



THE 2<sup>ND</sup> INTERNATIONAL CONFERENCE ON LINGUISTICS AND LANGUAGE TEACHING  
ICOLLATE 2017 YOGYAKARTA STATE UNIVERSITY

## Javanese Greeting Variation in Puppet Show “*Karna Tandhing*”

Endang Nurhayati and Avi Meilawati

Universitas Negeri Yogyakarta

[endang\\_nurhayati@uny.ac.id](mailto:endang_nurhayati@uny.ac.id), [avimeilawati@uny.ac.id](mailto:avimeilawati@uny.ac.id)

### Abstract

Wayang performances contain many aspects of language that are not inexhaustible to be studied. One of the interesting aspects to be studied is the variation of the greetings. The purpose of this study is 1) to describe the types of greetings in wayang kulit show; 2) to describe the greeting function in wayang kulit. This research is descriptive research. How to collect data techniques refer, and note. The subject of the research is the recording of the Karna Tandhing play wayang kulit played by Ki Timbul Hadiprayitno. Validity used is semantic, and interater validity, while its reliability uses stability reliability. The results show that the types of greetings in the shadow play show include: type of pronoun, name of self, educational title, vocation, based on kinship or awu line, paraban 'not real name / special name, poyokan or name pengguka, profession, Like, greeting of pride, mbasakake 'greeting for someone on the basis of kinship', greetings associated with residence, greetings to God / goddess, greeting zero, greeting noun + ku, mu, e, ne, ira, ipun, kang, Ingkang, dalem, greeting honorifiks, and greeting bookmarks. Identified greeting functions are to: greet, call, call, salute, place in the order of relatives / mbasakake, tease, quip, mention the origin of the person addressed, mention the area of power, familiarity and humor.

**Keyword:** greeting, Javanese language, puppet show, “Karna Tandhing”

## **INTRODUCTION**

Language is never separated from human activities. Language serves to express ideas, communicate, tease, quip, pray, greet and so forth (Kartomiharjo, 1988:1). In line with Kartomiharjo, Tanen (1996: 14) language becomes an important tool for solving a series of problems, building social contact, brainstorming, or simply preliminary. Based on these views communication can be divided into two, namely communication that is social contact and communication in order to solve problems or exchange ideas.

The role of the language of *silaturahmi* according to Crystal (1980: 264) including the role or function of phatic function. The form of language that has the function of *fatis* include greetings, designations, calls, satire, bullying, humor and others. This view is in line with the Malinowsky, and Alwasilah's view that language forms that generate social contacts such as greetings and greetings include the type of language/communication *fatis* or phatic.

Greeting activities are a form of social contact. Almost all people with any language greeting activities must happen at any time in order to awaken the communication bond in the form of *bertegur* greeting. Someone in greeting others will choose a specific, special, even unique diction in order to build social contacts at will. To meet this need emerged various types of greetings in accordance with their respective functions. For example, what greeting options are appropriate to honor someone, tease someone, show the position of a person's relatives, point to the origin and position of a person or other function. For example: "Sing mbonang mengko sapa? Sing mbonang Abu. "Who plays bonang (one type of gamelan) later ssiapa? Who

plays the Abu bait. 'Greetings 'sing mbonang' serves to indicate the position of someone who is playing the role of bonang. Greetings of this type usually appear on the Javanese artists such as *kerawitan*, *pakeliran*, *kethoprak* and all the arts that use Javanese gamelan accompaniment.

Other examples: "Pukulun ingkang wayah ngaturaken sungkem pangabekti." 'Pukulun (the name of the god in the puppet) your grandchild expresses respect and devotion' This greeting is known by the Javanese even though they do not use in their life because it appears in the art of wayang performance, or perhaps in prayer by a religious believer who believes in a god. From the above examples prove that the greeting and its function in the wayang kulit show has interesting variation and there are differences with the greeting in Javanese society which has been studied, therefore on this occasion will be studied variation of greeting type and its function in wayang kulit show with the hope that the results can complement the study of greetings and language *fatis* in general. The purpose of research is to describe the types of greetings, and its function in the wayang show shadow play Karna Tandhing.

## **LITERATURE REVIEW**

Wayang kulit comes from the root word which means shadow. Wayang means playing shadow or puppet shadow show (Mulyono, 1989: 51) made of calf leather, buffalo or goat on display with night lights by a *dalang* with Mahabharata, Ramayana, Panji or other stories according to the times. Wayang kulit is a genuine Javanese art that has existed since 700 years Caka or approximately 784 AD. This show is known as a

spectacle and a play or a show/entertainment that contains the values of life and moral teachings for the people of Java. The story of wayang is taken from Mahabharata and Ramayana for the story of grip, while in the development and carangan story can be adjusted with kebutuhan era, although so far still leaning the main story of Mahabharata and Ramayana. Javanese wayang kulit shows Javanese language mixed with Old Javanese, Sanskreta and other languages according to their mastermind ability. Therefore the types of greetings that are mentioned must also refer to Javanese language greetings.

Greetings by Kridalaksana (1984: 171) are linguistic forms of morphemes, words or phrases chosen to express the relationship between the speaker and the speech partner in a conversation. Chaika (1982: 45-52) distinguishes between greetings with greetings, and calls. A greeting is part of a greeting that contains a lust. The power in question is a greeting as a marker of the identity of the speaker. The higher the social level of the spoken partner who is addressed, the more formal the choice of greeting type will be chosen for him. This description is in line with Crystal's view (1980: 13) which states that greeting election is not expected to create social contact tension, therefore the selection of greetings should be considered carefully and accurately. One can not possibly tackle anyone because this behavior is a violation of the norms of politeness prevailing in Javanese society. There are aspects of extralingual that should be the basis for determining the selection of greetings in social contacts in order to harmonize and communicate comfort. These aspects are age, degree or heredity, gender, kinship or awu, marital status, communication

degree level (Wijana, 1991: 2), the purpose of greeting, the proximity of speakers with speech partners, and the use of greetings such as the arena of literature and art (Nurhayati, 2003: 14). The types of greetings in the Indonesian language Kridalaksana research results consist of 9 types of greetings namely greeting type pronouns, greeting self, greeting, greetings title and rank, greeting actors, greetings bentuk noun + ku, greeting deiksis, nominal greetings, and greetings zero or zero (1982: 14-15). The Wijana classifies the type of greetings into greetings of pronouns, greetings of kinship, job greetings, name greetings, greetings of affection, greetings relating to religion, and friendship greetings (Wijana, 1991: 7)

The types of greetings based on the description can not be arbitrarily defined. This means that there should be a guideline on which to base the choice of greeting diction. Haliday in Barori Tou's translation (1994: 16) election greetings are influenced by the context of speech in the form of a field of discourse, discourse discourse, and the means of discourse. The rules of coocurrence are rules relating to the equality of the greeting form with the position of the person who is addressed. This rule is called syntagmatic (Ervin Tripp, 1972: 213).

## **RESEARCH METHOD**

This research is a qualitative descriptive research, with the subject of the recording of wayang kulit Karna Tandhing performed by Ki Timbul Hadiprayitna. Data are morpheme, words and phrases greeting that captured from the speech of puppeteer as a medium of monologue, dialogue of wayang figures are played. The trick with the technique of referring note that is listening carefully and

recorded data found to the data card. The research instruments are human instrument and data card. Validity used is semantic and interateral validity, and reliability of stability.

## DISCUSSION

Research result This study produces types of greetings namely greeting pronouns, greetings of the name of self (small name, other name or *dasanama*), title greetings from the position, greetings call or call, greeting descent, greeting *paraban*'name familiar name ', greeting *poyokan*' disdain ', greeting professions and job actors, greeting of pride, greeting dislikes to someone, greetings *peprehan/mbasakke*, greetings related to residence, greeting respect, greetings associated with trust, greeting zero, greeting point, and greeting noun + *ku*, *mu*, *ne*, *e*. The *funsi* greetings found in this research are the function of respecting, calling, calling, *mbasakke*, expressing pleasure and displeasure, or *ngalem* and *ngenyek*, expressing intimate relationships, showing origin and region of power.

In this paper, we only discuss the greetings namely greeting pronouns, greetings of the name of self.

1. The greetings of the pronouns have several types of *kawula*, *abdi dalem*, *pekenira*, *manira*, *dalem*, *adalem*, *kula*, *panjenengan*, *sampeyan*, *aku*, *kowe*, *dheke*, *ulun*, *us*, *sira*, *sliramu*, *keng slira*, *kowe kabeh*, *aku kowe*. This type can be categorized into first person pronouns greetings, pronouns second person *tungga*, singular third person pronoun, pronounce first person and second plural in speech level *ngoko*, *krama*, and *bagongan*. This type of greeting serves to call the spokesperson in a formal and casual

situation. *Ngoko* greeting type commonly used in ordinary situations, while the greeting with the level of spoken *krama* commonly used to honor partners said. One example of his speech is as follows. "Maswapati: My son *Srikandhi kowe padha raharja?*" 'Maswapati: My granddaughter's Heroine are you safe?' *Kowe's* greeting to *Srikandi* indicates that *Maswapati* treats *Srikandi* ordinary nothing special such as saluting, or loving. Unlike the following speech. "*Sengkuni*: The servant of *Sengkuni* commanded to your servant." *Sengkuni's* command has the function to honor the king according to the position of a king, and to demean him self *Sengkuni* as a people/servant. Greetings *Kawula*, servant *dalem kawula* serves to humble the speaker and salute the highest-spoken partner for a king. I will not dare to use the pronoun *I*, or *hula* because this greeting applies only in the same strata. Next word *dalem on pangandika dalem* can not be replaced with greeting *kowe*, *sampeyan*, or *panjenengan* because if this is done *Sengkuni* dismissed the king by *menyetukan* himself and even humbled if using *kowe* greeting.

2. Type greeting the name of self  
Greetings name of self is found as many as puppet characters. Among them are: *Duryudana*, *Sengkuni*, *Basukarna*, *gathutkaca*, *Wrekudara*, *Arjuna*, *Srikandi*, *Maswapati*, *Semar*, *Gareng*, *Petruk*, *Bagong* and others. This type of greeting is used to mention the person's name with anchor without the added marker of politeness. This greeting function to degrade the position of the spokesperson, showing anger and

resentment. An example is the following quotation. "Gareng: Bagong Gandheng truck dead, Inek kae dadi mabakyumu piye?" 'Gareng: Bagong trucks died, if Inem became your sister-in-law how?' Greetings name of self Truck (Petruk), Bagong, and Inem called and greeted by Gareng is a greeting or anchor greeting to indicate the position of people who called and is lower position, so this greeting serves to distinguish social status or social strata between speakers sister status does not need to honor Petruk sister speakers with greeting such as le, thole, or adhiku that serves appreciate, and honor partners say. Another example is the following quote. "Wrekudara: Dursasana anake wong picak, majua nek wani tandhing my opponent!" 'Wrekudara: Dursasana blind boy, come forward if you dare to fight me.' Dursasana greeting serves to humble, and insult the partner said, because penyapa are angry. This is seen in the blind child's choice of words. If under normal circumstances it is impossible for Wrekudara whose sister status will greet her sister by name alone and even added as the blind child. In contrast to the following speech is greeting the name of self plus honorifik. "Karna: Sometimes it is the King Yayi Prabu Duryudana .." Karna: My brother dinda Prabu Duryudana .. 'This greeting is a greeting with the function of saluting, the form of greeting is a combination of greeting the name of self with honorific greetings or honorifik yayi Prabu.

3. Type of Greeting Degree or Position  
The greetings of title and position in this research are: Nata gung binathara, prabu, the nata, the nindya mantri face,

rekyana patih, raden, duke, senopati, manggala, pengapit, rishi, begawan, prameswari and others. This greeting has a function to indicate the position of the person being addressed or called. The word greeting can stand on its own but can also be attached to the name of self. In addition to these words serves to mention the position and title, if the greeting is attached to the name of place or region hence this greeting serves to show the origin of the person addressed or declared the territory of the person who is addressed. Examples of his speech are as follows. "Duryudana: Rama Prabu Mandaraka dereng dangu rawuh .." 'Duryudana: Father of King Prabu Mandarak who just present ..'. Greeting Rama Prabu Mandarak is a greeting that serves to call the position or title of the king, with this greeting known that the person who is addressed is a king whose strata kinship is older or tune awune because it is called rama. Besides this greeting also serves to show the territory of the king and the origin of the king of Mandaraka country. The word Mandaraka is not the name of the king but the name of the place, while the king's name is Salyantaka.

#### 4. Greeting Type Nickname

These types of greetings include Reng, truck, Gong, Gok, Lung, Setyaki, Dursasana and others. Call greetings have call name full variations and name splits. Full call greeting has the same function with the greeting of the name of self that is to honor the addressed. This greeting usually also serves to indicate the level of familiarity between the recipient and who is addressed, as well as the level of social contact formality.

Relationships are less familiar, and formal communication, greeting used is a call greeting or full name of self. Conversely if the greeting is using a name, definitely the relationship with the greeter who is more familiar. Examples of speeches that use the greeting are as follows. "Banowati: Raharja sowanmu Gog!" 'Banowati: it's fine with you Gog' Banowati: Dursasana, ana parigawe what dhimas sowan? "Banowati: Dursasana, what are the needs facing?" In the quotation there are three types of greetings: greeting call / full name and fragment, and a greeting of honor. Gog Greeting serves to show that a person has a low position than a hermit. Togog the full name is greeted by only a servant, while the hermit is the master and the wife of the king who has the power to say hello to his partner. The next greeting is a greeting calling the full name of Dursasana, this greeting serves to distinguish the position of Togog the servant, and Dursasana employer Togok the brother-in-law Banowati, and greeting greeting the dhimas greeting brother-in-law to brother-in-law equally royalty. Dursasana is a prince of Hastina the darling sister of Duryudana king.

5. Greetings noun + me, mu, ne, e, any, ingkang, keng, kesuka dalem

This greeting has a function to show ownership or possessiveness. This type is nothing that is respectful and ordinary. Respectful greeting usually uses diction with the level of speech manners, while the level of speech ngoko for ordinary greeting. An example of a speech using one of these greetings can be seen in the following example. "Srikandhi: Kaka Prabu keng rayi ngaturaken pambagya

panakrami." 'Srikandi: Kanda Prabu your sister said welcome.' The greetings of keng rayi is a greeting that shows the ownership function of your sister to the person who is addressed.

#### 6. Greetings Zero

This type of greeting is the use of greetings lesap, because the greeting shapes do not appear but understood by the addressed. An example can be observed in the following quotation. "Togog: arep menyang ngendi, kene wae!" 'Togog: where to go, here! This greeting is delivered Togog to his brother Bilung who will move away from the seat for fear of Banowati, for interrupting the talk. Togok does not mention the greeting of his sister's name, but his sister understands when addressed, and is warned not to stay away. This type of greeting will become easy to understand by presenting the context of speech, otherwise greeting will be a deixical greeting that still requires explanation from the pelur.

The description and discussion of the above greetings are based on Javanese culture. The truth of this analysis has been validated by the FGD with the Javanese speakers' interathe, and the puppeteer of the play is Hadimbrayitna. Besides that the interpreter or the researchers are also still intensive Javanese are associated with Javanese culture and society that is still cultured Java. On the other hand the analysis has referred to the reference (reference triangulation) and check with the results of previous research or research roodmap.

## CONCLUSION

Greetings namely greeting pronouns. This type of greeting serves to call the spokes

person in a formal and casual situation. Ngoko greeting type commonly used in ordinary situations, while the greeting with the level of spoken krama commonly used to honor partners said.

Greetings of the name of self. This type of greeting is used to mention the person's name with anchor without the added marker of politeness. This greeting function to degrade the position of the spokesperson, showing anger and resentment.

## **REFERENCES**

- Kartomiharjo, Suseno. 1988. Bahasa Cermin Kehidupan Masyarakat. Jakarta: Dikbud.
- Tanen, Deborah Frances. 1996. Gender and Family Interaction. UK: Oxford.
- David, Crystal. 1980. Dictionary of Linguistics and Phonetics. Blackwell Publishing.
- Kridalaksana, Harimurti. 2001. Kamus Linguistik. Jakarta: Gramedia.
- Chaika (1982: 45-52
- Mulyono. 1989. Santun Bahasa. Jakarta: Gramedia.
- Wijana, I Dewa. 1991. Dasar-dasar Pragmatik. Yogyakarta: Andi.
- Nurhayati, Endang. 2009. Sociolinguistik: Kajian Kode Tutar dalam Wayang. Yogyakarta: Kanwa Publisher.