

CHAPTER IV

ANALYSIS AND DISCUSSIONS

4.1 The Kinds of Egalitarianism in Casual Language

This chapter contains the kinds of egalitarianism that found in the dialogue in Umi coffee stall. It is shown in the dialogue on the sub chapters below:

4.1.1 Social Egalitarianism

There are found many kinds of social egalitarianism that applied by the visitors in Umi coffee stall. It is proofed from the dialogue that spoken by them. It can be seen in the dialogue below:

Dialogue 1:

1. T: *Saiki iku kemiten.* (You have to keep it now)
2. B: *Kemiten ndek gubuke sapari.* (you better keep it on Safari's hut)
3. T: *Ndak ene ae wis ra ono udan ra ono angin e Untung nemu ndek e ngisore akasiane pak Dul Sahid kono telung grompol ngunu, lakok hehehe, ra wani njukuki.* (last year, when there was no raining and wind, Untung found three bunch of mushrooms under Mr. Dul Sahid's akasia. Then hehehe,, he was not brave to take it)
4. B: *Mego opo?* (why?)
5. T: *Na megone wis terang udan na sek ono jamur terik. Tak kenek, tak jukuki oleh sak cup cilik iku.* (Because there was not rainy season then there were mushrooms. I ..., I took and got one little washbasin.)

In the dialogue 1 line 5 ““*Na megone wis terang udan na sek ono jamur terik. Tak kenek, tak jukuki iku oleh sak cup cilik iku* (Because there was not rainy season then there were mushrooms. I ..., I took and got one little washbasin)”, it can be seen that social egalitarianism in casual language is found. There are B (head of RT) and T (the citizen). Observing in the dialogue, T did not use the

proper Javanese language to B. It because of T considers B as his friend and feels that B is same level with him, although B is his head of RT. In this dialogue, T makes the conversation like talking with his friend and person who has same status with him. There is no formal style and politeness but it is well accepted with anybody there. According to the age and the profession that B has, T should speak the good Javanese to B. casual language is same with *Ngoko* in Javanese language. The proper language that should T use is *Madya*. *Madya* is higher than *Ngoko* in Javanese language level. T should speak “*Gek niko sampun mboten wonten jawah mboten wonten angin Untung nemu ten ngandap akasiane pak Dul mriko tigang grumpul ngoten, la kok hehehe,, mboten wantun munduti*”.

Dialogue 2:

1. K: *He... jagung iku hak enak ge triple hak yo?* (hi... better give triple to my corn plant?)
2. K: *Iku lho opo to? Wong kok ra paham blas guneman opo iku?* (What is that? Nobody knows what you are talking about?)
3. Ow: *Makelar... iku ndelek makelaran.* (Broker... He is seeking for a land broker)
4. Tm: *Ah mamulo kok sek ra jelas ae iku lho. Ah kempel beraarti koen iku. Hehehe.* (Uh you still feel unclear from last. Means you are stupid. Hahaha...)
5. B: *Tegalku ngetom iku munggonono wolu limo (85) ngunu piye yo?* (How if I sell my field in Ngetom Rp.85.000.000?)
6. Ow: *Hehehe....*
7. Th: *Riko engko klomah-klameh na ditemeni wong na...* (If you talk only for politeness than there is someone consider to be serious then....)
8. B: *He?* (what?)
9. Th: *Riko engko klomah-klameh na ditemeni wong na...* (If you talk only for politeness than there is someone considers to be serious then....)
10. B: *Ah gak yowis janji wani satus (100).* (It's OK if he want to buy Rp.100.000.000.)
11. Th: *Ah lakyo sido dituku wong meduro temen og.* (Uh your field can be bought by Madurese seriously.)

The next social egalitarianism is found in the dialogue 2. The researcher found kind of egalitarianism clearly. There are multi ages that doing conversation

and all the conversation is done using casual language. The first speaker, K in dialogue 2 line 2 uses casual language on his question. “*Iku lho opo to?, Wong kok ra paham blas guneman opo iku?* (What is that? Nobody knows what you are talking about?)”. From this question, it can be identified that K applies social egalitarianism in his casual language because there is B inside the conversation. He tried to make the conversation equal in all aspect when they are in the coffee stall. He did not differentiate the social class that people have in the coffee stall. K regard that all listeners there is as good as him (Bryce, 1896:460).

The next is the owner of the coffee stall. He is 40 years old. He answered K’s question using casual language (see: dialogue 2 line 3). In Javanese culture, the owner is not allowed to speak casual language to K because he is younger than K. In Javanese culture, the owner used *ngoko* to K and is reputed impolite. As stated in the previous chapter that *ngoko* is has the lowest politeness level. In this dialogue, the owner of the coffee stall applies the social egalitarianism. It can be called social egalitarianism because the owner of the coffee stall is younger than K but he use casual language to K. In Javanese culture, older people have to be respected in manner and language. So, the owner of coffee stall should speak in the higher Javanese language level to K. He considers K as his friend although he is not friend and regard K as the same with him.

Dialogue 3:

1. K: *Uhuk... uhuk... Uhuk... He, ndek daerah Sekrikil iku ae ngetan-ngulon iku ae bumi pitung puluh (70) payu limang atusan juta (Rp.500.000.000) og. Na sing daerah konok... lore Sawu iku akeh sing ditukoni wong Mantren. Entek ngetan-ngulon iku.* (Uhuk... uhuk... hi, in Sekrikil area from east to west, land 70 sold for about Rp.500.000.000. Then in eemmm,, Sawu area, to the north from Sawu. There are many field bought by people from Mantren, sold out from east to west.)
2. Ow: *Sawu iku to?* (Is Sawu there?)

3. B: *Tapi yo ono sing payu telung atus (300) iku ciyut na ditukokno nang sawu rong atus (200) oleh sak ambrat-ambrat na ra usah nggawekno dalan, na tambah enak ra no watune, na ndk kono watu thok.* (But there is limited field sold Rp.300.000.000 then the money for buy in Sawu Rp.200.000.000 get so wide field and no need to make a new road. There are no rocks and there are many rocks in Sekrikil.)
4. As: *Ono wong njuk wedang iki lho.* (There is person buy coffee.)
5. Ts: *Loh na kok mbos ditinggal.* (hey, do not leave it.)
6. T: *Na piye?* (so how?)
7. B: *Hahaha....*

In the dialogue 3 line 4, there is AS (58). He said “*Ono wong njuk wedang iki lho*” (There is person buy coffee)”. He informs the owner that there is customer waiting to ask a cup of coffee using casual language. AS is allowed to speak casual language to all people in the conversation because he is the oldest one. There is also Ts in dialogue 3. He is the youngest in the conversation. In the dialogue, his speaking style is indicated social egalitarianism in his casual language. So, AS and Ts apply the same egalitarianism that is social egalitarianism. They also consider that all people in that place are same with them. They respect all people there with the different way.

After Ts speaking, there T answers the dialogue before Ts in the dialogue 3 line 6. He said ‘*na piye?*’ (so how?) to the elders. His dialogue is shown the social egalitarianism because he is speaking to people in many different things from him. He also shows casual language on his dialogue, he shorts his dialogue and the grammar does not correct.

In the dialogue 4 below, people in the coffee stall apply social egalitarianism in their casual language. There is no limitation in their conversation. They talk about the stranger freely without anger or envy. In fact, people who are talked about are the saint people in their community. They equal

all people as they are. They regard all people are equal in the side of God, Bryce (1896: 459). People in the coffee stall also show their respect to the stranger. They consider the stranger as good as them. Based on Bryce (1896) that social equality denotes the kind mutual courtesy and respect which men show to one another when each feels the other to be “as good as himself”—a respect which stands between condescension, on the one hand, and submissiveness, on the other.

4.1.2 Civil Egalitarianism

In the dialogue 1, there are conversation between citizen and the head of RT. On this conversation, the researcher finds one kind of egalitarianism in casual language. T in dialogue 1 line 3 talks to B using casual language. It indicates civil egalitarianism. “*Ndak ene ae wis ra ono udan ra ono angin ae Untung nemu ndek e ngisore akasiane pak Dul Sahid kono telung grompol ngunu, lakok hehehe, ra wani njiki’i.* (last year, when there was no raining and wind, Untung found three bunch of mushrooms, then... hehehe... he did not brave to take it.)”. According to this dialogue, T should speak in formal language style to B because B is his head of RT and older than him. But in this situation, B is his friend in the coffee stall so that T speak in casual to B. T speaks freely because he feels that he has similar possession and equal legal rights (freedom of speech and action) (Bryce, 1898:460).

Civil egalitarianism also found in the dialogue 2 line 3. There is Tm (53). He butts in the conversation between the owner and K. “..... *Ah kempel berarti koen iku. Hahaha...* (..... Means you are thick. Hahaha...)”. In this dialogue, Tm uses word *kempel* (thick) that can be indicated as the thickness of K’s brain. The

society in that coffee stall knows that *kempel* (thick), when it is connected with someone's brain, means that someone talked may be stupid. Observing on this dialogue, Tm mocks K easily although K is older than him. If Tm did not consider K as his friend he would not do this. There is also the head of RT, B. He asks the opinion about his field to the people around him (look at line 4 dialogue 2). Talking about the social class, B is allowed to speak casual language to them because he is a head of RT in the village. B is applied a civil egalitarianism on his conversations. He speaks freely and tries to make the listeners enjoy the conversation as free as him. According to the previous chapter, Bryce (1898:460) states that civil egalitarianism shows people's possession of similar and equal legal rights in the sphere of private law.

In line 8 dialogue 2, the researcher found the civil egalitarianism that was used by Th. He (45) said “*Riko engko na klomah-klameh na ditemeni wong engko na*” (If you talk only for politeness than there is someone considers to be serious then....)”. He talks to B who is older than him and a head of RT using casual language. Th still uses ‘*riko*’ (you) to change ‘*koen/kowe*’. Actually, there is no ‘*riko*’ in Javanese dictionary but ‘*riko*’ is well-known as the semi polite language in East Java especially around Surabaya, Gresik, Lamongan. The original semi polite language from ‘*koen/kowe*’ is ‘*sampean*’. He still honors B as his head of RT and has the older age.

The civil egalitarianism is also shown in dialogue 3 line 6. T said ‘*na piye?*’ (so how?) to the elders. His dialogue is shown the civil egalitarianism because he is speaking to people in many different things from him. One of the listeners of this conversation is B (head of RT). T should not say the dialogue to B

because B has the high social status than him. Talking about egalitarianism that they follow, T and the other coffee stall visitors are allowed to speak like T.

Dialogue 4:

1. B: *Na durung muleh blas to awet mau?* (are they do not back home anyway?)
2. Md: *Sandangane putih kabeh ngunu lho mau.* (they wear white cloth)
3. B: *Na rono mbek sopo iku mau?* (they come with whom?)
4. Md: *Madul-madul iku mau. Ne rendeng iki luwong ra thek ono bledhuk.* (as like fall apart. When the rainy season there is no dust)
5. B: *Tapi wong iku muleh sesok jare kok.* (but they go home tomorrow the said)
6. T: *Sopo?* (who?)
7. B: *Wong. Tumpak-tumpakan iku lho. Wong iku dolan nang nggonku tepak aku nang sapi.* (people. riding car and motorcycles. They visit my home when I in the cow corral)
8. Md: *Wingi sore nang nggonku wingi sore.* (last night came to my house)
9. Th: *Na iku ndoloke ndek ndi?* (where do they stay?)
10. B: *Ndek mesjid elor.* (in the shouth mosque)
11. Ow: *Na wong ndi to asline iku?* (where do they come from?)
12. B: *Yo ono wong Godok wong Piyaman wong Wide wong kenek barang jare kok.* (there is people from Godok, Payaman, Wide, etc)
13. Md: *Wong Piyaman iku ono enem (6)* (there are six people from Payaman)
14. T: *Tek dongeng aku wingi wong Godok.* (people who tells me said from Godok)
15. B: *Erham iku?* (is he Erham?)
16. Md: *Yo.* (yes)

The researcher also finds the civil egalitarianism in the dialogue 4. It can be seen in the dialogue 4 line 8 that Md accepts the guest as expected guest. On his dialogue, he did not show that he did not accept the guest. It proofs that he applies civil egalitarianism in his casual language on his life. He regards all human being have the same right in doing anything. The guests have the right to visit Md's home and Md has the right to accept them.

The civil egalitarianism that shown in the dialogue 4 line 8 also supported by the dialogue in line 12 "*Yo ono wong Godok wong Piyaman wong Wide wong*

kenek barang jare kok.” (they said there are people from Godok, Payaman, Wide, etc). According to the dialogue, although they come from many different places and come to their village without invitation but the visitors in the coffee stall accept them well. They might be realize that people in the world have the same right with them and as long as the strangers do not do the bad things, they will not be avoided to visit the village.

4.1.3 Economic Egalitarianism

The researcher only finds one economic egalitarianism that applied by the visitors in Umi coffee stall in the dialogue. It is found in the dialogue 2 line 6. Observing in the dialogue 2, there is found economic equality/egalitarianism. Although all the visitors know that B has high wealth, B has many fields and farms so that he is known as rich person in the village, but the other visitors still use casual language when talk to him. It is proofed from the conversation in dialogue 2 line 6 ““*Riko engko na klomah-klameh na ditemeni wong engko na*” (If you talk only for politeness than there someone considers to be serious then....)”. there is *riko* here, as the explanation before *riko* (you) has semi polite language level. There is also “*klomah-klameh*” that means only for politeness or not to be serious. If “*klomah-klameh*” is combined into the sentence, it will be looked as under estimate sentence. In this dialogue, Th answers B’s question in under estimate sentences but in the application Th was not. Looking the social status of B, Th are not allowed to speak these language to B but in this case Th uses casual language only to make the conversation enjoy. Based on the explanation in the previous chapter, there is no people richer or poorer than their

neighbor is. So that the coffee stall visitors enjoy making conversation with everybody in the different economic level.

4.2 The way coffee stall visitors apply the egalitarianism in casual language

In this chapter, researcher shows several characteristics of casual language that indicate the way people in coffee stall apply the kinds of egalitarianism in their casual language. The way they do some actions indicate the application of egalitarianism in casual language they do.

4.2.1 Speaking freely like with friends

In dialogue 1 line 3, when T tells Untung's experience "*Ndak ene ae wis ra ono udan ra ono angin ae Untung nemu ndek e ngisore akasiane pak Dul Sahid kono telung grompol ngunu, lakok hehehe, ra wani njiki'i.* (last year, when there was no raining and wind, Untung found three bunch of mushrooms, then... hehehe... he did not brave to take it.)", he speaks freely like telling story to his friend, although there is B as his head of RT and older than him. But in this situation, his attitude in speaking is accepted by B because B is his friend in the coffee stall. T will speak "*Gek niko sampun mboten wonten jawah mboten wonten angin Untung nemu ten ngandap akasiane pak Dul mriko tigang grumpul ngoten, la kok hehehe,, mboten wantun munduti*" when there is no egalitarianism in that place and not use casual language.

The next is found in the dialogue 2 line 2. "*Iku lho opo to?, Wong kok ra paham blas guneman opo iku?* (What is that? Nobody knows what you are talking about?)". The speaker makes the question as if he does not need the answer from the listeners but there is still response from other listener. Because they are friend

and follow egalitarianism, they all accept any speaking attitude that done by the visitors.

The casual language that indicates civil egalitarianism is shown in the dialogue 4 line 12 “*Yo ono wong Godok wong Piyaman wong Wide wong kenek barang jare kok.*” (They said there are people from Godok, Payaman, Wide, etc). Although the speaker talks about uninvited guest but the speaker do not show the anger in the dialogue. He considers that the people spoken are friend. It is also seen in the dialogue 4 line 8 “*Wingi sore nang nggonku wingi sore* (last night they came to my house)”. Md also shows their respect to his uninvited guest that came to his house. He tells his experience casually without anger and friendly.

In the dialogue 1, T answers B’s question casually and enthusiastically. When T answers B’s question (see: dialogue 1 line 5) “*Na megone wis terang udan na sek ono jamur terik. Tak kenek, tak jukuki iku oleh sak cup cilik iku.* (Because there was not rainy season then there were mushrooms. I ..., I took and got one little washbasin)”, he speaks in spirit like telling story to his friend. it is looked from the utterance that he used. He speaks *kenek* that same with pause. He might be pause the speaking to think the suitable words that he will use. This expression is not needed in the conversation actually, because there are many older people that are not his friends.

4.2.2 Using strengthen expressions

In the dialogue 2 line 3, there is Tm (53) butting in the conversation between the owner and K. “..... *Ah kempel berarti koen iku. Hahaha...* (..... Means you are thick. Hahaha...)”. Tm uses the strengthen word to speak with K.

The word *kempel* (thick) that he used indicates the strengthen word. Based on the Javanese culture, in the normal situation Tm is not allowed to say *kempel* to K or other older people. Here, Tm mocks K easily although K is older than him. In other place, when people mock other people freely the people mocked will be angry absolutely. Again, this place is coffee stall. People inside the coffee stall have egalitarianism that they follow so they will accept anything as joking with friend.

4.2.3 Short and Incomplete/broken sentences

In the dialogue 3 line 6, the speaker said '*na piye?*' (so how?) to the elders. He speaks casually without showing honor to the older listeners. He asks question briefly. It shows the way he applies social egalitarianism in his casual language style. In the complete sentences, he should speak "*na terus pok engkon piye?*" (so what do you expect me to do?). In the dialogue 2 line 8, B said "*He?*" (what?)" to Th. The question from B is too short and the object of the question is not clear. The question is asked after Th speaking so that it can be understood that B is asking question to Th. The complete question that should be asked to Th is "*koen ongomong opo?*" (what did you talk about?). This dialogue is more complete than "*he?*" but the speaker use casual language so that it is effective using only "*he?*" in the dialogue.

The next is responses that shown by the owner of the coffee stall. He answered K's question (see: dialogue 2 line 3) using *ngoko* "*Makelar... iku ndelek makelaran.* (Broker... He is seeking for a land broker)". This sentence is not correct. There is no subject to make the word "*iku*" clearer. "*iku*" in this sentence is meant to change person who seeks a land broker. The correct sentence is

““*ndelek makelar... Bakrie delek makelar tegal*” (seeking for a land broker... bakrie is seeking for a land broker)”.

4.2.4 Focus on the meaning

Many dialogues consist of unclear sentences in the dialogue above. It is suitable with the characteristics of casual language. The goals of these characteristics are not the grammar or structure but the point is getting the meaning of the conversations. In the dialogue 2 line 7 “*Riko engko klomah-klameh na ditemeni wong na...* (If you talk only for politeness than there someone considers to be serious then....)”. The speaker is Th. He does such thing like protest to B and he repeats the answer twice. Although Th does not continue his dialogue but everybody understand what he means.

Dialogue 2 line 8 also shows the unclear sentence. The characteristic of casual language is that the conversation focuses on the meaning. Although B in this dialogue only said “*he?*”, but the listeners there understand what B means. B is asking question. The explanation about this short question was explained in subchapter 4.2.3 paragraph 2.