Comparison of Honorific Language in Javanese and Japanese Speech Community

Ely Triasih Rahayu

Japanese Language Study Program, Jenderal Soedirman University
Jl. Dr. Soeparno Purwokerto, Indonesia
hikarinihongo@gmail.com

Abstract: *This research studies the comparison of honorific language in Javanese and Japanese speech community. Honorific language is a language expression to show respect given by speaker to hearer. Both Javanese and Japanese are categorized as languages which apply honorific speech system. Honorific language in Javanese is called as basa krama while in Japanese is keigo.*

In regard to this, the following questions are then formulated: 1) how is the position of honorific language in Javanese and Japanese speech community? 2) How are the principles of using the honorific language? Data of the research cover any utterances which reflect the honorific language in both languages. The data were taken through recording technique and questionnaire. To support the data, other relevant researches were also employed. The data in the form of utterances were analyzed by considering the social context as the background of the utterances. This is called as contextual analysis method.

The result shows that basa krama and keigo are kinds of speech level in both Javanese and Japanese used by the speaker to show respect to the hearer by taking the hearer's position into consideration. The honorific language is manifested through diction containing honorific expression by taking social factors as the background of the utterances into account.

Keywords: *Basa Krama, Keigo, Speaker, Hearer.*

1. INTRODUCTION

This research focuses its study on sociolinguistic approach. Sociolinguistics, in accordance with the name, is an interdisciplinary study of sociology and language. Simply speaking, it is defined as a study of language related to the society which mainly concentrates on the language dimension and community dimension.

Language changes over time. The language changes are caused by several factors, one of which is social factor that influences language form. Then, it is able to create language variation in its use. People would have different comprehension when they address second person such as *anda, kau, kamu* (you), *tuan, bapak* (Sir), or *ibu* (Madam). Each address term is used by the speaker by considering his/her position toward the hearer.

Javanese and Japanese speech community recognize speech level. In Javanese, it is called *unggah ungguhing basa. Unggah-unggguhing basa* is language grammatical rule based on politeness in the society (Dwiraharjo, 1997:16). The researcher divides it into two, *ngoko* and *krama*. In Japanese, this speech level is called as *supiichi reberu* which consists of *futsuugo* and *keigo* (Rahayu, 2013: 14). *Ngoko* is equivalent to *futsuugo* (Rahayu, 2013:217), comprises a common language of which is based on the relation of horizontal dimension including peer group (Suwito, 1987:124). Meanwhile, *krama* is similar to *keigo* which is honorific language (Rahayu, 2013: 217) which reflects relation of vertical dimension including old-young relation, high-low social status, etc (Suwito, 1987:124).

As mentioned previously that this study focuses on the use of honorific speech level (*krama* and *keigo*). In regard to this, two research questions are then formulated as follows; 1) How is the position of honorific language in Javanese and Japanese speech community? 2) How are the principles of using the honorific language?

This research aims at explaining the position of honorific speech level (*krama* and *keigo*) in terms of its function as a means of communication. In details, it also describes its principles from either word or clause formation or social factors. From this, a comparison of the position and function of Javanese and Japanese speech community can be conducted.

2. LITERATURE REVIEW

Many researches on *basa krama* and *keigo* have been conducted. For instance, Dwiraharjo's dissertation (1997) studied function and form of *krama*. This research focused on utterances in Surakarta. The city is chosen as it uses standard Javanese language. This study explained utterances of *krama* viewed from lexical, morphological, and syntactical dimension. To explain the utterances background, Dwiraharjo applied theory of Speech Component.

Furthermore, the researcher also found a notion of Javanese speech level quoted from Dwiraharjo's research (1997:19), for example, the one conducted by Hari Mulyono, et al (1989); Hardyanto, et al (1989), dan Soepomo Poedjosoedarmo, et al (1979).

In the mean time, the research on *keigo* has been conducted as well such as Rahayu's dissertation (2013) which focused on the use of *keigo* in workplace domain. Rahayu (2012) in *Nihongo* Journal also explained several mistakes in the use of *Keigo*. Moreover, in Kabaya (2009), it explained speech components which consists of *ba* 'place', *ningen kankei* 'participant relation', *naiyou (nakami)* 'content', *ishiki (kimochi)* 'feeling', and *keshiki (katachi)* 'form'.

This research is obviously different from those research mentioned above. It analyzes the position of the honorific language use in terms of its principles. The result of this research would explain how the position of honorific language on both native speakers as a means of communication particularly for social interaction for the sake of showing respect to either the hearer or the person who becomes the subject of utterance.

Further, the researcher employed some relevant theories to draw the research conclusion. Related to *basa krama*, theory of Javanese speech community politeness was applied (Dwiraharjo, 1997:172). Besides, it employed the theory of form and system of Japanese speech level (Rahayu, 2013). Meanwhile, the component of speech by Hymes (1973) was used to analyze speech component.

3. RESEARCH METHOD

This is a qualitative research. The result is narrated descriptively. It is deeply described so that the data can be analyzed until the conclusion is drawn. Thus, it is more appropriate if this research is called as narrative descriptive research.

Data were taken by recording natural conversation. This method is done without being known by the speakers in the effort of obtaining natural and actual data. It cannot be separated from the concept that in a language research, particularly sociolinguistics, real and natural data are demanded. In accordance with this, the data comprise *krama* utterances and *keigo* utterances.

After several data were selected, it was then analyzed by applying technique of contextual analysis. Data in the form of natural utterances were analyzed in terms of language form as well as context of utterance. The context of utterance considers the component of utterance including the speaker-hearer relation, social status, and where the speech event took place. The component

of utterance considerably affects on the utterance form which means that honorific utterances can be comprehended from the utterance form based on its social background.

4. ANALYSIS

Javanese and Japanese speech community represent kind of speech community that concerns with the use of honorific language. Honorific language takes primary place in social interaction especially when someone shows his/her respect to other through their language choice. The honorific language choice reflects language politeness. Language politeness is defined as a rule or norm of using language appropriately by the member of speech community and is based on language moral values. This can be realized through language form including pronunciation and physical gesture shown while communicating by using language. The main objectives of making use of an honorific language are to actualize a harmonic communication with a respected person to be well-accepted in the society.

Honorific language is expressed through utterances by either selecting certain honorific vocabularies (lexical dimension) or changing word of form morphologically.

Basically, the Javanese speech level consists of *ngoko* 'low', *madya* 'middle honorific' and *krama* 'high honorific'. The Javanese speech level shows the level of politeness between speaker and hearer. *Ngoko* is a form of low politeness level. Then *madya* constitutes middle politeness level while *krama* shows honorific language by high politeness level (Dwiraharjo, 1997:50). Further, *krama* is divided into *krama inggil* (high *krama*) and *krama andhap* (low *krama*). *Krama inggil* is used to show respect by putting the hearer higher status. Meanwhile, *krama andhap* is used to show respect by putting the speaker lower status.

Rahayu (2013:15) stated that in Japanese speech, there are '*futsuugo*' common language and '*keigo*' honorific language. Then *keigo* is further divided into *sonkeigo*, *kenjougo* and *teineigo*. *Sonkeigo* is similar to *krama inggil* and *kenjougo* is somewhat similar to *krama andhap* while *teineigo* is defines as refined language. In short, both Japanese and Javanese speech community make use of honorific language by putting hearer's position higher yet lower themselves. The utterance 'what do you want to eat?' in Javanese is expressed as follows.

(1) Arep mangan apa?

(2) Badhe dhahar menopo?

In Japanese:

(3) Nani o taberu?

(4) Nani o meshiagarimasuka.

The four utterances above show that there is a difference in language use. Utterance (1) and (3) are common utterance without any showing respect while utterance (2) and (4) show honorific language by speaker to hearer. It indicates that honorific utterance is expressed by considering whom one talks to.

In utterance (2), the word '*badhe*' belongs to *krama* form. The word arep (*ngoko* 'low') lexically changes into *badhe* 'want'. The *ngoko* 'mangan' and *apa* also lexically change into *dhahar* 'eat' and *menopo* 'what'. Compared to Japanese, the utterance *nani o taberu* 'what do you want to eat?' changes in terms of verb namely from futsuukei 'common form' *taberu* to *meshiagaru* 'eat'. This change is viewed from lexical dimension.

Those examples provide the comparison of Javanese *krama inggil* utterances and Japanese *sonkeigo* utterances, both of which are categorized into honorific language. The following

example is the form of *krama andhap* utterance. This utterance is produced by a teacher to the headmaster.

(5) Teacher: *Njih Pak*, *mbenjang dalem sowan*.

'All right, Sir. Tomorrow, I will come.'

The word '*sowan*' which means come is categorized into *krama andhap* vocabulary. The word is uttered by a teacher to respect his/her superior, the headmaster, as the hearer. Respect here is showed by lowering the action of coming by choosing the word *sowan* by the speaker.

Likewise, the form of *krama andhap* utterance is also found in Japanese speech community in their communication system. The Japanese *krama andhap* namely *kenjougo* is provided below.

(6) Employee: *Senjitsu okusama ni hajimete omeni kakarimashita.*

'It was the first time I saw your wife yesterday.'

The *kenjougo* verb, *omeni kakarimashita* 'saw' is uttered by an employee to show respect to his manager as his superior. This verb is chosen to show respect by putting the speaker lower than the hearer for the action 'saw'.

Based on the explanation above, there are several similarities of honorific language in both Japanese and Javanese language. One of them is by selecting certain lexical items as the marker of *krama inggil* and *krama andhap*. It is because the vocabulary of utterance marker is used in a sentence by certain meaning without any morphologically changes.

There are more Javanese vocabularies to form these honorific expressions lexically than Japanese. In Javanese, numerals also changes from *ngoko* 'low' to *krama* 'high honorific'. For instance, *siji* 'one', *loro* two', *telu* 'three', *papat* 'four', *lima* 'five' transform into *setunggal, kalih, tiga, sekawan, gangsal* respectively.

On the contrary, there are no changes of numerals in Japanese. Several vocabularies referring to body parts in Javanese *ngoko* have equivalences in *krama*. For instance, the *ngoko* form for *tangan* 'hand', *sirah* 'head', *sikil*, 'leg' change into *asta, mustaka*, and *samparan* for their *krama* form. The following is the form of word tangan 'hand' in Javanese.

(7) Tangan kula.

'My hand.'

(6) *Astonipun Ibu*.

'Mother's hand.'

The word *tangan* 'hand' referring to *tangan saya* 'my hand' changes into *asta* addressed for mother's hand. Thus, *tangan saya* 'my hand' does not necessarily transform into high honorific yet *tangan* in *tangan ibu* 'mother's hand' changes into *asta*. There is no such rule in Japanese.

(7) *Watashi no te.*

'My hand.'

(8) *Okaasan no te.*

'Mother's hand.'

There is no change in the word *te* 'hand' although it refers to the respected person (in this case, mother). *Sensei no te* 'teacher's hand', *shachou no te* 'director's hand' still use 'te'. It indicates

that there is a difference in the vocabulary use to refer body parts in both languages.

In Japanese, actually, nouns referring to oneself and others are different to show respect. In Javanese, the word *tangan* and *asta* (hand, *ngoko* and *krama* form respectively) are two distinct words which cannot be morphologically analyzed. Meanwhile, the form change of *futsuukei* 'low level' to *sonkeigo* 'honorific' one of which is showed by the use of prefix *o-* or *go-* that precedes noun. The noun referring to the respected person is different from the one referring to oneself. The distinguishing marker is showed by the use of prefix *o-* or *go-*. The following is the example of the use of prefix *go-* in front of noun as *sonkeigo* marker (datum taken from Rahayu's dissertation, 2013, code DNC 13)

> Student's utterance to the lecturer
>
> Time   :   4th August, 2011
>
> Theme   :   Asking for the lecturer's family
>
> Location   :   college

(9)   *Sensei no gokazoku mo Indoneshia ni sundeimasuka.*

'Do your family also live in Indonesia?'

The prefix *go-* in *gokazoku* 'family' is used to respect *sensei* 'lecturer'. It would not be appropriate to be used for oneself, instead, the correct one would be *watashi no kazoku* 'my family'. Another example is provided to show the prefix *o-* as follows.

(10) Shachou no otokoro ni ikimasu.

'Go to the director's place.'

The word *otokoro* 'place' is *sonkeigo* form to respect *Shachou* 'director', *shachou no otokoro* 'director's place'. The prefix *o-* cannot be used in *watashi no otokoro* 'my place' since it is addressed to oneself.

Both languages also recognize the forming of *krama* and *sonkeigo* morphologically. This is identified by affixes. For instance, prefix *di-* (prefix marker of *ngoko* form) transforms into prefix *dipun-* (prefix marker of *krama* form) as follows.

(11) Ngoko form: Duite digawa mulih.

(12) Krama form: Artonipun dipunbeto kondur.

'The money was taken home.'

The prefix *di-* in digawa (*ngoko*) changes into prefix *dipun-* in *dipunbeto* (krama). The word *gawa* lexically changes into *beto*. Prefix *kok-* in Javanese constitutes prefix marker of *ngoko*. This marker changes into *panjênêngan-* in *krama* form like the following.

(13) Duite kokgawa mulih.

(14) Artonipun panjenengan-beto kandur.

The word *gawa* attached by *kok-* as ngoko marker *ngoko* transforms into *panjenengan-beto* in krama. Besides, there are several suffixes as *ngoko* and *krama* marker. To put it clearly, suffix *–e* changes into *–ipun* as follows:

(15) Bukune larang.

(16) Bukunipun awis.

'The book is expensive'.

The suffix *–e* transforms into *–ipun*, so do other suffixes followed by *umah* (*ngoko*) *griya* (*krama*) which mean 'house' below.

(17) Umahku ➜ *griyaku 'my house'*

(18) Umahmu ➜ *griya panjenengan 'your house'*

(19) Umahe ➜ *griyanipun 'his/her house'*

Such changes are also found from *futsuukei* to *sonkeigo* form in Japanese by using pattern 〜 *rareru* and prefix *o+Vrenyoukei+ni narimasu*. The words: '*yomareru* 'read', *hashirareru* 'run', *hajimerareru* 'start', *riyousareru* 'use' by 〜*rareru* pattern or *o+Vrenyoukei+ni narimasu* transform into *oyomi ni narimasu* 'read', *ohashirininarimasu* 'run', *ohajimeninarimasu* 'start'. Both patterns function as *-sama* namely morphologically *sonkeigo* marker. The following sentences provide the comparison of 〜*rareru* and *o/go +Vrenyoukei + ni naru*.

(20) *Shachou ga kore o kakaremashita.*

(21) *Shachou ga kore o okaki ni narimashita.*

'The director has written this.'

Both sentences intend to express respect for *shachou* 'the director'' as the doer of the action 'read'. The morphological pattern of verb *kakaremashita* or *okaki ni narimashita* constitute *sonkeigo* marker to show respect for the director. In addition, the address term *shachou* in that utterance can be categorized into *sonkeigo*.

As explained above, Japanese language also recognizes *kenjougo* which is equivalent to Javanese *ngoko*. The morphological pattern for the verb *kenjougo* is *o/go +* V *renyoukei suru* or 〜*itasu*. These two patterns are used to lower the speaker yet heighten the hearer. The following conversation provides *kenjougo* which is indicated by its verb.

(48) Takeru   :   *Anou shachou, tetsudaimasuka.*

                    'Hmm, may I help you, sir?'

     Director   :   Ee, *Takeru kun. tanomuyo.*

                    'Yes, Takeru. I need your help.'

                    Kono andaarain no bubun ga wakaranaindakedo.

                    'I don't understand the underlined part.'

     Takeru   :   *Hai. Kore wa watashi ga okakimasu.*

                    'Yes, I will do it.'

The verb *okakishimasu* 'write' in the utterance above applies *o* V *renyoukei + shimasu* pattern functioning as the morphological marker of *kenjougo* to respect the hearer by lowering the speaker's action.

5. CONCLUSION

The Japanese speech level is one of Japanese cultural heritages which is still used and retained until present by their native speakers. This effort is obviously seen in some speech events

particularly in office/workplace domain. The key factor for businessman to engage an effective and appropriate conversation in workplace domain is the competence of selecting the appropriate words to express their intention in given situation.

In regard to this analysis, it reveals that both Japanese and Javanese language recognize honorific language manifested through its sentence construction. Viewed through linguistic factor, it is possibly analyzed in terms of either lexical or morphological dimension. Of non linguistic aspect, however, it reflects that honorific language constitutes politeness value in communication. Japanese and Javanese politeness value take primary place during communication in terms of expressing respect to the hearer.

The honorific language of Javanese and Japanese speech community cannot be separated from linguistic and non linguistic factors. Linguistic factors comprise the word selection either lexically (the use of vocabulary without any changes) or morphologically (the use of vocabulary which changes by certain patterns). The word choice in *ngoko*, *krama* (*krama inggil* and *krama andhap*) in Javanese language and *keigo* in Japanese is distinctive. The conclusion could be then drawn that lexically, the word changes in Javanese is more complex than that of Japanese. The vocabulary for *ngoko* and *krama* form is very different and it can be applied to nouns, numerals, adjectives, and verbs. In contrast, any nouns in Japanese language have no different vocabulary to show changes from low to honorific expression. Rather, it can be identified by the use of prefix *o-* and *go-*. This prefix precedes noun (also adjective) to respect the hearer. Moreover, there are some lexicons of different verbs for low form and honorific form but it is restricted number. Morphologically, Javanese language has more changes through affixation than Japanese language. Javanese language undergoes prefix, suffix and confix in both *ngoko* and *krama* while Japanese language only applies pattern of *sonkeigo o/go* + V *renyoukei* + *ni naru* and ～*rareru* as well as *o/go* V *renyoukei suru* or ～*itasu*.

Meanwhile, viewed from non linguistic factor, the honorific language takes high position in both Japanese and Javanese speech community. It cannot be separated from language politeness. honorific language memiliki kedudukan yang tinggi dalam masyarakat tutur Jawa dan Jepang. This honorific language is one of cultural heritages for both nations which are preserved until present. This form of language is used by interlocutors to conduct a good communication.

REFERENCES

Dwiraharjo, Maryono. 1997. Fungsi dan Bentuk Krama Dalam Masyarakat Tutur Jawa Studi Kasus di Kotamadya Surakarta. Disertation. Yogyakarta: UGM

Hymes, Dell, ed. 1973. Foundations in Sociolinguistics: An Ethnographic Approach. Philadelpia: University of Pennsylvania Press.

Kabaya, Hiroshi. et al.2009. Keigo Hyougen. Tokyo: Taishukan.

Rahayu, Ely Triasih.2012.Kesalahan Penggunaan Keigo.Nihongo Journal: Bandung

.2013.Sistem dan Bentuk Tingkat Tutur Bahasa Jepang dalam Domain Perkantoran. Disertation.Surakarta: UNS

Suwito.1987. Berbahasa dalam Situasi Diglosik: Kajian tentang Pemilihan dan Pemilahan Bahasa dalam Masyarakat Tutur Jawa di Tiga Kelurahan Kotamadya Surakarta. Disertation. Jakarta: UI.