

# Do Royal Servants of Ngayogyakarta Hadiningrat Palace Speak Bagongan Language?: Bagongan Vocabularies and Its Role

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## ARTICLE HISTORY

Received : 2024-01-15

Revised : 2024-02-03

Accepted : 2024-07-01

## KEYWORDS

Vocabulary

Javanese

Bagongan variety

Abdi Dalem

Ngayogyakarta Hadiningrat Palace



## ABSTRACT

The Ngayogyakarta Hadiningrat Palace possesses a unique linguistic tradition, characterized by the use of the *Bagongan* variety of Javanese. Despite its significance, there is limited research on the origins, purposes, and accurate usage of *Bagongan* vocabularies by the Royal Servants (*Abdi Dalem*) of the palace. This study aims to analyze the origin of *Bagongan* vocabularies, their purposes, and the proficiency of *Abdi Dalem* in using this linguistic variety. Employing a descriptive qualitative approach, this linguistic description research involved analyzing eleven *Bagongan* vocabularies. Data were collected from written and spoken forms, literature, audio-visual recordings, and interviews. The collected data were then analyzed thematically and discursively using morphological and syntactic theories. The analysis revealed that six vocabularies had undergone adoption or intact absorption: 1) *manira/menira*, 2) *pakenira/pekenira*, 3) *puniki*, 4) *puniku/punika*, 5) *punapi*, and 6) *nedha*. Additionally, five vocabularies showed changes from Old Javanese: 1) *henggeh/enggeh*, 2) *boya/mboya*, 3) *wenten*, 4) *besaos*, and 5) *seyos*. These vocabularies originate from old Javanese, which lacks language stratification, making it suitable as a unifying language in the palace. However, dynamics of the use of Javanese Bagongan variety due to language influences from outside the palace were noted in the use of *Bagongan* vocabularies, *krama* vocabularies, *ngoko* affixes, and spelling of the writing. The findings suggest the need for stricter and more binding regulations on the use of *Bagongan* language within the palace.

## 1. Introduction

Ngayogyakarta Hadiningrat Palace is an Islamic kingdom located on Java Island in the Yogyakarta Special Region (DIY) province of Indonesia (Ngesthitomo Ngayogyakarta Social Assistance Association, 1981). While the mother tongue of the people of Java Island is Javanese, this Islamic kingdom has a unique official language: a variation of Javanese known as the *Bagongan* variety (Errington, 1982; Jayadipura & Herlani, 2022; Poedjosoedarmo & Laginem, 2014; Senobroto, 2000).

Javanese culture, centered around the Ngayogyakarta Hadiningrat Palace, is supported by four *saka guru* (main pillars). *Saka guru* refers to the large pillars supporting a Javanese *Joglo* house, typically numbering four. Thus, the *saka guru* of the Ngayogyakarta Hadiningrat Palace represent the pillars of its governance, which include: 1) *Saka guru I* (Ngarsa Dalem - King, Empress, and their Sons); 2) *Saka guru II* (Sentana Dalem - the King's family

including siblings and extended family); 3) *Saka guru III* (Wayah lan Pangeran Sentana - the King's relatives, including grandchildren and Prince Sentana); and 4) *Saka guru IV* (*Abdi Dalem* - Royal Servants and the people) (KHP Widyabudaya, 1994). Among these, *Abdi Dalem* hold a crucial position in the palace government.

*Abdi Dalem* are individuals who serve the King and are classified based on gender into *Abdi Dalem Kakung* (Male Servants) and *Abdi Dalem Putri* (Female Servants) (Karaton Ngayogyakarta Hadiningrat, 2023; Yuliati, 2022). They perform essential tasks, including implementing operations in every organization formed by the King/Sultan within the palace and its surrounding areas, and they also serve as Cultural Servants.

Javanese, the mother tongue of Java Island's inhabitants, features speech levels is a system for conveying politeness through specific vocabulary, syntactic, phonological, and morphological rules

(Poedjosoedarmo, 2006; Poedjosoedarmo et al., 2013). Javanese speech levels are classified into three variations: *ngoko* (low), *madya* (middle), and *krama* (high) (Ekowardono, 1993; Goebel, 2008; Kurniasih, 2006; Retnaningtyas, 2019; Sukarno, 2018; Tamtomo, 2019).

The Ngayogyakarta Hadiningrat Palace, known for its rich cultural heritage, mandates the use of the *Bagongan* language among all its residents, including the *Abdi Dalem*. *Bagongan* is a unique variety that combines eleven special vocabularies with the Javanese *krama* speech level and *ngoko* affixes (Poedjosoedarmo & Laginem, 2014; Sa'adiyah et al., 2019). This language serves as a crucial means of communication within the palace. For instance, the greeting "Ca," which originates from "Kanca" (Friend), is a typical address used for *Abdi Dalem* (Coupland, 2007; Foulkes et al., 2005; Holmes, 2013; Hazen, 2002; Jayadipura & Herlani, 2022; Senobroto, 2000).

Given their role as one of the primary pillars (*saka guru*) of the Ngayogyakarta Hadiningrat Palace, it is imperative for the *Abdi Dalem* to master the *Bagongan* language. Mastery of *Bagongan* is essential not only for maintaining cultural integrity but also for ensuring effective communication within the palace. However, initial surveys have revealed that the use of *Bagongan* among the *Abdi Dalem* is frequently imprecise and often does not adhere to grammatical rules. This issue highlights the need for improved language training and stricter adherence to linguistic norms within the palace.

Previous research on language variety has been extensive, with significant contributions from scholars examining a wide range of linguistic phenomena (Baugh, 1999; Boucherit, 2000; Foulkes et al., 2005; Hazen, 2002; Su & Lu, 2023). These studies have provided a comprehensive understanding of language variation and its implications across different contexts. Specifically, research on the *Bagongan* variety has delved into multiple facets of this unique linguistic form. For instance, Retnaningtyas et al. (2019) explored the language identity of *Bagongan* users, shedding light on how this variation serves as a marker of cultural and social identity within the Ngayogyakarta Hadiningrat Palace. Further, studies by Prayitno (2020) and Sulistyawati (2021) have focused on the maintenance of the *Bagongan* language, addressing the efforts required to preserve this traditional form amidst modern linguistic shifts.

In addition to these perspectives, Rahyono (2007) has contributed to understanding the phonological aspects of *Bagongan*, analyzing its sound patterns and phonetic structures. Sociological studies by Setyawan et al. (20017), Megasari (2013), Septarina and Artawiyasa (2020), and Mu'min (2023) have examined the social functions and implications of using *Bagongan* within the palace community. These works highlight the intricate relationship between language

and social structures, illustrating how *Bagongan* reinforces social hierarchies and cultural practices.

Despite these studies, there is a notable gap in the literature regarding efforts to improve *Bagongan* language mastery among *Abdi Dalem*. Additionally, no research has thoroughly examined the origins and formation of the eleven *Bagongan* vocabularies, their purpose, and a linguistic analysis of the language used by the servants of the Ngayogyakarta Hadiningrat Palace. Therefore, this study aims to address these gaps by analyzing the origins and formation processes of the *Bagongan* vocabularies, their purposes, and a linguistic analysis of their use in both written and spoken forms by *Abdi Dalem*.

The novelty of this research lies in its examination of the origins and formation processes of eleven *Bagongan* vocabularies and the analysis of their use in written and spoken forms. The research also aims to understand the purpose of using these vocabularies and improve knowledge regarding the official palace language. The study is guided by the following research questions, reformulated into a narrative:

This study seeks to explore the origins and formation process of eleven *Bagongan* vocabularies, understand how the *Bagongan* variety is used in both written and spoken forms, and determine the purposes behind its use within the Ngayogyakarta Hadiningrat Palace. By doing so, it aims to fill the existing gap in the literature and contribute to the preservation and mastery of this unique linguistic tradition.

## 2. Method

This research employs a descriptive qualitative approach to understand a phenomenon in social context naturally, prioritizing deep communication interactions between researchers and the phenomenon under study. Specifically, it examines eleven vocabularies of the Javanese *Bagongan* variety, analyzing their use in written and spoken forms, as well as their purpose. The eleven vocabularies of the Javanese *Bagongan* variety were analyzed for their origins and subsequent development until their present usage.

The data for this research comprises eleven vocabularies of the Javanese *Bagongan* variety, along with examples of their use in both written and oral forms by *Abdi Dalem*. For the study's effectiveness, a sample of seven *Abdi Dalem* representatives from five *kawedanan* (sections of the Ngayogyakarta Hadiningrat Palace) was selected, as permitted by the palace. The sampling technique used is non-probability sampling (Arikunto, 2010; Firdaus et al., 2022).

The data for written language varieties included official letters, while the data for spoken language varieties consisted of audio and/or visual recordings. Data collection techniques included: 1) collecting written regulations and official letters from *Abdi Dalem*, 2) downloading oral variations of *Abdi Dalem*

's official events from YouTube, 3) directly recording *Abdi Dalem* 's official events, and 4) recording non-official or daily oral variations of *Abdi Dalem*. The methodology is grounded in the works of [Arikunto \(2010\)](#), [Creswell \(2013\)](#), [Hoegaerts \(2023\)](#), [Jong and Jung \(2015\)](#), [Khan and MacEachen \(2022\)](#), and [Thije and Beermann \(2011\)](#).

The collected data were analyzed using the following techniques: 1) describing *Abdi Dalem* , 2) reading and coding the data, 3) analyzing the eleven vocabularies of the Javanese *Bagongan* variety using dictionaries of Sanskrit, Old Javanese, and New Javanese, 4) interpreting the data through linguistic analysis of the *Bagongan* variety in both written and oral forms, including *Bagongan* vocabulary analysis, *krama* vocabulary analysis (K), and *ngoko* affix analysis (N) with morphology and syntax theories, and 5) drawing conclusions.

### 3. Results

This section addresses the research questions raised in this study. First, it explores the origins and formation process of the eleven vocabularies of the Javanese *Bagongan* variety. Second, it examines how the Javanese *Bagongan* variety is used in both spoken and written forms by *Abdi Dalem*. Third, it investigates the purposes behind using the Javanese *Bagongan* variety within the Ngayogyakarta Hadiningrat Palace.

#### 3.1 The Origin and The Formation Process of *Bagongan* Variety Vocabularies

As the official language of the Ngayogyakarta Hadiningrat Palace, the Javanese *Bagongan* variety is highly recommended for use by all *Abdi Dalem* (Royal Servants) within the palace environment. However, in practice, *Abdi Dalem* sometimes use other languages, such as New Javanese and Indonesian, depending on the situation, the speech partners, and the speaker's ability. Therefore, improving the proficiency in the Javanese *Bagongan* variety, including understanding the origins of the eleven *Bagongan* vocabularies, is very important. The following are the eleven *Bagongan* vocabularies in the official language of the Ngayogyakarta Hadiningrat Palace, namely the Javanese *Bagongan* variety.

According to literature studies [Jayadipura & Herlani, \(2022\)](#) and interview results [Rintaiswara KRT., personal communication, June 20, 2023](#)), the Javanese *Bagongan* variety was used during the reign of the ancestors of the Ngayogyakarta Hadiningrat Palace, specifically during the Islamic Mataram Kingdom under Sultan Agung Hanyakrakusuma (1593-1645, reigning from 1613-1645). This *Bagongan* variety has been preserved by the founder of the Ngayogyakarta Hadiningrat Sultanate, Sri Sultan Hamengkubuwana I, up to the present day.

The *Bagongan* variety, often called *basa Bagongan*, is a Javanese phrase consisting of the words

*basa* and *Bagongan*. The word *basa* comes from Sanskrit (Skt) *bhās* meaning 'to speak', and *bhāsā* meaning 'speech, language, ordinary language' ([Glashoff & Lugano, 2005](#); [Macdonell, 1954](#); [Surada, 2007](#)). This term was absorbed into Old Javanese by shortening the vowel *a* to *bhāsa*, *basa*, expanding in meaning to include '1) language, ordinary language, 2) words, the language of a region, 3) poetry with the meter *kakawin*, poetry with short lyrics, 4) apparently, apparently, 5) power, government' ([Zoetmulder & Robson, 2011](#)). In New Javanese, the term was further shortened to *basa*, narrowing its meaning to '1) when, 2) word (speech), group of words to express ideas or thoughts' ([Poerwadarminta & Poedjosoedira, 1939](#); [Tim Balai Bahasa Yogyakarta, 2011](#)). The term *Bagongan* comes from the word *bagong*, which gets the suffix -an. There are different interpretations of the meaning of *bagong*. One version suggests that *bagong* comes from *ba*, meaning 'arrived', and *gong*, meaning good, implying that *Bagongan* means being able to carry oneself well in any environment. Another version suggests that *bagong* refers to a wise clown character in *wayang* who always leads to goodness. Thus, the official language in the Ngayogyakarta Hadiningrat Palace environment is called *basa Bagongan* because it is expected to bring goodness, especially within the palace environment ([Poerwadarminta & Poedjosoedira, 1939](#); [Rintaiswara KRT., personal communication, June 20, 2023](#); [Tim Balai Bahasa Yogyakarta, 2011](#)).

In the Javanese *Bagongan* variety, there are 11 vocabularies, as shown in Table 1. These vocabularies align with written sources regarding the rules for using the palace's official language, as detailed in the book *Pranatan Sowan/Marak lan Basa Bagongan Salebeting Karaton Ngayogyakarta Hadiningrat* (Regulations on Attendance and *Bagongan* Language in the Ngayogyakarta Hadiningrat Palace), published by Paguyuban Pralenan Ngesthitomo Ngayogyakarta ([Ngesthitomo Ngayogyakarta Social Assistance Association](#)) in 1981. Furthermore, the rules for using the palace's official language are consistent with explanations provided in interviews with senior *Abdi Dalem* who oversee palace language and culture

*"Basa resmi ing antawisipun Abdi Dalem setunggal lan setunggalipun wonten ing salebeting kraton menika bahasa Bagongan. Bahasa Bagongan ki nek cara Ngayogya, nek cara Sala jarene kui basa kedhaton. Nek Ngayogya mung ana sewelas tembung, nek liya papan langkung saking menika, ing antawise: menira (manira), pekenira (pakenira), puniki, puniku (punika), enggeh, boyo (mboyo), seyos, punapi, wenten, besaos, nedha, menika ing antawise Abdi Dalem kaliyan Abdi Dalem. ... Wonten Kraton, basa Bagongan, akhiran kui ra ana -ipun, ara ana -aken, mboyo; awalan ora dipun- ning di-, dimirengake, dingendikaake, dipundhutake,*

*disarekke. Dadi awalan, akhiraan tetep ngoko. Menika basa Bagongan. ...*

[bəsə rəsmi In antawIsipUn abdi daləm sətunḡal lan sətunḡalipUn wontən In sa?ləbətIn kratən mənikoḡ bahasa bagongan. bahasa bagongan ki nē? cəroḡ ḡajogḡo, nē? cəroḡ sələ ḡarene kui bəsə kədatən. nē? ḡajogḡo muḡ oḡo səwələs təmbUḡ, nē? liḡo papan lanḡUḡ sakIn mənikoḡ, In antawise: mənirəḡ (manirəḡ), pəkənirəḡ (pakənirəḡ), puniki, puniku (punikoḡ), əḡḡeh, boja (ḡboja), seḡos, punapi, wentən, bəsəos, nəḡo, mənikoḡ In antawise abdi daləm kalijan abdi daləm. wontən kratən, bəsə bagongan, ahiran kui ra oḡo ipUn, ora oḡo akən, mboja, awalan ora dipUn nIn di, dimirəḡake, diḡəndika?ake, dipundUtake, disarə?ke, dadi awalan ahiran tətəp ḡoko. mənikoḡ bəsə bagongan]

‘The official language between one servant and another in the palace is *Bagongan*. *Bagongan* language is a Yogyakarta term, if the regional term Sala is called *basa kedhaton* (palace language). In Yogyakarta there are only eleven words, in other places there are more than that, including: *menira* (*manira*), *pekenira* (*pakanira*), *puniki*, *puniku* (*punika*), *enggeh*, *boya* (*mboya*), *seyos*, *punapi*, *wenten*, *besaos*, *nedha*, it is between *Abdi Dalem* and *Abdi Dalem*. ... In the palace, *Bagongan* language, there are no *-ipun* suffix, no *-aken*, nothing; the prefix is not *dipun-* but *di-*, *dimirengake* (listened to), *dingendikaake* (talked about), *dipundhutake* (taken), *disarekke* (placed). So, the prefix and suffix are still *ngoko* (prefix-suffix regular form). It is *Bagongan* language. ...’

(Rintaiswara KRT., interview on June 20, 00:16, 2023)

**Table 1.** Eleven Javanese Vocabularies of the *Bagongan* Variation

Data Code	Eleven Vocabularies of the Javanese of <i>Bagongan</i> Variety	Meaning (1)	The Origin of the Vocabulary from Old Javanese	Meaning (2)
B1	<i>manira/ menira</i> [manirə/ mənirə]	I	<i>manira</i> [manirə]	I
B2	<i>pakenira/ pekenira</i> [pakənirə/ pəkənirə]	you	<i>pakenira/ pekenira</i> [pakənirə/ pəkənirə]	you
B3	<i>henggeh/ enggeh</i> [həḡḡeh/ əḡḡeh]	yes	<i>ḡḡih, siḡḡih</i> [ḡḡIh/ siḡḡIh]	yes
B4	<i>boya/ mboya</i> [boja/ ḡboja]	no	<i>aywa, haywa</i> [ajwa/ hajwa]	no
B5	<i>puniki</i> [puniki]	this	<i>puniki</i> [puniki]	this
B6	<i>puniku/ punika</i> [puniku/ puniko]	that	<i>puniku</i> [puniku/ puniko]	that
B7	<i>punapi</i> [punapi]	what	<i>punapi</i> [punapi]	what
B8	<i>wenten</i> [wentən]	there	<i>wəntən, wontən, wwantən</i> [wəntən, wəntən, wantən]	there
B9	<i>besaos</i> [bəsaos]	just	<i>basahos, basaja</i> [basahəs, basaja]	just
B10	<i>seyos</i> [seḡos]	different	<i>sahos, seje</i> [sahəs, seje]	different
B11	<i>nedha</i> [nəḡo]	request/ come on/ please	<i>təḡa, atəḡa</i> [təḡo, atəḡo]	request/ come on/ please

The following is an analysis of eleven vocabularies of *Bagongan* variety. (B1) *Manira* [manirə] ‘I/me’ is an adoption (complete absorption) from the Old Javanese language *manira* [manirə] which has the

same meaning, namely ‘first person pronoun, I/me’ (Zoetmulder & Robson, 1982, 2011). The *manira* [manirə] vocabulary has free varieties *menira* [mənirə]. Both *manira* and *menira* are used interchangeably in

Bagongan speech, demonstrating flexibility in the use of pronouns within this dialect. The preservation of the original phonetic structure in both variants indicates a strong adherence to traditional forms, while also accommodating phonetic variation.

(B2) *Pakenira/pekenira* [pakəniɾə/ pəkəniɾə] 'you' is also an adoption (complete absorption from) the Old Javanese language *pakenira/pekenira* [pakəniɾə/ pəkəniɾə] which also means the same, namely 'second person pronoun, you' (Zoetmulder & Robson, 2011). The *pakenira* [pakəniɾə] vocabulary has a free variety, namely *pekenira* [pəkəniɾə], these two vocabularies are freely used in Javanese of Bagongan variety speech, reflecting the linguistic flexibility and the ability to incorporate multiple phonetic expressions for the same lexical item.

(B3) *Henggeh/enggeh* [həŋgəh/ əŋgəh] 'yes' is a loanword from the Old Javanese language *ingih, singih* [iŋgɪh/ siŋgɪh] 'yes' (Zoetmulder & Robson, 2011). This vocabulary undergoes a vowel lowering process from the high vowel [i] to the middle vowel [ɛ]. Apart from that, the origin of the vocabulary starting with a vowel in Old Javanese is also adapted to follow the way of reading the New Javanese language script *ha* [hə]. In oral conversation, for effectiveness, the vocabulary *henggeh* 'yes' is often shortened to *enggeh* [əŋgəh] or *nggeh* [ŋgəh] 'yes'. This phonetic change is significant as it reflects a shift from a higher to a mid vowel, which may be indicative of broader phonological trends in the language's evolution.

(B4) *Boya/mboya* [boja/ mboja] 'no, don't' is an absorption from the Old Javanese language *aywa, haywa* [ajwa, hajwa] which means 'no, don't' (Zoetmulder & Robson, 2011). This word undergoes a process of raising the vowel, namely the vowel [a] to [o] and strengthening the stopping sound from [Ø/ h] to [b]. The pronunciation of the consonant [b] to [m] in the word *mboya* is an example of literary power, namely the power of language by adding certain fonts in front of words to make pronunciation easier without changing the meaning. Literary power is the power of language to sound like *boya-mboya* [boja/ mboja] 'no, don't', *Bandung-mBandung* 'Bandung', *dongkrang-ndongkrak* 'to jack up', *gendhong-nggendhong* 'to carry'. This is also a free variation where speakers can use the vocabulary *boya* or *mboya* with the same meaning, namely 'don't, no.'

(B5) *Puniki* [puniki] 'this' is an adoption (complete absorption) from the Old Javanese language *puniki* [puniki] which also means the same, namely 'ini'. The consistency in meaning and form underscores the stability of this term over time. The preservation of the original form without any phonetic or morphological changes suggests that certain vocabularies have maintained their integrity due to their fundamental role in communication (Zoetmulder & Robson, 2011).

(B6) *Puniku* [puniku] 'that' is an adoption (complete absorption) from the Old Javanese *puniku*

[puniku] which also means the same thing, namely 'that.' *Puniku* has an independent variety, namely *punika* [punikə], both of which can be used in Javanese of Bagongan variety speech (Zoetmulder & Robson, 2011). This variation highlights the flexibility and adaptability of Javanese vocabularies, allowing speakers to choose between forms based on context or preference without altering the core meaning.

(B7) *Punapi* [punapi] 'what' is an adoption (complete absorption) from the Old Javanese language, namely *punapi* [punapi] which also means the same, namely 'what' (Zoetmulder & Robson, 2011). The unchanged form and meaning suggest a strong preservation of certain interrogative terms in the language. Interrogative pronouns often retain their original forms due to their essential role in facilitating communication and inquiry.

(B8) *Wenten* [wentən] 'there' comes from the Old Javanese language, namely *wəntən, wontən, wwantən* [wəntən, wəntən, wantən] which means the same thing, namely 'there is, here there is' (Zoetmulder & Robson, 2011). In terms of form, the vocabulary *wəntən, wontən, wwantən* 'there is, here there is' which comes from Old Javanese, experiences a lowering of the vowel, namely from the vowel [ə/ɔ] to [ɛ] and a raising of the vowel from [a] becomes [ɛ] namely *wenten* 'there'. Bagongan vocabulary *wenten* [wentən] 'there' can be given the affix *-e, ka-an, di-i*. *Wenten* [wentən] 'there' can become *wentene* [wentəne] 'to exist.' *Wenten* [wentən] 'there' can become *kawentenan* [kawəntənan] 'state of affairs.' *Wenten* [wentən] 'there' can become *diwenteni* [diwəntəni] 'to exist.' This adaptability allows the vocabulary to fit into different grammatical structures, enhancing its utility in communication.

(B9) *Besaos* [bəsaəs] 'just' is an Old Javanese language, namely from the vocabulary *basahos, basaja* [basahəs, basaja] 'sincere, honest, holy, pure, natural, not artificial' (Zoetmulder & Robson, 2011). This word experiences a vowel increase, namely the vowel [a] becomes [e]. This vocabulary also experiences a syncope process (dropping the *h* sound in the middle of a word). The transformation of this vocabulary highlights the natural process of language simplification, making words easier to pronounce and remember.

(B10) *Seyos* [sejəs] 'different' is an absorption from the Old Javanese language *sahos, seje* [sahəs, seje] which means 'different' (Zoetmulder & Robson, 2011). This vocabulary experiences a vowel increase, namely from the vowel [a] to the vowel [e], namely in the vocabulary *sahos* [sahəs] 'different' becomes *seyos* [sejəs] 'different.' This vocabulary also experiences a sound weakening process, namely the change from the laryngeal slide consonant [h] to the medio-palatal semi-vowel [j]. These changes highlight the dynamic nature of phonetic evolution in Javanese, where sounds

are modified to enhance fluidity and ease of articulation.

(B11) *Nedha* [nədɔ] 'ask, please, come, let' is an adoption (complete absorption) from the Old Javanese *têda*, *atêda* [tədɔ, atədɔ] which means 'eat, ask, please' (Rintaiswara KRT., personal communication, June 20, 2023; Zoetmulder & Robson, 2011). This word gets the prefix {N-}, namely /n-/ becomes *nedha* 'ask, please'. The *Bagongan nedha* [nədɔ] vocabulary 'ask, please' can be given affixes, namely: *-ne*, *-ni*, *ka-an*, *di-ni*. The vocabulary *nedha* [nədɔ] 'ask, please, come, let' can become *nedhane* [nədane] 'the request', *nedhani* [nədani] 'ask', *katedhanan* [katədan] 'asked', and *ditedhani* [ditədani] 'asked.' The ability to modify this vocabulary with different affixes shows its adaptability in various grammatical contexts.

From the origins of the eleven vocabularies of the *Bagongan* variety of Javanese which originate from Old Javanese, there are 6 vocabularies which have experienced adoption or complete absorption or unchanged, namely *manira/menira* [manirɔ/ mənirɔ] 'I, me'; *pakenira/ pekenira* [pakənirɔ/ pəkənirɔ] 'you'; *puniki* [puniki] 'this'; *puniku* [puniku] 'that'; *punapi* [punapi] 'what'; 'there', *nedha* [nədɔ] 'ask, come, please.' Apart from that, there are 5 vocabularies that have undergone changes from the original language, namely Old Javanese, namely *henggeh/ enggeh* [həŋgəh/ əŋgəh] 'yes'; *boya/mboya* [boja/ mboja] 'no'; *wenten* [wəntən]; *besaos* [bəsaos] 'just'; *seyos* [sejos] 'different'.

### 3.2 The Use of the Javanese of *Bagongan* Variety in the Palace

As Sociolinguistic theory posits that no language community is homogeneous, as various external factors influence language use. These factors include the context of speech, the atmosphere during communication, the purpose of the speech, the speaker's ability, the interlocutor, age, gender, education, employment, economic status, social status, and others (Holmes, 2013; Spolsky, 1998; Wardhaugh, 2006; Wijana, 2019). Such dynamics are evident within the language community of the Ngayogyakarta Hadiningrat Palace.

The Javanese *Bagongan* variety, designated as the official written and spoken language, is utilized exclusively within the confines of the Ngayogyakarta Hadiningrat Palace. Beyond the palace walls, the *Abdi Dalem* (Royal Servants) have the freedom to use other languages. This practice aligns with insights from interviews conducted with senior *Abdi Dalem* who oversee the palace's language and cultural affairs. They emphasized that while *Bagongan* is pivotal within the palace for maintaining tradition and ensuring coherent communication, its use is not mandated in external settings, allowing for linguistic flexibility among the *Abdi Dalem*.

*"Perlu dipuncethakaken mriki, dipuntegasaken bilih basa Bagongan ki ming intern, para Abdi Dalem nyang Abdi Dalem ning sajrone cepuri kraton. Ning njaba kraton kui sanajan Abdi Dalem karo Abdi Dalem mboya pareng ngagem menira-pekenira-nggeh-mboya-puniki-puniku-wenten. Ning pesamuan ning runggan padha-padha kanca, padha Abdi Dalem, nggih tetep ngagem basa wonten njawi. Dadi nek ana Abdi Dalem ning njaba kok isih nganggo tembung-tembung Bagongan, iku istilahe ora trep, mboten pas. Ora menira-pekenira, tetep nggih kula-panjenengan-sampeyan. ..."*

[pərlu dipUncəta? akən mriki, dipUntəgasakən billh bəso bagəŋan ki mɪŋ intern, pərə abdi daləm ɲaŋ abdi daləm nɪŋ sa? jronə cəpuri kraton. nɪŋ ʔjəbɔ kraton kuwi sanajan abdi daləm karo abdi daləm ʔboja parəŋ ɲagəm mənirɔ-pəkənirɔ-ŋgəh-ʔboja-puniki-puniku-wəntən. nɪŋ pəsamuan nɪŋ runɡan pədɔ pədɔ kəncɔ, pədɔ abdi daləm, ɲɡɪh tətəp ɲagəm bəso wəntən njawi. dadi nɛ? əno abdi daləm nɪŋ ʔjəbɔ kə? isɪh ɲaŋɡo təmbUŋ təmbUŋ bagəŋan, iku istilahe ora trɛp, ʔbətən pas. ora mənirɔ-pəkənirɔ, tətəp ɲɡɪh kulɔ-panjənəŋan-sampejan]

'... It should be noted here, it is emphasized that the *Bagongan* language is only internal, only between *Abdi Dalem* to *Abdi Dalem* within the *cepuri* [environment] of the palace. Outside the palace, even *Abdi Dalem* and *Abdi Dalem* are not allowed to use *menira-pekenira-nggeh-mboya-puniki-puniku-wenten*. In gatherings, when communicating with fellow colleagues, both *Abdi Dalem*, still use foreign languages. So, if there are *Abdi Dalem* outside, how come they still use the words *Bagongan*, that is not correct, the term is not appropriate. Instead of *menira-pekenira*, still use *kula-panjenengan-sampeyan* [me-you]. ...'

(Rintaiswara, KRT., interview on June 20, 03:41, 2023)

#### 3.2.1 The official written variety of the Javanese of *Bagongan* variety

In official written communication, all correspondence carried out by the *Abdi Dalem* (Royal Servants) of the Ngayogyakarta Hadiningrat Palace utilizes the Javanese *Bagongan* variety. The formation of this linguistic style involves integrating one or more of the eleven *Bagongan* vocabularies with the New Javanese language at the krama speech level. This combination is marked by the use of krama vocabulary and ngoko affixes, specifically avoiding the krama affixes (-ipun / -nipun) in favor of the endings -e / -ne.

This practice is corroborated by interviews with senior *Abdi Dalem*, who manage the palace's language and cultural affairs. They emphasized that the *Abdi*

Dalem's writing style adheres strictly to the official palace language, the Javanese Bagongan variety. This approach ensures consistency and upholds the linguistic traditions of the Ngayogyakarta Hadiningrat Palace.

“[...] Ning nek nggon bahasa tulis, surat-menyurat, tetep Bagongan. [...]”

[nɪŋ nɛ? ngɔn bahasa tulis, surat mɛɲurat, tɛtɛp bagɔŋan]

‘[...] If you use written language, correspondence, you still use *Bagongan* language. ...’

(Rintaiswara KRT., interview on June 20, 04:50, 2023)

In official writing, all correspondence carried out by the Abdi Dalem (Royal Servants) of the Ngayogyakarta Hadiningrat Palace uses the Javanese Bagongan variety. Below is an example of the official writing style employed by the Abdi Dalem of the Ngayogyakarta Hadiningrat Palace in the Javanese Bagongan variety:

(RB1)



Figure 1. Official Writing Variety of Abdi Dalem Ngayogyakarta Hadiningrat Palace

### Transcription:

[karatən ɲajogjəkarto hadiniɲrat

kawədanan kridəmərdəwə

oŋko: 0222/KKM/jumadII  
akIr.XII/ehe.1956\*2022

bab: kəncə kəncə abdi daləm kawədanan  
kridəmərdəwə

sərat biwərə dumatəŋ

kəncə kəncə habdi daləm kawədanan  
kridəmərdəwə

karatən ɲajogjəkarto hadiniɲrat

wijose, manirə kanjəŋ paŋeran harjə nətənəgərə  
pəŋagəŋ kawədanan kridəmərdəwə karatən  
ɲajogjəkarto hadiniɲrat, ɲəmban dawUh ɲarsə  
daləm sampejan daləm Iŋkaŋ sinuwUn, sa?  
puniki Iŋkaŋ dadəs karsə daləm kakərsake  
handawUhake lan hanətəpake jadwal sowan lan  
mara? kagəm kəncə abdi daləm kawədanan  
kridəmərdəwə karatən ɲajogjəkarto amargi  
pandəmi sampUn lərem lan pepekaəm sampUn  
dijabəl, əŋgeh puniku kados Iŋkaŋ sinərat wentən  
hIŋ pratelan sərat biwərə

sa?pamajəŋe, pariŋan sih daləm kaləŋgahan  
paŋkat lan kəkucəh bade dicəcəkake miturUt  
kasrəgəpan sowan lan mara?ipUn kəncə abdi  
daləm Iŋkaŋ sinərat wentən Iŋ absenan. Iŋ  
samanjke, manirə parIŋ pemUt billh kəncə abdi  
daləm Iŋkaŋ sampUn <sup>m</sup>boja sagəd sowan mara?  
dumugi sa?daŋunipUn tiganj sasi, sagəd kaləreh

sa?lajəŋe kalampahane sərat biwərə puniki mugi  
handadosake kawigatosan sarto kaesto?nə kanti  
raəs bəkti tangəl jawab]

**Translation:** ‘With this letter, I, Kanjeng Pangeran Haryo (KPH) Notonegoro Penghageng (Leader) Kawedanan Kridhamardawa (Arts Section) of the Ngayogyakarta Hadiningrat Palace, carry out the orders of Ngarso Dalem Sampeyan Dalem ingkang Sinuwun, who is currently the Karsa Dalem (King's Will) who will ordered and determined the Sowan lan Marak Schedule (Attendance Schedule) for Abdi Dalem (Royal Servants) Kawedanan Kridhamardawa (Arts Section) Ngayogyakarta Hadiningrat Palace colleagues because the pandemic has ended and PPKM has been revoked, namely as written in the Pratelan Serat Biwara (Attachment to the Announcement Letter).

Furthermore, the Paringan Sih Dalem (King's Gift) kalenggahan-pangkat (position-rank) and kekucəh (honorarium) will be matched based on the diligent attendance of the Abdi Dalem colleagues written in the attendance list. In

continuation, I remind you that Abdi Dalem (Royal Servants) colleagues who are unable to attend for up to 3 months can be dismissed.

Furthermore, we hope that the implementation of Serat Biwara (Letter of Announcement) will be given attention and carried out with a sense of devotion and responsibility.’

(RB1)

The data (RB1) is an example of the official writing form used by the Abdi Dalem (Royal Servants) of the Ngayogyakarta Hadiningrat Palace. It is a letter announcing the attendance schedule for Abdi Dalem colleagues in the Kawedanan Kridhamardawa (Arts Department) using the Javanese Bagongan variety. This official letter typically includes the letter number, letter chapter, address of the letter's destination, opening greeting, introduction of the sender's identity, body of the letter, conclusion of the letter, and closing greeting.

The Javanese of Bagongan variety in this formal written variety can be seen in the Bagongan vocabulary markers, namely *manira* [manirə] ‘I, me’, *enggeh* [əŋgeh] ‘yes’, *mboja* [<sup>m</sup>boja] ‘no’, *puniki* [puniki] ‘this’, *puniku* [piniku] ‘that’, *wenten* [wentən] ‘there’.

Outside the Bagongan vocabulary, the vocabulary *krama* (K) is used, namely *wiyose* (Ki= *krama inggil*= high manners) ‘along with this letter’, *penghageng* ‘leader’, *ngemban dhawuh* ‘carrying orders’, *ingkang dados* ‘to be’, *kakarsake* (Ki) ‘will’, *handhawuhke* ‘order’, *hanetepake* ‘determine’, *sowan* ‘present for male Abdi Dalem’, *marak* ‘present for female Abdi Dalem’, *kagem* ‘for’, *kanca* ‘call Abdi Dalem’, *amargi* ‘because’, *pandemic* ‘pandemic’, *sampun lerem* ‘has subsided’, *dijabel* ‘revoked’, *kados* ‘like’, *ingkang sinerat* ‘written’, *Pratelan Serat Biwara* ‘attachment to the Announcement Letter’, *sakpamajenge* ‘next’, *paringan* ‘gift’, *sih Dalem* ‘sign of the Sultan's love’, *kalenggahan* ‘position, rank, rank’, *lan* ‘and’, *kekucəh* ‘payment’, *badhe dicocogake* ‘will be matched’, *miturut* ‘based on’, *kasregepan* ‘craft’, *sinerat* ‘written’, *ing samangke* ‘next’, *paring pemut* ‘to remind’, *bilih* ‘that, if’, *saged* ‘can’, *dumugi* ‘until’, *sakdangunipun* ‘forever’, *kalereh* ‘stop’, *saklajenge* ‘then’, *kelampahane* ‘on going’, *mugi* ‘hopefully’, *handadosake* ‘to make’, *kawigatosan* ‘attention’, *kaestokna* ‘carry out’, *kanthi* ‘with’, *raos bəkti* ‘feeling of devotion’, *Karsa Dalem* ‘King's Will’, *Abdi Dalem* ‘pridy servant of the King’, *tanggəl jawab* ‘responsible.’

For affixes, the suffix *ngoko* (N) is used (not using the affix *krama* (K) *-ipun/ -nipun* but using the suffix *-e/ -ne*) namely in the words *wiyose* ‘with this letter’, *dijumbuhake* ‘harmonized’, *keparenge* ‘allowed’; as well as other affixes (*ngoko* as well as *krama* affixes) namely *penghageng* ‘leader’, *kawedanan* ‘Karaton Section Office’, *rakiting* ‘organizational structure’, *lumaksono* ‘implemented’, *keparenge* ‘permitted’,

*dijumbuhake* 'harmonized', *kawentenan* 'circumstances', *kabetahan* 'need', *sakpuniki* 'at this time', *lumampah* 'walk', *kakanthi* 'with', *katampi* 'accepted', *pamirsa* 'attention', *sumangga* 'please.'

Here there is the dynamics of the use of Javanese Bagongan variety due to language influences from outside the palace in the use of the prefix *krama* (K), namely in the word *marakipun* 'his presence' and *sakdangunipun* 'longest' which according to the rules should use the suffix *ngoko* (N) to *marake* 'his presence' and *sakdangune* 'longest'. This means that in the official variety of writing there are the dynamics in using the Javanese of Bagongan variety, for example in the use of Bagongan vocabulary or the use of the *ngoko* (N) affix.

In the type of writing above there is also the language dynamics in the spelling of the writing, namely in the word *lumaksono* 'implemented' which should be *lumaksana* 'implemented'.

Another characteristic of the Bagongan language is that the spelling of vowels or the beginning of words in New Javanese is replaced or added with *ha* which is taken from the sound of the New Javanese Script, for example *hageng* 'big/main', *penghageng* 'leader', *hingkang* 'yang', *weling hunjuk* 'to tell', *handadosna* 'to be'.

### 3.2.2 The Spoken variety of Javanese Bagongan variety

The spoken variety of the Bagongan language is divided into official and daily spoken forms, each serving distinct purposes and contexts.

In the official spoken form, the Abdi Dalem of the Ngayogyakarta Hadiningrat Palace utilize the Javanese Bagongan variety. The following is an example of the official spoken variety used by the Abdi Dalem in the form of "Andharan Sulukan lan Lagon Ringgit Purwa" (Explanation of Sulukan/Puppet Songs and Shadow Puppet Songs) (RB2). This example is taken from the official YouTube account of the Ngayogyakarta Hadiningrat Palace, which also adheres to the Javanese Bagongan variety.

ADK1: "Para *sutresna budaya ingkang minulya. Manira* Kanjeng Raden Tumenggung (KRT) Cermo Proboprayitno badhe *ngaturake* *sekedhik kawruh babagan Sulukan Ringgit Purwa* (Sulukan/ Tembang Wayang Kulit) *ingkang kaginaake* ing Karaton Ngayogyakarta Hadiningrat. Perlu *kauningan* bilih *pangertosan punika* mangke *adhedasar saking buku Pedhalangan* Ngayogyakarta Jilid I *ingkeng kawedlake* dening Yayasan Habirandha Ngayogyakarta ing tahun 1977. Habirandha *enggeh puniku cekakan* saking tembung *hamurwani biwara rancangan dhalang* (Sekolah bagi Calon Dhalang). Habirandha minangka *bebadan pamulangan dhalang* ing Karaton Ngayogyakarta Hadiningrat *ingkeng*

*madeg rikala tanggal 27 Juli 1925. Ngantos wedal puniki "Pamulangan Dhalang Habirandha"* (Sekolah Dhalang Habirandha) *tasih lestari ngadangi pamulangan tumrap sedaya para siswa. Para kadang sutresna budaya, ing wanci puniki manira badhe ngandarake babagan Sulukan Ringgit Purwa Karaton Ngayogyakarta Hadiningrat. Sulukan inggih punika tetembangan, kekidungan, utawi lelagoning Dhalang ingkang kangge nggambarake suasana utawi ngiseni raos jumbuhing kawontenan ingkang minangka rerangkening pakliran. Inggih puniku lajeng limrah kawastani "Suluking Dhalang"* (Suluk/ Tembang Sang Dalang) ...

[pɔrɔ sutɾəsno budɔjɔ Inŋkaŋ minuljɔ. maniro kanjɔŋ raden tuməŋgUŋg cərmɔ prɔbɔprajitno bade ŋatUrake səkədI? kawrUh babagan sulu?an riŋgit purwɔ Inŋkaŋ kaginaake In karatɔn ŋajogjɔkartɔ hadinIŋrat. pərlu kauningan billh paŋərtɔsan punikɔ maŋke adədasar sakIn buku pədalaŋan ŋajogjɔkartɔ jillt sətungal Inŋkang kawədalake denIn jajasana habirəndɔ ŋajogjɔkartɔ In taUn sewu saŋaŋatUs pitUŋ pulUh pitu. habirəndɔ eŋgeh puniku cəkə?an sakIn tɔmbUŋ hamurwani biwəɔ rancanŋan dalan. habiranda minɔŋkɔ bəbadan pamulaŋan dalan In karatɔn ŋajogjɔkartɔ hadinIŋrat ingkaŋ madəg rikɔlɔ tanŋal pitu likUr Juli sewu saŋaŋ atus sələnŋUŋg. ŋantɔs wədal puniki pamulaŋan dalan habirəndɔ taslh ləstari ŋadaŋi pamulaŋan tumrap sədɔjɔ pɔrɔ siswɔ. pɔrɔ kadaŋ sutɾəsno budɔjɔ, In wanci puniki maniro bade ŋandarake babagan sulu?an riŋgit purwɔ karatɔn ŋayogyɔkartɔ hadinIŋrat. sulu?an inŋlh punikɔ tətəmbanŋan, kəkidunŋan, utawi ləlagonIn dalan Inŋkaŋ kange ŋgambarake swasana utawi ŋisəni raos jumbuhInŋ kawəntənən Inŋkang minɔŋkɔ reranŋenInŋ pakliran. Inŋkaŋ puniku lajəŋ limrah kawastani sulukIn dalan]

'Dear culture lovers, I am KRT. Cermo Proboprayitno will convey a little understanding about the *Sulukan Ringgit Purwa* (Shadow Puppet Backsound) used at the *Ngayogyakarta Hadiningrat Palace*. Please note that this explanation comes from the book *Pedhalangan Ngayogyakarta* (Yogyakarta Puppeteer) Volume I published by the Habirandha Ngayogyakarta Foundation in 1977. Habirandha is an abbreviation of *Hamurwani Biwara Dhalang* (Puppeteer Education School). Habirandha is a puppeteer educational institution at the *Ngayogyakarta Hadiningrat Palace* which was founded on July 27 1925. Until now, *Pamulangan Dhalang* (Puppeteer Education) Habirandha still continues to provide education to all students. For culture lovers, on this

occasion I would like to explain about *Sulukan Ringgit Purwa* (Shadow Puppet Backsound) *Ngayogyakarta Hadiningrat Palace*. *Sulukan* is a song, song, or a kind of song performed by a puppeteer to describe the atmosphere or fill the right feeling related to the situation in a series of wayang performances. This is then commonly called *Suluking Dhalang* (Puppeteer Backsound ...)

(RB2)

The Javanese of *Bagongan* variety the official spoken variety (RB2) above is also characterized by the use of *Bagongan* vocabulary such as *manira* [manirə] 'I, me', *punika* [punikə] 'that', *puniku* [puniku] 'that', *enggeh* [əŋgeh] 'yes/that', *puniki* [puniki] 'this'. In this data there is the dynamics of the use of Javanese *Bagongan* variety due to language influences from outside the palace, namely use of the New Javanese vocabulary *inggi* [iŋgi] 'other' which should be *henggeh/ enggeh* [həŋgeh/ əŋgeh] 'yes/ namely', *kawontenan* [kawəntənən] 'circumstances' which should be *kawentenan* [kawəntənən] 'circumstances.'

For other vocabulary, vocabulary at the *krama* level (K) was chosen, namely *para sutresna* 'lovers', *culture* 'culture', *ingkang minulya* 'noble', *badhe* 'will', *ngaturake* 'convey', *sekedhik* 'little bit', *kawruh* 'knowledge', *babagan* 'chapter', *Sulukan Ringgit Purwa* 'Sulukan/ Shadow Wayang Song', *kaginaake* 'used', *ing* 'in', *kauningan* 'known', *bilih* 'that', *pangertosan* 'explanation', *mangke* 'later', *adhedasar* 'based on', *saking* 'from', *buku* 'book', *kawedalake dening* 'issued by', *cekakan saking* 'short from', *tembung* 'word', *hamurwani biwara rancangan dhalang* 'School for Prospective Dhalang', *minangka* 'when', *bebadan* 'institution', *pamulangan* 'education', *madeg* 'to stand', *rikala tanggal* 'on date', *ngantos* 'until', *wedal* 'time', and others.

The affix used is the *ngoko* (N) affix (does not use the suffix *-ipun/ -nipun* but uses the suffix *-e/ -ne*) such as *ngaturake* 'to convey'; as well as other affixes (*ngoko* and *krama* affixes) namely *sutresna* 'lovers', *minulya* 'glorified', *sulukan* 'sulukan/ song, mastermind', *kaginaake* 'used', *kauningan* 'known', *pangertosan* 'explanation', *adhedasar* 'based on', *pedhalangan* 'bab dalang', *kawedalake* 'published', *cekakan* 'abbreviation', *hamurwani biwara* 'school', *rancangan* 'candidate', *bebadan* 'institution', *pamulangan* 'education', *ngadangi* 'run', *ngandarake* 'explain', *nggambarake* 'describe', *ngiseni* 'filling', *jumbuhing* 'related to', *kawontenan* 'circumstance', *rerangkening* 'series', *kawastani* 'called', *suluking* 'the song of wayang.'

Another characteristic of the *Bagongan* language is that the spelling of vowels or the beginning of New Javanese words is replaced by *ha* which is taken from the sound of the New Javanese Script, for example *hamurwani biwara* 'school.' Thus, this Javanese

variety of *Bagongan* seems more literary or more beautiful.

For daily speaking, the *Abdi Dalem* of *Ngayogyakarta Hadiningrat Palace* are advised to continue using the official language at the palace, namely the Javanese of *Bagongan* variety. The following is an example of the daily spoken variety of *Abdi Dalem Ngayogyakarta Hadiningrat Palace* which also uses the Javanese of *Bagongan* variety (RB3).

ADK2: "Punten nDalem sewu, **Rama Kanjeng. Dalem badhe matur wonten ngarsanipun Rama Kanjeng.**"

[puntən ˈdaləm sɛwu, rəmə kanjəŋ. daləm bade matUr wontən ɲarsanipUn rəmə kanjəŋ]

'Excuse me, Mr. Kanjeng. I want to speak to Mr. Kanjeng.'

ADK3: "**Nggeh, mangga, Ca.**"

[ŋgeh, mənɡə, cə]

'Yes, please, friend.'

ADK2: "**Rama Kanjeng, samangke kadhawuhan amakili Penghageng Tepas Widyabudaya kangge nampi rombongan tamu saking Arsip Daerah.**"

[rəmə kanjəŋ, samənke kadawuhan amakili pənagəŋ tɛpas widjabudaja kənge nampi rəmboŋən tamu sakIn arsip daerah]

'Mr Kanjeng will later be asked to represent the Head of the Widyabudaya Office (*Culture Science Office*) to receive a group of guests from the Regional Archives.'

ADK3: "**Nggeh, sendika.**"

[ŋgeh, səndikə]

'Yes ready.'

ADK2: "**Saksampuna menira cekap matur wenten ngarsanipun Rama Kanjeng. Menira nyuwun pamit.**"

[saːmənikə mənirə cəkəp matur wəntən ɲarsanipun rəmə kanjəŋ]

'I've talked enough to Mr. Kanjeng. I ask permission.'

ADK3: "**Nggeh, Ca.**"

[ŋgeh, cə]

'Yes, friend.'

(RB3)

In this data (RB3), the Javanese of *Bagongan* variety marker is found in the *Bagongan* vocabulary *menira* [məniərə] 'I', *nggeh* [ŋgeh] 'yes', *wenten* [wəntən] 'there'. *Menira* [məniərə] 'me, I' is a free variety of *manira* [manirə] 'me, I', both can be used with the same meaning. *Nggeh* [ŋgeh] 'yes' is a shortening of the Javanese of *Bagongan* variety vocabulary *enggeh/ henggeh* [əŋgeh/ həŋgeh] 'yes' for the effectiveness of pronunciation.

Here there is the dynamics of the use of Javanese *Bagongan* variety due to language influences from outside the palace, namely in the words *dalem* [daləm] 'I, me' and *wonten* [wəntən] 'there' which should use

the Javanese of *Bagongan* variety vocabularies *manira/ menira* [manira/ mənirə] 'me, I' and *wenten* [wentən] 'there are'. For other vocabulary, vocabulary at the *krama* (K) level is chosen, namely *badhe* 'will', *matur* 'speak', *ngarsa* 'front', *manga* 'please', *samangke* 'later', *kadhawuhan* 'ordered', *amakili* 'represent', *penghageng* 'leader', *kangge* 'to', *nampi* 'to receive', *rombongan tamu* 'group of guests', *saking* 'from', *Arsip Daerah* 'regional archives', *sendika* 'ready', *saksampuna* 'already', *cekap* 'enough', *nyuwun pamit* 'excuse yourself'.

The affix used should be the *ngoko* (N) affix (not using the suffix *-ipun/ -nipun* but using the suffix *-e/ -ne*) but here there is the dynamics of the use of Javanese *Bagongan* variety due to language influences from outside the palace in the use of the affix *krama* (K), namely in the word *ngarasanipun* 'to' which should be in the Javanese of *Bagongan* variety uses the suffix *ngoko* (N) *-ne* to become *ngarsane* 'to.' This means that in the official daily spoken variety there are the dynamics in using the Javanese of *Bagongan* variety, for example in the use of *Bagongan* vocabulary or the use of the suffix *ngoko* (N).

Another characteristic of the *Bagongan* language is that the spelling of vowels or the beginning of New Javanese words is replaced by *ha* which is taken from the sound of the New Javanese Script, for example *penghageng* 'leader' from the word *pengageng* 'leader.' Thus, this Javanese of *Bagongan* variety seems more literary or more beautiful.

To greet the *Abdi Dalem* of *Ngayogyakarta Hadiningrat Palace*, the words *Ca* or *Kanca* are usually used which means 'Friend' to strengthen the relationship between the *Abdi Dalem* so that there is strong unity and brotherhood. Apart from that, there are also greetings of respect for older *Abdi Dalem*, namely *Rama* 'Father' and *Ibu/Nyi* 'Mother', while *Kanjeng* 'Kanjeng' is a greeting of respect for *Abdi Dalem* with the rank of *Bupati* (Regent).

Another example of the daily spoken language variety of *Abdi Dalem* which uses the Javanese of *Bagongan* variety is as follows.

ADP2: “... *Nggih, menira sampun matur Bu Panji menawi dereng angsal.*”

[... ngɪh mənirə sampUn matUr bu panʒi mənawi dərɛŋ aŋsal]

‘... Yes, I’ve told Mrs. Panji if I haven’t got it yet.’

ADP1: “*Njih sampun menawi ngaten, mboya punapi. Kraton Kilen sampun ngertos yen lilin puthipun dereng pikantuk ....*”

[ʔɪh sampUn mənawi ŋatən mboja punapi. kraton kilen sampUn ŋərtos jən lilɪn putʰipUn dərɛŋ pikantUʔ]

‘Well, if that’s the case, that’s fine. West Karaton already knows that they haven’t got the white candle. ...’ Yes, if that’s the case, that’s okay.

West Karaton already knows that they haven’t got the white candle. ...’

(RB4)

In data (RB4), the Javanese of *Bagongan* variety marker is found in the *Bagongan* vocabulary *menira* [mənirə] ‘I’, *nggeh* [ŋgɛh] ‘yes’, *mboya* [mboja] ‘tidak, jangan’, *punapi* [punapi] ‘apa’. *Menira* [mənirə] ‘me, I’ is a free variety of *manira* [manirə] ‘me, I’, both can be used with the same meaning. Here there is the dynamics of the use of Javanese *Bagongan* variety due to language influences from outside the palace, namely in the *krama* words *nggih* [ŋgɪh] dan *njih* [ʔɪh] ‘ya, iya’ which should use the Javanese of *Bagongan* variety vocabularies *henggeh/ enggeh* [həŋgɛh/ əŋgɛh] ‘ya, iya’.

For other vocabulary, vocabulary at the *krama* (K) level is chosen, namely *sampun* ‘sudah’, *matur* ‘bilang’, *menawi* ‘jika’, *dereng angsal* ‘belum dapat’, *ngaten* ‘begitu’, *Kraton Kilen* ‘istana Barat’, *ngertos* ‘mengetahui’, *lilin* ‘lilin’, *dereng pikantuk* ‘belum dapat.’ Here there is the dynamics in the use of other vocabulary *ngoko* (N), namely in the word *puthipun* ‘the white’ and *yen* ‘if’ which should use the *krama* vocabulary *pethake* ‘the white’ and *menawi* ‘if.’

The affix used should be the *ngoko* (N) affix (not using the suffix *-ipun/ -nipun* but using the suffix *-e/ -ne*) but here there is the dynamics of the use of Javanese *Bagongan* variety due to language influences from outside the palace in the use of the affix *krama* (K), namely in the word *puthipun* ‘the white’ which should be in the *krama* vocabulary and Javanese of *Bagongan* variety uses the suffix *ngoko* (N) *-e* to become *pethake* ‘the white.’ This means that in the official daily spoken variety there are the dynamics in using the Javanese of *Bagongan* variety, for example in the use of *Bagongan* vocabulary, *krama* vocabulary, or the use of the suffix *ngoko* (N).

### 3.3 The Purpose of *Bagongan* Variety Vocabularies as an official language in the Ngayogyakarta Hadiningrat Palace

From the results of observations and data collection, the 11 Javanese of *Bagongan* variety vocabularies all originate from the Old Javanese language which is used today (Zoetmulder & Robson, , 2011). The choice of the Javanese of *Bagongan* variety vocabulary from the Old Javanese language is because the Old Javanese language does not recognize language levels. This is different from the New Javanese where there are levels of language, namely *ngoko* (Ng) (Javanese with a low level of politeness), *madya* (Md) (Javanese with a medium level of politeness), and *krama* (Kr) (Javanese with a high level of politeness).

This can be seen in the analysis of the *Bagongan* vocabulary in the Old Javanese Dictionary where there is no vocabulary level of speech, namely *manira/menira* [manirə/ mənirə] ‘I, me’; *pakenira/*

*pekenira* [pakəniɾə/ pəkəniɾə] 'you'; *henggeh/ enggeh* [həŋgeh/ əŋgeh] 'yes'; *boya/mboya* [boja/ <sup>m</sup>boja] 'no'; *puniki* [puniki] 'this'; *puniku* [puniku] 'that'; *punapi* [punapi] 'what'; *wenten* [wəntən] 'there'; *seyos* [sejos] 'different'; *besaos* [bəsaos] 'just'; *nedha* [nədə] 'ask, come, please' (Ekowardono, 1993; Poedjosoedarmo, 2006; Poedjosoedarmo & Laginem, 2014; Zoetmulder & Robson, 2011).

The use of the Javanese of *Bagongan* variety certainly has a specific purpose. The purpose of using the *Bagongan* language, among other things, is to maintain traditions where usually large kingdoms have a special language that is only used within the kingdom, such as the *Bagongan* language. To maintain its exclusivity as a large Javanese kingdom, a palace language was created which was called *Bagongan* language (Javanese of *Bagongan* variety). From his ancestor, the third king of the Islamic Mataram Kingdom, this palace language has been preserved to this day in the *Ngayogyakarta Hadiningrat Palace*. This can be seen from the official written and spoken variations of *Abdi Dalem* which were still used in *Bagongan* variety as shown in data examples (RB1), (RB2), (RB3). However, in the daily spoken variety, it was found out that the official palace language is often replaced with New Javanese and mixed with Indonesian as the national language.

Apart from that, the existence of the *Bagongan* language creates a sense of equality between fellow palace residents, including *Abdi Dalem* (Royal Servants), Palace officials, the Sultan's family, although the title/rank address is still considered as a matter of respect. The sense of similarity of the Javanese of *Bagongan* variety can be seen from the fact that there are no language levels in it compared to New Javanese which has language levels. For example, the use of the words 'I' and 'you' in the *Bagongan* language does not recognize levels, all palace residents use the words "*manira/ menira*" [manira/ məniɾə] and "*pakanira/ pakenira*." [pakanira/ pakəniɾə]. Therefore, this is deemed suitable as a democratic or unifying language within the *Ngayogyakarta Hadiningrat Palace* environment (Agha, 2007; Moedjanto, 1986; Lowenberg, 1992; Smith-Hefner, 2009).

## 4. Discussion

In summary, this research found that the eleven vocabularies of the Javanese *Bagongan* variety originate from Old Javanese, which does not distinguish between levels of speech. This characteristic promotes a sense of equality, thereby strengthening unity within the palace. The Javanese *Bagongan* vocabularies are employed in both written and spoken forms by the *Abdi Dalem*. However, their application is often marked by inaccuracies, including incorrect usage of the Javanese *Bagongan* vocabularies, misapplication of New Javanese vocabulary at the *krama* level, errors in the use of *ngoko* affixes, and inaccuracies in Javanese spelling.

The primary purpose of using the Javanese *Bagongan* variety as the official language of the palace is multifaceted. Firstly, it serves as a symbol of palace identity, reflecting the unique cultural heritage of the Ngayogyakarta Hadiningrat Palace. Secondly, it acts as a preserver of old traditions, maintaining the linguistic and cultural practices of the past. Lastly, by promoting the use of a language that does not differentiate social hierarchies, it fosters a language of equality, which is crucial for strengthening unity within the palace community (Holmes, 2013; Spolsky, 1998; Wardhaugh, 2006; Wijana, 2019).

These findings highlight the need for improved language training and stricter adherence to linguistic norms among the *Abdi Dalem* to maintain the integrity and cultural significance of the Javanese *Bagongan* variety. Ensuring accurate usage of this language will not only preserve its literary beauty but also reinforce its role in promoting equality and unity within the palace.

### 4.1 The Origin of Eleven Vocabularies of Javanese of *Bagongan* Variety

The *Bagongan* language is uniquely derived from the palace, recognized as a cultural masterpiece that requires preservation. The existing *Bagongan* language is diligently maintained and spoken by the *Abdi Dalem* (Royal Servants) who serve the king and his family. The origin of the Javanese *Bagongan* language is distinctive, often perceived as complex by those outside the user community. It serves as a symbol of identity for the royal family and palace inhabitants. This aligns with the findings of Andriyanti (2019) and Zen (2021), who asserted that the palace environment employs a specific code to demonstrate identity, distinguishing its members from the broader community. Moreover, the use of this specific language, such as *Bagongan*, signifies loyalty to the royal family, particularly the king (Nurani, 2015).

Findings also indicate that the language dynamics often occur in the written use of the official *Bagongan* language due to its complex structure and syntax. Consequently, some *Abdi Dalem* make the language dynamics when practicing *Bagongan*. The official written variety of *Bagongan* poses challenges because it differs from ordinary Javanese, leading to mistakes in vocabulary and spelling. This finding corroborates the research of Wijaya (2013) and Rahardi (2006), who stated that *Bagongan* involves more literary craftsmanship and aesthetic considerations compared to other traditional heritage languages. Therefore, *Bagongan* is rich in traditional patterns, as documented in palace records referenced earlier in this study.

From the research results, it can be seen that the eleven vocabularies of Javanese *Bagongan* variety, namely *manira/ menira* [manira/ məniɾə] 'I, me', *pakenira/ pekenira* [pakəniɾə/ pəkəniɾə] 'you', *henggeh/ enggeh* [həŋgeh/ əŋgeh] 'yes', *boya/ mboya*

[boja/ <sup>m</sup>boja] 'no', *puniki* [puniki] 'this', *puniku/ punika* [puniku/ punikə] 'that', *punapi* [punapi] 'what', *wenten* [wentən] 'there', *seyos* [sejəs] 'different', *besaos* [bəsaəs] 'just', *nedha* [nədə] 'request, come on, please' comes from the Old Javanese language, namely *manira* [manirə] 'I', *pakenira/ pakenira* [pakənirə/ pəkənirə] 'you', *ingih, singih* [iŋɪh/ siŋɪh] 'yes', *aywa/ haywa* [ajwa/ hajwa] 'no', *puniki* [puniki] 'this', *puniku/ punika* [puniku/ punikə] 'that', *punapi* [punapi] 'what', *wěntěn, wontěn, wwantěn* [wəntən, wəntən, wantən] 'there', *sahos* [sahəs] 'different', *basahos/ basaja* [basahəs, basaja] 'just', *têda, atêda* [tədə, atədə] 'request, come on, please' (Zoetmulder, 2011). The use of the *Bagongan* vocabulary from the Old Javanese language, which has no levels, is intended to create a sense of equality among the palace servants so that unity between palace residents becomes strong. This is a strategy of the royal government to strengthen unity in the palace through the language. This selection of 11 vocabularies was chosen to be those that are often used by speakers, namely first-person pronouns, second person pronouns, confirmation particles, denial adverbs, demonstrative pronouns, interrogative pronouns, verbs, adjectives and adverbs.

From time to time, words can change according to the development of the speaker's language. From the eleven vocabularies of the *Bagongan* which originates from Old Javanese, there are 6 vocabularies which have experienced adoption or absorption complete or unchanged, namely *manira/menira* [manirə/ mənirə] 'I, me'; *pakenira/ pakenira* [pakənirə/ pəkənirə] 'you'; *puniki* [puniki] 'this'; *puniku/ punika* [puniku/ punikə] 'that'; *punapi* [punapi] 'what'; *nedha* [nədə] 'ask, come, please'; and there are 4 vocabularies that have undergone changes from the original language (Old Javanese), namely *henggeh/ enggeh* [həŋgəh/ əŋgəh] 'yes'; *boya/mboya* [boja/ <sup>m</sup>boja] 'no'; *wenten* [wentən] 'there'; *besaos* [bəsaəs] 'just'; *seyos* [sejəs] 'different.'

First, vocabularies which have experienced adoption or complete absorption means the form remains or has not changed until now. A vocabulary that undergoes changes means that there are changes in terms of phonology or morphology, for example data (B3) *henggeh/ enggeh* [həŋgəh/ əŋgəh] 'yes' is a loanword from the Old Javanese language [iŋɪh/ siŋɪh] 'yes'. This vocabulary undergoes a vowel lowering process from the high vowel (*i*) to the middle vowel (*ɛ*). The origin of the vocabulary starting with a vowel in Old Javanese is also adapted to follow the way of reading the New Javanese language script *ha*, but in oral conversation for effectiveness, the vocabulary *henggeh* [həŋgəh] 'yes' is often shortened to *enggeh* [əŋgəh] or *nggeh* [ŋgəh] 'yes' (Rintaiswara KRT., personal communication, June 20, 2023; Zoetmulder & Robson, 2011).

Data (B4) *boya/ mboya* [boja/ <sup>m</sup>boja] 'no, don't' is an absorption from the Old Javanese language *aywa, haywa* [ajwa/ hajwa] which means 'no, don't'. This

vocabulary undergoes a process of raising the vowel, namely the vowel [*a*] to [*o*] and strengthening the stopping sound from [*Ø/ h*] to [*b*], namely from the vocabulary *aywa, haywa* [ajwa/ hajwa] becomes *boya/mboya* [boja/ <sup>m</sup>boja] 'no, don't'. The pronunciation of the consonant [*b*] to [<sup>m</sup>*b*] in the word *mboya* [<sup>m</sup>boja] is an example of literary power (Rintaiswara KRT., personal communication, June 20, 2023; Zoetmulder & Robson, 2011).

On data (B8) *wenten* [wentən] 'there' is an absorption from the Old Javanese language *wěntěn, wontěn, wwantěn* which means 'there is, here there is'. In terms of form, the vocabulary *wěntěn, wontěn, wwantěn* 'there is, here there is' which comes from Old Javanese, experiences a lowering of the vowel, namely from the vowel [*ə/ ɔ*] to [*ɛ*] and a raising of the vowel from [*a*] becomes [*ɛ*] namely *wenten* 'there'.

On data (B10) *seyos* [sejəs] 'different' is an absorption from the Old Javanese language *sahos, seje* [sahəs, seje] which means 'different'. This vocabulary experiences a vowel increase, namely from the vowel [*a*] to the vowel [*e*], namely in the vocabulary *sahos* [sahəs] 'different' becomes *seyos* [sejəs] 'different.' This vocabulary also experiences a sound weakening process, namely the change from the laryngeal slide consonant [*h*] to the medio-palatal semi-vowel [*j*] (Rintaiswara KRT., personal communication, June 20, 2023; Zoetmulder & Robson, 2011).

Previous research, such as Errington (1979) and Poedjosoedarmo and Laginem (2014), has focused on analyzing the palace language used at the Ngayogyakarta Hadiningrat Palace, specifically the Javanese Bagongan variety. Retnaningtyas et al. (2019) concentrated on the language identity of Bagongan users, while Prayitno (2020) and Sulistyawati (2021) examined Bagongan language maintenance. Rahyono (2007) explored the phonological aspects of Bagongan, and studies by Setyawan et al. (2017), Megasari (2013), Septarina and Artawiyasa (2020), and Mu'min (2023) have addressed its sociological aspects.

These studies have contributed to understanding the linguistic, sociological, and phonological dimensions of the Bagongan variety. emphasize the importance of continuous practice of using the Bagongan variety by Abdi Dalem for effective communication, while focus on the maintenance of the Bagongan language within the Yogyakarta Palace. The origins of the eleven Javanese vocabularies of the Bagongan variety, their linguistic use, and the purpose of using this official palace language are central to this article. It highlights the significance of practicing the Bagongan variety consistently to mitigate inaccuracies that may arise during communication among Abdi Dalem members. This underscores the necessity for Abdi Dalem individuals to engage in regular training activities to enhance their proficiency in using the Bagongan variety for everyday communication.

## 4.2 Linguistic Analysis of Javanese of Bagongan Variety

The official language namely Javanese of *Bagongan* variety is only used within the Ngayogyakarta Hadiningrat Palace. Outside the palace, palace residents are free to use a variety of other languages. Javanese of *Bagongan* variety formed by combining one or more of the 11 *Bagongan* vocabularies with the New Javanese language at the *krama* speech level (Kr) which is characterized by the *krama* vocabulary (K) and the *ngoko* affix (N) (not using the affix *krama* (K) *-ipun* / *-nipun* but using the ending *-e*/ *-ne*).

Based on the results of the written and spoken varieties above, from the 11 Javanese vocabularies of the *Bagongan* variety, the 8 *Bagongan* vocabularies that are productively used are *manira*/*menira* [manirə/ mənirə] 'I', *pakenira*/*pekenira* [pakənirə/ pəkənirə] 'you', *henggeh*/*enggeh* [həŋgəh/ əŋgəh] 'yes', *boya*/*mboya* [boja/ mboja] 'no', *puniki* [puniki] 'this', *puniku*/*punika* [puniku/ punikə] 'that', *punapi* [punapi] 'what', *wenten* [wəntən] 'there', while 3 *Bagongan* vocabularies the others, namely *besaos* [bəsaos] 'just', *seyos* [sejəs] 'different', *nedha* [nədə] 'order to/ come on/ please' are no longer productive (rarely used).

Apart from *Bagongan* vocabulary, New Javanese vocabulary at the *krama* level (K) is used, for example in data (RB1) *wiyose* (Ki= *krama inggil*= high manners) 'along with this letter', *penghageng* 'leader', *ngemban dhawuh* 'carrying orders', *ingkang dados* 'to be', *kakarsake* (Ki) 'will', *handhawuhke* 'order', *hanetepake* 'determine', *sowan* 'present for male *Abdi Dalem* ', *marak* 'present for female *Abdi Dalem* ', *kagem* 'for', *kanca* 'call *Abdi Dalem* ', *amargi* 'because', *pandemic* 'pandemic', *sampun lerem* 'has subsided', *dijabel* 'revoked', *kados* 'like', *ingkang sinerat* 'written', and others.

The affix used is the *ngoko* affix (N), for example in data (RB1) in the words *wiyose* 'with this letter', *dijumbuhake* 'harmonized', *keparenge* 'allowed'; as well as other affixes (*ngoko* as well as *krama* affixes) namely *penghageng* 'leader', *kawedanan* 'Karaton Section Office', *rakiting* 'organizational structure', *lumaksono* 'implemented', *keparenge* 'permitted', *dijumbuhake* 'harmonized', *kawentenan* 'circumstances', *kabetahan* 'need', *sakpuniki* 'at this time', *lumampah* 'walk', *kakanthi* 'with', *katampi* 'accepted', *pamirsa* 'attention', *sumangga* 'please', and the others.

From the results of the analysis of the written and spoken varieties above, there are the dynamics in the use of the Javanese of *Bagongan* variety, namely 1) the use of New Javanese vocabulary which should be *Bagongan* vocabulary, 2) the use of other vocabulary *ngoko* which should use the *krama* vocabulary, 3) the use of *krama* or *madya* affix which should use the

*ngoko* affix, 4) writing Javanese spelling. The example of the dynamics in the use of New Javanese vocabulary which should be *Bagongan* vocabulary found in data (RB2) *inggi* 'other' which should be *henggeh*/*enggeh* [həŋgəh/ əŋgəh] 'yes' namely, *kawontenan* [kawontənən] 'circumstances' which should be *kawentenan* [kawəntənən] 'circumstances'; data (RB3) in the words *Dalem* 'I, me' and *wonten* 'there' which should use the Javanese of *Bagongan* variety vocabularies *manira*/*menira* [manirə/ mənirə] 'me, I' and *wenten* [wəntən] 'there are'. The example of the dynamics in the use of other vocabulary *ngoko* (N) are (RB4) *puthipun* 'the white' and *yen* 'if' which should use the *krama* vocabulary *pethake* 'the white' and *menawi* 'if.'

The example of the dynamics the use of *krama* affix (K) which should use the *ngoko* affix (N) found in data (RB3) in the word *ngarasaniipun* 'to' which should be in the Javanese of *Bagongan* variety uses the suffix *ngoko* (N) *-ne* to become *ngarsane* 'to.' The example of the language dynamics in written spelling found in data (RB1) in the spelling of the writing, namely in the word *lumaksono* 'implemented' which should be *lumaksana* 'implemented'. This means that there are often mistakes in using the Javanese of *Bagongan* variety, including inaccuracies of the use *Bagongan* vocabulary, *krama* vocabulary (K), *ngoko* affix (N), and written spelling.

The theoretical implications of this research are to know more deeply about the patterns of preparation and use of the Javanese *Bagongan* variety as the official language of Ngayogyakarta Hadiningrat Palace; apart from that, can also find out the language dynamics of its use in *Abdi Dalem* 's written and spoken form. The practical implication of this research are that it can determine the dynamics of using the Javanese *Bagongan* variety and can be used as input for better use. In addition, considering the importance of the official palace language and the many grammatical dynamics in the use of them, the results of this research are very useful as consideration for the palace to take action to increase the use and preserve the Javanese of *Bagongan* variety. To improve the mastery of the official language of Ngayogyakarta Hadiningrat Palace, namely Javanese of *Bagongan* variety, both written and spoken languages, it is necessary to make a more firm and binding palace policy. In addition, trainings on the use of Javanese *Bagongan* variety for *Abdi Dalem* (Royal Servants) also need to be improved.

## 4.3 The Purpose of Javanese of Bagongan Variety

As a socio-cultural product, language reflects the mindset of its speakers. Wilhelm van Humboldt, a 15th century German scholar, argued that the substance of language consists of two parts: 1) sounds formed by *lautform* (outer form), 2) thoughts formed by *innereform* (inner form). Noam Chomsky proposed a classical theory, namely the conscience hypothesis 1)

*deep structure* of language is conscience, meaning that grammatical formulas are innate from birth which are universal (the same) which regulate the process to enable the creative aspects of language to work, 2) *surface structure* (outer level) the languages are different (Chaer, 2003).

Likewise, in the language variety of *Abdi Dalem* (Royal Servants) *Ngayogyakarta Hadiningrat Palace*, the various rules in the language variety used by the residents of the palace including *Abdi Dalem* (Royal Servants) (*surface structure*) actually reflect the particular thought patterns and goals of the speakers (*deep structure*). The outer language structure (*surface structure*) can be seen in various writings and speeches of the *Abdi Dalem* (Royal Servants), namely *Bagongan* vocabulary, New Javanese vocabulary at the *krama* level, and *ngoko* affixes are the outer language structure (*surface structure*). This external language structure is a reflection of certain thoughts and objectives of its conceptualizer/founder, namely Sultan Hamengku Buwana I, which is followed by its speakers (*deep structure*) in which the values of equality are sought to be upheld for the sake of the unity of the palace residents (Poedjosoedarmo & Laginem, 2014; Rintaiswara KRT., personal communication, June 20, 2023).

#### **4.3.1 Javanese of Bagongan Variety as One of the Royal Identities**

Kramsch (1998) states 'Language is the principle means whereby we conduct our social lives'. Le Page & Tabouret-Keller (1985) also states "linguistic behaviour as a series of acts of identity in which people reveal both their personal identity and their search for social roles". They see linguistic behavior as a series of identity acts in which people express their personal identity and search for social roles. Utami (2014) also states that language is said to be human identity because language plays a very important role in the formation of human identity. Presumably this is what the *Ngayogyakarta Hadiningrat Palace* also wants to show, namely its identity as a great kingdom descended from its ancestors, namely the *Islamic Mataram Kingdom*, through the royal language, namely the Javanese of *Bagongan* variety.

#### **4.3.2 Javanese of Bagongan Variety as Heritage Language Conservationist**

Using the *Bagongan* language serves a variety of purposes, one of which is to uphold customs and as a form of heritage language maintenance as one of the alternatives to preserve the existence of a particular heritage language that needs to be preserved by means of language maintenance one of which can be done by urging its continuous use in a community where the native speakers of that particular heritage language live (Mu, 2015; Maharani & Sudarwati, 2021) for its use is getting diminished that is only spoken within their borders, such as the *Bagongan* language is only spoken by king families and royal servants. The urge to use

*Bagongan* as official language in the palace will counter attack the phenomenon of the diminishing of local language (Setyawan, 2019; Bari et al., 2020; Maharani & Sudarwati, 2021; Pangestu & Sudarwati, 2021).

Considering the social reality that the Javanese of *Bagongan* variety is still used at official, traditional, and cultural events apart from for correspondence services, however, *Abdi Dalem* (Royal Servants) who speak *Bagongan* in daily interactions at the palace are decreasing. As things stand, the palace has not sanctioned *Abdi Dalem* (Royal Servants) for not speaking *Bagongan*. The informant stated that even in cases when there is just moral sanction, it is preferable to employ palace language when dealing with the self-consciousness of the *Abdi Dalem*. The love and bravery of *Abdi Dalem* (Royal Servants) to speak *Bagongan* in the palace has been greatly aided by the function of *Pengageng* (Leader), or leader, in the office (Sulistiyowati, 2008; Sulistiyawati et al., 2021).

Additionally, its use aims to uphold tradition, as most great kingdoms have a palace language that is solely spoken there, like the *Bagongan* language. *Bagongan* language (Javanese of *Bagongan* variety) was developed as a royal language to preserve its uniqueness as a sizable Javanese monarchy. This palace language has been retained at the *Ngayogyakarta Hadiningrat Palace* since his ancestor, the third king of the *Islamic Mataram Kingdom* (Anderson, 1990; Coupland, 2007; Lowenberg, 1992; Smith-Hefner, 2009; Moedjanto, 1986).

Research on 11 vocabularies of Javanese of *Bagongan* variety along with their purpose and analysis of their use is very important so that *Abdi Dalem* (Royal Servants), palace residents, and the general public can know the origin of the vocabularies, meaning, purpose, and analysis of its use in written and oral varieties. Thus, mastery, understanding, and use of Javanese *Bagongan* variety will be better. Apart from that, it is also hoped that this research can help preserving and maintaining the variety of official *Abdi Dalem* (Royal Servants) languages in the *Ngayogyakarta Hadiningrat Palace* environment.

#### **4.3.3 Javanese of Bagongan Variety as the Language of Equality to Strengthen the Unity of the Kingdom**

Language serves as a fundamental tool for communication and cultural expression within communities, enabling individuals to share information, values, and a sense of belonging (Rabiah, 2018). This unity facilitated by language not only aids in communication but also contributes to the formation of community identity and solidarity (Parajuli, 2021). Language plays a crucial role in shaping cultural identity, reflecting both the convergence and divergence within a society (Ayantayo, 2021). Additionally, language functions beyond individual expression to encompass broader societal aspects such

as maintaining community unity and harmony (Sutisna, 2024; Wani, 2022).

The sense of equality that we want to create through the Javanese of *Bagongan* variety is reflected in its 11 vocabularies which come from Old Javanese which does not have levels like New Javanese, namely 1) *manira/ menira* [manirə/ mənirə] ‘I’, 2) *pakenira/ pekenira* [pakənirə/ pəkənirə] ‘you’, 3) *henggeh/ enggeh* [həŋgəh/ əŋgəh] ‘yes’, 4) *boya/ mboya* [boja/ mboja] ‘no’, 5) *puniki* [puniki] ‘this’, 6) *puniku/ punika* [puniku/ punikə] ‘that’, 7) *punapi* [punapi] ‘what’, 8) *wenten* [wentən] ‘there’, 9) *besaos* [bəsaos] ‘just,’ 10) *seyos* [sejəs] ‘different’, 11) *nedha* [nədə] ‘order to/ come on/ please’ (Errington, 1982; Jayadipura & Herlani, 2022; S. Poedjosoedarmo & Laginem, 2014; Zoetmulder & Robson, 2011).

Eleven vocabularies of the Javanese of *Bagongan* variety are taken from words that often appear in communication, namely first person personal pronouns, second person personal pronouns, affirmative particles, adverbs, close pronouns, distant pronouns, interrogative pronouns, verb, and adjective. By using Javanese of the *Bagongan* variety vocabulary that has no levels, it is hoped that a sense of equality will emerge so that it can strengthen the unity of the residents of Ngayogyakarta Hadiningrat Palace. The theoretical implication of this research is to find out the thought patterns for the purpose of using the Javanese of *Bagongan* variety. The practical implication of this research is that speakers and the general public will understand better and be able to use the official palace language better according to its intended use.

The strength of this research is to examine qualitatively the *Bagongan* vocabularies, how they are applied in the *Abdi Dalem* written and spoken variety, as well as the purpose of using the Javanese of *Bagongan* variety. The weakness of this research is that it is limited to the *kedhaton* or inner core of the palace. The choice of *kedhaton* in this research is because the *kedhaton* is the core of the palace where it is the center of government and the center for the use of the official language of the palace, namely the Javanese of *Bagongan* variety. A reflective comment for this research is that the research method can be extended to areas outside the *kedhaton* or the inner core of the palace. Interview techniques are also very supportive as strengthening this research.

The main contribution of this research's results and discussion is to help speakers, the palace, and the general public better understand the origin and use of the eleven vocabularies of the Javanese *Bagongan* variety, both in written and spoken forms. This includes insights into their language dynamics and purposes. These findings can inform stronger palace policies for the use of Javanese *Bagongan* by Abdi Dalem. Additionally, implementing special training in the correct use of the *Bagongan* variety is crucial for its sustainability and proper usage.

## 5. Conclusions

This research results in the analysis of eleven vocabularies of *Bagongan* variety, its use, and purpose. The theoretical implication is that it can provide knowledge about the origin of the eleven vocabularies of Javanese *Bagongan* variety which originate from Old Javanese; analysis of usage in written and spoken forms including the language dynamics; and the purpose of its use is as a symbol of palace identity, preserving old traditions, and creating a sense of equality for palace unity. The practical implication is that it can provide provisions for the correct use of the Javanese of *Bagongan* variety to *Abdi Dalem*, provision of usage analysis so that they know the language dynamics that *Abdi Dalem* often make, and better understand the purpose of its use. In other words, speakers and the general public can better understand the meaning and origin of the eleven *Bagongan* vocabularies so that they can use the Javanese of *Bagongan* variety more precisely and well. Another practical implication is that the results of this research can be used as material for consideration in making palace policies regarding the use of the official palace language which is stronger and more binding, as well as providing training in the correct use of the Javanese of *Bagongan* variety.

However, the research was limited to the palace's inner environment, suggesting that future studies should explore the *Bagongan* language's usage in different contexts, including official writing, oral communication, and interactions involving code-switching and the influence of other languages. Such research could further illuminate the dynamics of *Bagongan* and its role in the broader linguistic landscape of the palace. This research provides a comprehensive understanding of the *Bagongan* language, emphasizing its significance in preserving the cultural heritage of the Ngayogyakarta Hadiningrat Palace and its potential implications for language policy and education within the palace community.

## Acknowledgement

This article is a part of the dissertation research “Language Variety of *Abdi Dalem* of the Palace.” It is highly appreciated all support of Gadjah Mada University and *Abdi Dalem* (Royal Servants) of Ngayogyakarta Hadiningrat Palace for the help, direction, guidance, and assistance that makes this research possible.

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