was Pandawa and Kurawa. The conflict was developed into the Great War that made demise of Barata.

This story was started from the conflict between two brothers Distarata and Pandu. Distarata was blind so Pandu became a king of the hastinapura.

Distarata had 100 children, was known as Kurawa and Pandu had five children, was knowns as Pandawa. The pandawa was Yudhistira, Bhima, Arjuna, Nakula, and Sadhewa. Unlucky, Pandu was died in young age so Distarata became a king of Hastinapura.

Distarata with his uncle looked after Pandawa and Kurawa. When all of them became enough grow up, they were sent to Resi Durno to learn about everything and also military.

All of them became adult, and Dhistarata give the crown to Yudhistira, the eldest son in Hatinapura. This decision made Duryodhana and also Distarata's sons were jealous and they tried to kill Pandawa compromise with Karna (the first Kunti's son) and Sengkuni (kurawa's uncle). One day, they tried to kill them by burning them in a cardboard palace, but this planning was failed because Widura had given a sign to Yudhistira. Pandawa run away to the forest and save.

Yudhistira joined a competition to marry Drupadi, Drupada's daughter, by disguised as Brahmana. Yudhistira won that competition and Drupadi became his wife. Knowing Pandawa still alive, Distarata called Pandawa to come back to Hastinapura. Then, Distarata divided the kingdom into two. Kurawa got Hastinapura and Pandawa got Indraprasta.

Yudhistira, the king of Indraprasta, is an example for other countries, fair, and prosperity. Duryodhana felt jealous because of the prosperity of Indraprasta, he set a tricky planning, a tricky gambling. Yudhistira played the gambling with Sengkuni (Uncle of Kurawa) and lost everything included his life and his wife. Distarata knew about it and ordered Duryodhana to give all back to Yudhistira.

Duryodhana felt angry to his father's decision and invited Yudhistira to play gambling once more. Unfortunately he lost again and he and his family had to stay in forest for twelve years, and on the thirteenth years they had to live incognito.

On the thirteenth years they tried to live incognito in King Wirata country. Yudhistira disguised as Brahmana, Bhima as a chef, Arjuna as dance instructor, Nakula as a horse care, Shadewa as shepherd man, and Drupadi as the assistant of the queen of King Wirata.

After thirteen years, they tried to ask their kingdom to Duryodhana peacely, but Duryodhana refused. Then, a big war happened.

The Great War was on a battle field called Kurushetra, there were lots of victims of this war not only from kurawa but also from Pandawa. This war happened in 18 days. Bisma, Durna, Salya, Duryodhana and many great heroes were died at this war. Aswatama, Durna's son, tried to kill Pandawa by burning the camp while they were sleeping and also he wanted to kill baby's of Abimanyu, who was died at the war. But Krisna could save the mother, Drupadi, and her daughter. This baby's is Parikesit.

Pandawa won at this war, and Yudhistira came back as the king of Hastinapura. Distarata felt sad and decided to leave the kingdom with his wife and also Kunti (Pandawa's mother) and stayed on forest. One day, fire burns the forest and they were died.

Pandawa felt sad because of that war. Finally, they gave the kingdom to Parikesit and leaved the kingdom. They went to Himalaya with a dog. On the way to the top of mount Mahameru, Himalaya, one by one died. That is the resume of the story of Mahabarata.

From the story above, we know that the story is very exciting to read, to see and also to play. In this research will be focused on the story when Abimanyu died according to the script of *Wayang Wong* entitled "Ranjapan Abimanyu"

This chapter had explained about several theories for this study that will be answer the problem. The theory about sociolinguistics dealing with social context that shows there will be different language varieties because of different social status or age. Code mixing or code switching will decide if Javanese sometimes do code switching or code mixing. The last theory, there are three levels of Javanese language; they are *ngoko, madya,* and *krama*. A sentence can be decided whether it is *ngoko, madya,* or *krama* based on the lexicons of that sentence.