

Lingual Form of Unifier of Social Harmony Javanese Coastal Community in Semarang

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Abstract. This study is aimed to describe the lingual forms of Javanese speakers of the Semarang people, as one of the representatives of the Javanese community in the coastal areas. The form of lingual is in the form of lingual units of greetings as a means of unifiers in social life and part of the harmony of social life. The location of the research is in Semarang City. The selection of respondents and informants uses a purposive sampling system. The method of data collection is done through structured interviews, in-depth interviews, and focus group discussions. The method of data analysis uses three basic components of meaning: word-concept-referent through the paradigm of linkages between lingual-cultural-behaviour relationships. The findings of the study are the wealth of lingual forms of the Javanese coastal community of Semarang City in the form of semantic relations and forms, which are framed by the culture of coastal communities. So t and uniqueness of social gradation.

Keywords: eating; Javanese culture; textures; semantic features.

1 Introduction

The life of Javanese community has a neat order, both related to social life, family life, and personal life. Javanese is considered as an excellent and strong person. An excellent person as a symbol of the order to appreciate others, respect others, and put the interests of others first, and be able to suspend personal interests. Strong personalities as a symbol of Javanese people are able to restrain themselves, are able to hold back desires, and are able to reduce to chill themselves as a whole person. This personality is implied in the following expressions. (1) *Ngluruk tanpa bala, menang tanpa ngasorake, sekti tanpa aji-aji, sugih tanpa bandha* 'Invade without reinforcements, win without demeaning, supernatural power without magic, wealth without luxury'. (2) *Sak bejo-bejone wong kang lali isih bejo wong kang eling lan waspodo* 'The luckiest people are people who always remember God and be careful when they act or do'. (3) *Aja kuminter mundak keblinger, aja cidra mundak cilaka*. 'Don't feel smartest so you don't go wrong and don't cheat so you don't get hurt'. These noble expressions of Javanese society teach that Javanese people always maintain social harmony, harmony with the environment and neighbors, and mutual respect. This noble

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expression is always applied and passed on by parents to their children or from generation to the next generation.

Inheritance of nobility of Javanese society can be put in the form of behavior and in the form of lingual speech. Inheritance of nobility in the form of behavior is reflected in cultural customs, local wisdom, and social intelligence that is always maintained in the life of Javanese cultural ethics. Inheritance of nobility in the form of lingual speech is reflected in the greeting of social harmony, in the form of affectionate greeting, kinship greeting, addressing greeting, and longing greeting. These forms of greeting that always stick the lives of Javanese people who are very famous for their hospitality, gentleness, and harmony.

Based on the strength of the phenomenon in Javanese life that holds nobleness and socialness in social relationship, this research focuses more on the purpose of describing the lingual forms of coastal Javanese people who have a core of social cohesion in the daily social order.

2 Literature Review

The purpose of this research can be achieved when it is supported by the latest and harmonious reference power. The scientific researches used to achieve the objectives of this study are as follows. Representation of Harmony in Javanese Culture in Building Design of Kauman Yogyakarta [1]. This research reveals the strength of Javanese culture through the side of residential buildings in the Kauman area of Yogyakarta. It was revealed that the Javanese residential building built always maintained the basic concept of nobility. Nobleness is reflected in the traditional Javanese architecture. This is a reflection that the Javanese tradition which has nobleness will not fade even though culture and technology enter the life that is completely modern and millennial.

Etika Jawa: Sebuah Analisa Falsafi tentang Kebijaksanaan Hidup Jawa [2]. This work contains the basic principles of Javanese society, which contains elements of basic principles, namely harmony, respect, social conformity, and also the outlook on Javanese society. The strength of this principle strengthens the Javanese person in the concept of a life full of harmony and conformity.

Pribadi dan Masyarakat di Jawa [3]. This work contains the Javanese community's view of Javanese personality, life expressions, and social relationship between the person and society. In the social life order, there are order norms or certain norms that (must) be obeyed, in order to achieve harmony in life. The harmony meant here is community obedience to comply with conventionally established rules.

The Reflection of the Javanese Cultural Concepts in the Politeness of Javanese [4]. This work provides information that the value of politeness in Javanese is much influenced by the basic culture in which the speaker resides. The basic politeness of Javanese society is always related to the following principles. The principles of *tata krama*, *andhap-asor*, and *tanggap ing sasmita* compare the principles of politeness outlined Brown and Levinson [5], Leech [6], Grice [7], Lakoff [8].

3 Research Methodology

The location of this research is in the northern coastal region of Central Java, which is focused in the Municipality of Semarang, especially in the use of Semarang dialect: (1) *Alun-alun Semarang* (Semarang Field), (2) *Pasar Johar* (Johar Market), (3) *wilayah antara sungai Banjir Kanal Barat dan Banjir Kanal Timur* (region between Banjir Kanal Barat and

Banjir Kanal Timur rivers), (4) *Pusponjolo*, (5) *Krobokan*, (6) *Karangayu*, (7) *Kalibanteng*, (8) *Mrican*, (9) *Kapling*, and (10) *Jatingaleh*.

Respondents and research informants are native Javanese speakers in Semarang, who live permanently in the study area, for at least the last five years. Respondents are chosen randomly at the observation points. The selected respondents will be the informants. The selection of informants will be carried out in a guided manner and certain criteria [9].

The data collection is done by several methods, namely: observation, structured interviews, in-depth interviews, focus group discussions that are equipped with advanced techniques in the form of Note and Record Technique [10].

The data analysis uses the descriptive-qualitative methods to empirically decipher the lingual forms of social harmony used by coastal Javanese people. Every lingual form in the form of words and the alignment of words (phrases) will be decomposed by utilizing word order-concept-referent-culture. The results of the analysis will obtain a lingual form representation model that belongs to the coastal Javanese community.

4 Results and Discussion

Speech is one of the most important components in social relations in intercommunication of Javanese society. The role and function of this speech will strengthen the social ties of the people of coastal Java. When someone has to greet and when someone has to be silent, everything is regulated in social institutions and speaking strategies. One of the expressions that often appears is *wong Jawa kuwi kudu ngerti asale lan kapan kudu ngerti aturane*. This expression implies that as Javanese people should know its origin / birth breed and know Javanese culture.

Social conformity and harmony can be maintained through the form of social harmony in the form of greetings. Greetings admonishes one form of hospitality, social care, friendship and respect for others. Greetings in Javanese society have two forms, namely verbal speech and behavior. Verbal form can be realized through words or utterances. Meanwhile, the form of behavior is manifested through mutual cooperation and mutual assistance.

4.1 Coastal Javanese Culture

Coastal Javanese people are part of Javanese people who are geographically located in coastal areas / beaches. Coastal communities have different characteristics from agricultural communities. Coastal communities are more dynamic (reflected in livelihoods), open (reflected in home architecture), and easy to accept change (reflected in commerce). Based on these parameters, coastal communities have a strong potential to accept change. These changes can be seen from the mastery, use, and flexibility in speaking greeting.

The culture of greeting is a universal culture of Javanese society in establishing inter-human relations to prioritize the conformity and harmony of living together. The uniqueness of the form of greetings in the people of Coastal Java lies in the strength of the lingual aspect of affectionate greeting. This study will elaborate on the lingual aspects that emerge in the tradition of greetings to the people of Coastal Java.

4.2 Lingual Aspects in Coastal Javanese Speech

Lingual aspects that become the study in the form of words / lexicons and word ranks (phrases). The chosen word / lexicon is the lexicon that appears in greetings that are used by the people of Coastal Java, especially those who live / are native of Semarang City. Lingual aspects inherent in the level of the lexicon are linguistic aspects concerning the cultural core of the Semarang City community. Thus, the selected vocabulary has dialectical tendencies. The form of vocabulary owned by the people of Semarang City, as well as the emotive-cultural vocabulary, is as follows.

4.2.1 Coastal Javanese Greetings

Greetings are words or ranks of words used to maintain conformity, suitability, and harmony between people in social communities. Greeting vocabulary can be tangible (1) social greetings, (2) kinship relations, (3) employment relationships, (4) friendship relationships, and (5) local identity.

Social greeting is a form of greeting between neighbors to establish social relations in the realm of society. There are two relations between these greetings, namely horizontal relations and vertical relations.

The vertical form of greeting is marked by the group of words *krama inggil* as a form of respect, respect, and have a sense of reticent to the speech partner. The use of the word group *krama inggil* in this type tends to be complete in structure.

The horizontal form of social greetings is characterized by lingual aspects of words or vocabulary of *ngoko* and *madya*. The variety of *ngoko* is more utilized in closer relationships and friendships. *Madya* variety is more utilized when the relationship is rather close and there is a desire to respect it.

Table 1. Social Greeting

Vertical Greetings		Horizontal Greetings	
<i>sugeng enjang</i>	'good morning'	mruput men	'very early morning'
<i>sugeng siang</i>	'good after noon'	lautan mas	'lunch break'
<i>sugeng sonten</i>	'good after noon'	bedug-bedug ya	'it's noon'
<i>sugeng dhalu</i>	'good evening'	ati-ati ya	'be careful'

4.2.2 Greetings Family Kinship

Greetings in kinship relations in the realm of family are distinguished by relationships in the key family (father-mother-child) and relationships in the extended family (grandparents-father-mother-child-sibling relatives). The address can be shaped as follows. (1) *Tindak pundhi Eyang* 'where are you going, grandma/grandpa'. (2) *Mbah teng peken* 'I will go to the market'. (3) *Bapak nderek* 'Father (I) want to join'. (4) *Monggoh Bu* 'please, mam'

4.2.3 Greetings Job Relations

Job greetings are a form of greeting that has work relations. Thus, in this greeting there is a relationship between subordinates and superiors or vice versa; peer relationships. When the greeting warning is related between subordinates and superiors, the lingual form of greeting tends to be official and complete. However, on the contrary if there is a greeting between superiors and subordinates, often the lingual form used tends to be short and non-official.

Similarly, relationships between peers tend to be short and informal / non-standard. The form of greetings on work relations, as follows.

Table 2. Greetings Job Relations

Subordinate relationship to superiors	Relationship of superiors to subordinates	Peer-to-peer relationships
<i>Bapak sampun disiapaken</i> 'Sir, it has been prepared'	<i>Pak wis disiapke</i> 'it has been prepared'	<i>Wis rampung Gus</i> 'done, dude'
<i>Ibu sampun badhe dimulai</i> 'Mam, it's about to start'	<i>Bu wis diwiwiti rung</i> 'is it about to start?'	<i>Ndhang diwiwiti</i> 'let's start'
<i>Ngertos Den</i> 'Understand, sir'	<i>Paham Dik</i> 'Understand?'	<i>Ngerti rung awakmu</i> 'got it?'

4.2.4 Friendship Greetings

Friendships have a tendency to be informal. In this friendship greeting what is prioritized is the relationship of intimacy, not looking at social status, nor looking at work attributes. Friendship greetings in Javanese in coastal areas tend to be dialectical. The lingual form of friendship found in the city of Semarang, as follows.

Table 3. Friendship Greetings

<i>Gondes</i>	'greeting for boys, tend to be rude'
<i>Sarju</i>	'greeting for the talkative boys'
<i>Bejo</i>	'greeting for boys who often have lucky fortune'
<i>Kas</i>	'greeting for older boys'

Friendship greetings are often uttered in the following utterances. *Ndes sakiki wis sali* 'you are rich now', (2) *Nda suwe rak ketok* 'long time no see'

5 Conclusion

The lingual form of unifier to social harmony in coastal Javanese society is greeting speech. Greeting utterances have the function (1) as a unifier for social relations and (2) as a manifestation of the harmony of social life. The research findings show the wealth of greeting utterances owned by the Coastal Javanese people in Semarang City. The greeting wealth that is often used in social relations are.

- (1) Greetings of kinship in the family
- (2) Greetings of job relations
- (3) Greetings of friendship.

Lingual aspects that affect the use of greetings are

- (1) Dialectical aspect
- (2) Ethno cultural aspects
- (3) Aspects of lingual relations.

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