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Editors:

Timothy Mckinnon

Nurhayati

Agus Subiyanto

M. Suryadi

Sukarjo Waluyo



Master's Program in Linguistics, Diponegoro University

CONTENTS

Editors' Note	
PRESCRIPTIVE VERSUS DESCRIPTIVE LINGUISTICS FOR LANGUAGE MAINTENANCE: WHICH INDONESIAN SHOULD NON-NATIVE SPEAKERS LEARN?	1 - 7
<i>Peter Suwarno</i>	
PEMBINAAN DAN PENGEMBANGAN BAHASA DAERAH?	8 - 11
<i>Agus Dharma</i>	
REDISCOVER AND REVITALIZE LANGUAGE DIVERSITY	12 - 21
<i>Stephanus Djawanai</i>	
IF JAVANESE IS ENDANGERED, HOW SHOULD WE MAINTAIN IT?	22 - 30
<i>Herudjati Purwoko</i>	
LANGUAGE VITALITY: A CASE ON SUNDANESE LANGUAGE AS A SURVIVING INDIGENOUS LANGUAGE	31 - 35
<i>Lia Maulia Indrayani</i>	
MAINTAINING VERNACULARS TO PROMOTE PEACE AND TOLERANCE IN MULTILINGUAL COMMUNITY IN INDONESIA	36 - 40
<i>Katharina Rustipa</i>	
FAMILY VALUES ON THE MAINTENANCE OF LOCAL/HOME LANGUAGE	41 - 45
<i>Layli Hamida</i>	
LANGUAGE MAINTENANCE AND STABLE BILINGUALISM AMONG SASAK-SUMBAWAN ETHNIC GROUP IN LOMBOK	46 - 50
<i>Sudirman Wilian</i>	
NO WORRIES ABOUT JAVANESE: A STUDY OF PREVELANCE IN THE USE OF JAVANESE IN TRADITIONAL MARKETS	51 - 54
<i>Sugeng Purwanto</i>	
KEARIFAN LOKAL SEBAGAI BAHAN AJAR BAHASA INDONESIA BAGI PENUTUR ASING	55 - 59
<i>Susi Yuliawati dan Eva Tuckyta Sari Sujatna</i>	
MANDARIN AS OVERSEAS CHINESE'S INDIGENOUS LANGUAGE	60 - 64
<i>Swany Chiakrawati</i>	
BAHASA DAERAH DALAM PERSPEKTIF KEBUDAYAAN DAN SOSIOLINGUISTIK: PERAN DAN PENGARUHNYA DALAM PERGESERAN DAN PEMERTAHANAN BAHASA	65 - 69
<i>Aan Setyawan</i>	
MENILIK NASIB BAHASA MELAYU PONTIANAK	70 - 74
<i>Evi Novianti</i>	

PERGESERAN DAN PEMERTAHANAN BAHASA SERAWAI DI TENGAH HEGEMONI BAHASA MELAYU BENGKULU DI KOTA BENGKULU SERAWAI LANGUAGE SHIFT AND MAINTENANCE IN THE BENGKULU MALAY HEGEMONY IN THE CITY OF BENGKULU	75 - 80
<i>Irma Diani</i>	
KEPUNAHAN LEKSIKON PERTANIAN MASYARAKAT BIMA NTB DALAM PERSPEKTIF EKOLINGUISTIK KRITIS	81 - 85
<i>Mirsa Umiyati</i>	
PERAN MEDIA CETAK DAN ELEKTRONIK DALAM RANGKA MEREVITALISASI DAN MEMELIHARA EKISTENSI BAHASA INDONESIA DI NEGARA MULTIKULTURAL	86 - 90
<i>Muhammad Rohmadi</i>	
BAHASA IBU DI TENGAH ANCAMAN KEHIDUPAN MONDIAL YANG KAPITALISTIK	91 - 95
<i>Riko</i>	
TEKS LITURGI: MEDIA KONSERVASI BAHASA JAWA	96 - 101
<i>Sudartomo Macaryus</i>	
PEMILIHAN BAHASA PADA SEJUMLAH RANAH OLEH MASYARAKAT TUTUR JAWA DAN IMPLIKASINYA TERHADAP PEMERTAHANAN BAHASA JAWA	102 - 107
<i>Suharyo</i>	
BAHASA IMPRESI SEBAGAI BASIS PENGUATAN BUDAYA DALAM PEMERTAHANAN BAHASA	108 - 112
<i>Zurmailis</i>	
THE SHRINKAGE OF JAVANESE VOCABULARY	113 - 117
<i>Ari Nurweni</i>	
LANGUAGE CHANGE: UNDERSTANDING ITS NATURE AND MAINTENANCE EFFORTS	118 - 123
<i>Condro Nur Alim</i>	
A PORTRAIT OF LANGUAGE SHIFT IN A JAVANESE FAMILY	124 - 128
<i>Dian Rivia Himmawati</i>	
LANGUAGE SHIFT IN SURABAYA AND STRATEGIES FOR INDIGENOUS LANGUAGE MAINTENANCE	129 - 133
<i>Erlita Rusnaningtias</i>	
LANGUAGE VARIETIES MAINTAINED IN SEVERAL SOCIAL CONTEXTS IN SEMARANG CITY	134 - 138
<i>Sri Mulatsih</i>	
FACTORS DETERMINING THE DOMINANT LANGUAGE OF JAVANESE- INDONESIAN CHILDREN IN THE VILLAGES OF BANCARKEMBAR (BANYUMAS REGENCY) AND SIDANEGARA (CILACAP REGENCY)	139 - 143
<i>Syaifur Rochman</i>	
PERSONAL NAMES AND LANGUAGE SHIFT IN EAST JAVA	144 - 146
<i>Widyastuti</i>	

REGISTER BAHASA LISAN PARA KOKI PADA ACARA MEMASAK DI STASIUN TV: SEBUAH STUDI MENGENAI PERGESERAN BAHASA	147 - 151
<i>Andi Indah Yulianti</i>	
PERUBAHAN BAHASA SUMBAWA DI PULAU LOMBOK: KAJIAN ASPEK LINGUISTIK DIAKRONIS (CHANGE OF SUMBAWA LANGUAGE IN LOMBOK ISLAND: STUDY OF THE ASPEK OF DIACRONIC LINGUISTICS)	152 - 156
<i>Burhanuddin dan Nur Ahmadi</i>	
PERGESERAN PENGGUNAAN BAHASA INDONESIA AKIBAT PENGARUH SHUJOSHJI (PARTIKEL DI AKHIR KALIMAT) DALAM BAHASA JEPANG, SEBUAH PENGAMATAN TERHADAP PENGGUNAAN BAHASA INDONESIA OLEH KARYAWAN LOKAL DAN KARYAWAN ASING(JEPANG) DI PT. KDS INDONESIA	157 - 162
<i>Elisa Carolina Marion</i>	
PENGGUNAAN BAHASA DALAM SITUASI KEANEKABAHASAAN	163 - 167
<i>Fatchul Mu'in</i>	
PENGEKALAN BAHASA DALAM KALANGAN PENUTUR DIALEK NEGEI SEMBILAN BERDASARKAN PENDEKATAN DIALEKTOLOGI SOSIAL BANDAR	168 - 172
<i>Mohammad Fadzeli Jaafar, Norsimah Mat Awal, dan Idris Aman</i>	
KONSEP DASAR STANDARISASI BAHASA SASAK: KE ARAH KEBIJAKAN PEMBELAJARAN DAN PEMERTAHANAN BAHASA SASAK DI LOMBOK	173 - 177
<i>Ahmad Sirulhaq</i>	
PEMBELAJARAN BAHASA INDONESIA TERPADU (KOHERENS)	178 - 182
<i>Marida Gahara Siregar</i>	
HARI BERBAHASA JAWA DI LINGKUNGAN PENDIDIKAN	183 - 185
<i>Yasmina Septiani</i>	
JAVANESE-INDONESIAN RIVALRY IN AKAD NIKAH AMONG YOGYAKARTA JAVANESE SPEECH COMMUNITY	186 - 191
<i>Aris Munandar</i>	
PENGAJIAN BAHASA MADURA DAHULU, KINI DAN DI MASA YANG AKAN DATANG	192 - 197
<i>Iqbal Nurul Azhar</i>	
BAHASA INDONESIA ATAU BAHASA JAWA PILIHAN ORANG TUA DALAM BERINTERAKSI DENGAN ANAK DI RUMAH	198 - 202
<i>Miftah Nugroho</i>	
PILIHAN BAHASA DALAM MASYARAKAT MULTIBAHASA DI KAMPUNG DURIAN KOTA PONTIANAK (PENDEKATAN SOSIOLINGUISTIK)	203 - 207
<i>Nindwihapsari</i>	
PEMAKAIAN BAHASA JAWA OLEH PENUTUR BAHASA JAWA DI KOTA BONTANG KALIMANTAN TIMUR	208 - 212
<i>Yulia Mutmainnah</i>	
INSERTING JAVANESE ACRONYMS FOR TEACHING GRAMMAR RULES: A THEORETICAL ASSUMPTION	213 - 217
<i>Herri Susanto</i>	

THE JUNIOR SCHOOL STUDENTS" ATTITUDES TOWARDS SUNDANESE LANGUAGE LEARNING (A CASE STUDY AT 2 JUNIOR SCHOOLS AT BANDUNG, WEST JAVA, INDONESIA)	218 - 221
<i>Maria Yosephin Widarti Lestari</i>	
THE JUNIOR SCHOOL STUDENTS" ATTITUDES TOWARDS SUNDANESE LANGUAGE LEARNING (A CASE STUDY AT 2 JUNIOR SCHOOLS AT BANDUNG, WEST JAVA, INDONESIA)	222 - 225
<i>Tri Pramesti dan Susie C. Garnida</i>	
KEARIFAN LOKAL SEBAGAI BAHAN AJAR BAHASA INDONESIA BAGI PENUTUR ASING	226 - 230
<i>Hidayat Widiyanto</i>	
BAHASA, SASTRA, DAN PERANANNYA DALAM PEMBENTUKAN KECERDASAN EMOSI PADA ANAK (SEBUAH STUDI KASUS PELAKSANAAN PEMBELAJARAN BAHASA DAN SASTRA PADA KELAS SASTRA ANAK DAN SASTRA MADYA DI LEMBAGA PENDIDIKAN "BINTANG INDONESIA" KABUPATEN PACITAN)	231 - 236
<i>Sri Pamungkas</i>	
COMMUNICATION MODEL ON LEARNING INDONESIAN FOR FOREIGNER THROUGH LOCAL CULTURE	237 - 239
<i>Rendra Widyatama</i>	
VARIASI BAHASA RAGAM BAHASA HUMOR DENGAN MENGGUNAKAN UNSUR PERILAKU SEIKSIS DI DESA LETEH, REMBANG KAJIAN BAHASA DAN JENDER	240 - 245
<i>Evi Rusriana Herlianti</i>	
EKSPRESI KEBAHASAAN PEREMPUAN KLOPO DUWUR TERHADAP PERANNYA DALAM KELUARGA DAN MASYARAKAT (SEBUAH ANALISIS BAHASA DAN JENDER)	246 - 250
<i>Yesika Maya Oktarani</i>	
BELETER FOR TRANFERING MALAY LANGUAGE AND CULTURAL MORAL VALUES TO YOUNG MALAYS AT PONTIANAK, KALIMANTAN BARAT	251 - 255
<i>Syarifah Lubna</i>	
METAPHORS AS A DYNAMIC ARTEFACT OF SOCIAL VALUES EXPRESSED IN LETTERS TO EDITORS	256 - 260
<i>Deli Nirmala</i>	
THE EXPRESSION OF THE CONCEPTUAL METAPHORS "FRONT IS GOOD; BACK IS BAD" IN THE INDONESIAN LANGUAGE	261 - 266
<i>Nurhayati</i>	
PEMERTAHANAN BAHASA: PERSPEKTIF LINGUISTIK KOGNITIF	267 - 270
<i>Luita Aribowo</i>	
KAJIAN LEKSIKAL KHAS KOMUNITAS SAMIN SEBUAH TELISIK BUDAYA SAMIN DESA KLOPO DUWUR, BANJAREJO, BLORA, JAWA TENGAH	271 - 276
<i>Vanny Martianova Yudianingtias</i>	

MANIPULATING SUNDANESES" PERCEPTIONS AND THOUGHTS IN POLITICAL DISCOURSE THROUGH INDIGENIOUS LANGUAGE	277 - 280
<i>Retno Purwani Sari dan Nenden Rikma Dewi</i>	
THE POSITIONING OF BANYUMASAN AND ITS IDEOLOGY „CABLAKA“ AS REFLECTED IN LINGUISTIC FEATURES	281 - 284
<i>Chusni Hadiati</i>	
WHAT PEOPLE REVEALED THROUGH GREETINGS	285 - 289
<i>Dwi Wulandari</i>	
THE ROLE OF INDIGENOUS LANGUAGES IN CONSTRUCTING IDENTITY IN MULTICULTURAL INTERACTIONS	290 - 292
<i>Eliana Candrawati</i>	
THE LOGICAL INTERPRETATION AND MORAL VALUES OF CULTURE-BOUND JAVANESE UTTERANCES USING THE WORD "OJO" SEEN FROM ANTHROPOLOGICAL LINGUISTIC POINT OF VIEW	293 - 297
<i>Muhamad Ahsanu</i>	
PENGUNGKAPAN IDEOLOGI PATRIARKI PADA TEKS TATA WICARA PERNIKAHAN DALAM BUDAYA JAWA	298 - 302
<i>Indah Arvianti</i>	
PEPINDHAN: BENTUK UNGKAPAN ETIKA MASYARAKAT JAWA	303 - 310
<i>Mas Sukardi</i>	
BAGAIMANA BAGIAN PENDAHULUAN ARTIKEL PENELITIAN DISUSUN?	311 - 316
<i>Jurianto</i>	
STYLISTIC IN JAVANESE URBAN LEGEND STORIES: A CASE STUDY IN RUBRIC ALAMING LELEMBUT IN PANJEBAR SEMANGAT MAGAZINE	317 - 320
<i>Valentina Widya Suryaningtyas</i>	
MAINTAINING SOURCE LANGUAGE IN TRANSLATING HOLY BOOK: A CASE OF TRANLSTAING AL-QUR"AN INTO INDONESIAN	321 - 325
<i>Baharuddin</i>	
TRANSLATING A MOTHER TONGUE	326 - 329
<i>Nurenzia Yannuar</i>	
TRANSLATION IGNORANCE: A CASE STUDY OF BILINGUAL SIGNS	330 - 334
<i>Retno Wulandari Setyaningsih</i>	
TERJEMAHAN UNGKAPAN IDIOMATIS DALAM PERGESERAN KOHESIF DAN KOHERENSI	335 - 338
<i>Frans I Made Brata</i>	
VARIASI FONOLOGIS DAN MORFOLOGIS BAHASA JAWA DI KABUPATEN PATI	339 - 342
<i>Ahdi Riyono</i>	
VARIASI FONOLOGIS DAN MORFOLOGIS BAHASA JAWA DI KABUPATEN PATI	343 - 347
<i>Ahdi Riyono</i>	

PROSES FONOLOGIS BAHASA KAUR YANG DIPICU FAKTOR EKSTERNAL LINGUISTIK	348 - 352
<i>Wisman Hadi</i>	
WORLD PLAY IN CALAOUNN OF CATATAN PLESETAN KELIK (CAPEK)	353 - 357
<i>Oktiva Herry Chandra</i>	
ANALYTIC CAUSATIVE IN JAVANESE : A LEXICAL-FUNCTIONAL APPROACH	358 - 362
<i>Agus Subiyanto</i>	
A SYSTEMIC FUNCTIONAL ANALYSIS ON JAVANESE POLITENESS: TAKING SPEECH LEVEL INTO MOOD STRUCTURE	363 - 367
<i>Hero Patrianto</i>	
PERGESERAN PENEMPATAN LEKSIKAL DASAR DALAM DERET SINTAGMATIK PADA TUTURAN JAWA PESISIR	368 - 372
<i>M. Suryadi</i>	
JAVANESE LANGUAGE MODALITY IN BLENCONG ARTICLES OF SUARA MERDEKA NEWSPAPER	373 - 377
<i>Nina Setyaningsih</i>	
POLISEMI DALAM TERMINOLOGI KOMPUTER (SEBUAH UPAYA APLIKASI PENGEMBANGAN DAN PEMELIHARAAN BAHASA)	378 - 384
<i>Juanda Nungki Heriyati</i>	
STRUKTUR FRASE NAMA-NAMA MENU MAKANAN BERBAHASA INGGRIS DI TABLOID CEMPAKA MINGGU INI (CMI)	385 - 389
<i>Wiwiek Sundari</i>	

A SYSTEMIC FUNCTIONAL ANALYSIS ON JAVANESE POLITENESS: TAKING SPEECH LEVEL INTO MOOD STRUCTURE

Hero Patrianto

Balai Bahasa Surabaya
heropatrianto@gmail.com

ABSTRACT

Speech level is an important aspect in Javanese grammar. It is just like, among others, tenses in English. Thus, the involvement of speech level in any study of Javanese grammar is highly necessary. On the other hand, speech level must also be studied the grammatical point of view. So far, however, there are very limited numbers—if any does really exist—of grammatical study on Javanese speech level. Most major studies on Javanese speech level are of sociolinguistics, lexical taxonomy or grouping, and prescriptive analysis. It is probably due to the idea of speech level as merely a social phenomenon has been taken for granted. Therefore, taking the speech level system into a grammatical analysis seems hardly possible. It is assumed that the seemingly impossible attempt comes only to the formal approach of the grammar study tradition for it has neglected the social aspect. Hence, it is necessary to look for an alternative grammatical approach which is able to cope with the speech level both grammatically and socially. A particular approach of grammar which involves social context is systemic functional grammar (SFG). SFG proposes that language has three kinds of functional component. One of them is the interpersonal function. This function sees language as an interaction between addresser and addressee—language is used for enacting participants' roles and relation among them. The interpersonal function is expressed through a particular grammatical structure, namely mood structure. This article is going present a demonstration of systemic functional analysis on Javanese speech level by taking it into the mood structure analysis. In addition, this paper aims for two kinds of potential significance. First, it could be an adequate description of Javanese speech level grammaticalization. Second, it can be a typological supplement for SFG in dealing with languages which apply a speech level system.

1. Introduction

Speech levels come into effect when they are employed; speech levels are then matters of language use, discourse. The system of speech levels is an instrument of creating social distances which are realized in social levels or stratifications (Purwadi, et al., 2005:9). Therefore, any grammatical approach insensitive to social, political, and cultural aspect of language can be considered less relevant as the one employed in speech level study. The formal approach—the Chomskian at least—considers underlying or basic patterns exist; those that do not belong to basic ones are considered as transformations or derivatives. Thus, how different the derivative patterns from the basic ones would be will be roughly considered as the same. There is no difference between *mangan*, *nedha*, and *dhahar* in the following in (a), (b), and (c) below.

(a) <i>Adik</i>	<i>mangan</i>	<i>tahu</i>
Little brother	eat	tofu
(b) <i>Kula</i>	<i>nedha</i>	<i>tahu</i>
I	eat	tofu
(c) <i>Bapak</i>	<i>dhahar</i>	<i>tahu</i>
Father	eat	tofu

Taking them into account formally, the three words are not different. Their lexical categories are the same, verb, which share the same semantic particular, 'eat'. However, coping with them functionally indicates that the words have different illocution. In a real situation, the three are not arbitrarily used because each has their own social meaning.

The functional approach going to be employed here is the Hallidayan functional approach namely, systemic functional grammar (SFG). SFG emphasizes on the way of looking at grammar in terms of how grammar is used. It focuses on the development of grammatical systems as a means for people to interact each other. SFG sees grammar as shaped by, and as playing a significant role in shaping, the way we get on with our lives (Martin et al., 1997:1). In addition to functional view, SFG adopts other theoretical claims of language: language is semantic (language is a system of meaning making) contextual

(the meanings are influenced by social and cultural context), and semiotic (meanings are made by choosing) (Eggins, 2004:3; Martin, 2001)). In using language, we are not just exchanging words or structures, but we are exchanging meaning; thus, language is system of meaning, a semantic system. The (re)production and the interpretation of meanings are influenced by social and cultural context; a language realization is hardly possible to understand without taking into account its context. Language is a set of systems containing interconnected options; according to the context, we use 'this' word or pattern instead of 'that' word or pattern to realize the desired meanings; from time to time, language use involve the act of choosing between interrelated language resources.

SFG considers language as an element of two larger levels of context: *context of culture*, a more general and abstract kind of context that is manifested in the *genre*; and *context of situation*, the more specific and localized one which is manifested in the *register*. Register has three variables: field (what is going on), *tenor* (the people involved in the communication and the relationship between them), and *mode* (how the language is functioning in the interaction, e.g. whether it is spoken or written). The three register variables are manifested in the discourse semantic level of language analysis into three kinds of meaning (Halliday, 1994:35). Field is realized by ideational meaning (using language to represent our experience of the world); tenor is realized by interpersonal meaning (using language to interact with other people); mode is realized by textual meaning (using language to create coherent and cohesive texts, both spoken and written). In lexicogrammatical level, each of the three meanings is realized by particular lexicogrammar structures. Transitivity structure for ideational meaning; mood structure for interpersonal meaning, thematic structure for textual meaning.

2. Javanese Speech Levels as Interpersonal Meanings

Javanese speech level system is a social system. It is an aspect of Javanese grammatical system that play a significant role in the social relationship establishment. It is a system of social relationship establishment that exploit politeness. The 'good and bad' behavior realized through the use of speech levels of the language in actual communication affect the social relationship. The miscarriage of realizing the speech level may bring a negative social consequence; a failure one will be regarded as impolite, not aware of the Javanese wisdom (*ora njawa*). In short, the relationship between speaker and hearer is constructed and determine by the appropriateness of speech levels realization in language.

To look from another side, the social aspect of Javanese community construct the speech level system. The Javanese speech level is greatly influenced by the social stratification or difference of social level, which works from the smallest scope, the family, to the wider, the community. The difference includes factors of age, social level, and intimacy. Those factors, then, influence the participants' attitude, either among each others or to the third person being talked (Wedhawati et al, 2006:10). It is their attitude that control or guide their choice of a particular speech level to use in a linguistic communication. Purwadi et al (2005:9) said that speech level system in a language structure is a representation of a social system which recognizes social levels or social stratification; thus, the more complicated the social stratification, the more complicated the speech level will be.

From the previous remarks, it can be assumed that Javanese speech levels are social-related meanings. The speech levels are meanings based on the relationship of the speaker and hearer, the interpersonal meanings. Halliday (1994:36) said that, by interpersonal meanings, we use language to interact and also enact social relationship. In a language interaction, a particular social relationship between speaker and hearer is being established. By language use, we are able to "take on roles and to express and understand feelings, attitude and judgements" (Bloor et.al, 1995:9).

3. The Concept of Mood Structure

The meanings of roles and relationship between language interactants are realized through the mood structure of the grammar. A mood structure consists of two core components, MOOD (capitals used to make it different from the general term, mood) and RESIDUE (capitals used to signify that it is in the same level with the previous core component) (Halliday, 1994).

The constituents of MOOD are subject and finite. Subject is the one that realizes the thing by reference to the proposition can be affirmed or denied. It is the constituent that being held responsible for the functioning of the clause as an interactive event. Finite is constituent in a clause that function to make the proposition definite. It may contain tense, modality, and polarity.

The RESIDUE consists of predicator and complement. Predicator fills the role of specifying the actual event, action, or process being discussed. It is typically realized by verbs minus the finite.

Complement is the constituent having the potential of being Subject but is not. It typically realized by nominal.

Another constituent, adjunct, can be in the MOOD, RESIDUE, or not both, depend on its particular kind: circumstantial adjuncts belong to RESIDUE; modal adjuncts belong to MOOD; textual adjuncts belong to neither of them. An Adjunct is the constituent that has no potential of being a subject. It is typically realized by adverb or prepositional phrase. Figure 1 is an example of mood structure of an English clause:

He	is	Writing	a novel	this year
Subject	Finite	Predicator	Complement	Adjunct
MOOD		RESIDUE		

Fig. 1

There is case that finite and predicator are realized in a single verb, thus MOOD and RESIDUE share the same verb. See Figure 2.

Mom	Bought		Me	A new shirt	Yesterday
Subject	Finite	Predicator	Complement	Complement	Adjunct
MOOD		RESIDUE			

Fig. 2

4. Taking Javanese Speech Levels into Mood Structure

Typologically, SFG allows us to distinguish between general theory and particular description (Caffarel, et al. 2004). It means that in applying the concept of mood structure to Javanese clauses, it is possible to exclude irrelevant constituent(s) and include relevant one(s). The constituent Finite is an irrelevant one; therefore, the first step of analyzing Javanese clauses is to remove the Finite for it contains tense—a concept which does not exist in Javanese. In addition, it also needs to remove subject agreements which also irrelevant in Javanese such as, number, gender, and person. Thus, we may have Figure 3 as an example of initial analysis.

<i>aku</i> (I)	<i>tuku</i> (buy)	<i>klambi</i> (shirt)
<i>kula</i> (I)	<i>tumbas</i> (buy)	<i>rasukan</i> (shirt)
<i>bapak</i> (father)	<i>mundhut</i> (buy)	<i>ageman</i> (shirt)
Subject	Predicator	Complement
MOOD	RESIDUE	

Fig. 3

However, the removal of Finite does not necessarily remove the element of modal, aspect, or polarity. The MOOD in Javanese can still have them; but it is necessary to use a direct label instead of still applying the general term, Finite. Look Figure 4.

<i>aku</i> (I)	<i>wis</i> (have)	<i>tuku</i> (buy)	<i>klambi</i> (shirt)
<i>kula</i> (I)	<i>sampun</i> (have)	<i>tumbas</i> (buy)	<i>rasukan</i> (shirt)
<i>bapak</i> (father)	<i>sampun</i> (have)	<i>mundhut</i> (buy)	<i>ageman</i> (shirt)
Subject	Aspect	Predicator	Complement
MOOD		RESIDUE	

Fig. 4

The participants' social relationship is a contextual aspect. It has already been decided or exist prior to language expression containing the appropriate speech level. It is a macro aspect meaning that it is established—by the choice of the participant of course—outside the language expression. Therefore, the social relationship is 'around' a clause. Here, I employ two basic social relationship, equal and unequal. The equal relationship is characterized by intimacy, the same social level, or the addressee's social level is lower, for example, between close friends or between a father and his son. The unequal relationship is further divided into respect and honor. The respect relationship is characterized by humbleness, intimacy, and the addressee is fairly respected though having either the same or lower social

level, for instance, between a seller and his buyer or between one and his distant neighbor. The honor relationship is characterized by honorable when the addressee or the third person being talked has the highest social level, thus is highly respected, for instance, between a girl and her father or a student and his teacher. Therefore, this paper uses the terms 'intimate', 'humble', and 'honorable' instead of 'low', 'middle', and 'high' to represent the concept of 'ngoko', 'krama', and 'krama inggil' in Javanese since the low-middle-high term may indicate a less positive ranking. See Figure 5—7.

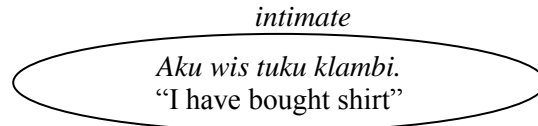


Fig. 5

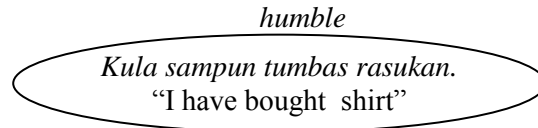


Fig. 6

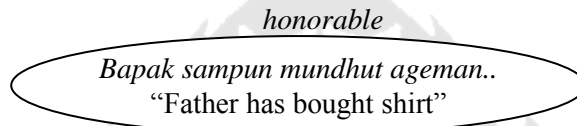


Fig. 7

The different relationship results in different language expression (speech level). The Figure 5—7, however, have not yet described the work of the social relationship linearly or syntagmatically (between constituents). As previously explained, Subject is the responsible element for the function of the clause. On the other side, it is indeed the subject as the speaker who decides the particular relationship by choice. The lexical resource representing the subject, hence, can be the initial indication of the speech level, and the other constituents can be said to confirm the Subject. Therefore, we can have Figure 8—10.

(intimate)

<i>aku</i> (I)	<i>wis</i> (have)	<i>tuku</i> (buy)	<i>klambi</i> (shirt)
Subject	Aspect	Predicator	Complement
Intimacy →			
MOOD		RESIDUE	

Fig. 8

(humble)

<i>kula</i> (I)	<i>sampun</i> (have)	<i>tumbas</i> (buy)	<i>rasukan</i> (shirt)
Subject	Aspect	Predicator	Complement
Humbleness →			
MOOD		RESIDUE	

Fig. 9

(honorable)

<i>Bapak</i> (I)	<i>sampun</i> (have)	<i>mundhut</i> (buy)	<i>ageman</i> (shirt)
Subject	Aspect	Predicator	Complement
Honor →			
MOOD		RESIDUE	

5. Closing

Javanese speech levels can be considered as interpersonal meanings. Hence, it can be grammatically analyzed in the mood structure concept. However, the mood structure concept must be modified on behalf of typological purpose. Here, the concept of tense must be removed for not applicable in Javanese grammar. Therefore, the constituent of Finite has to be removed. The slight demonstration shows that the Javanese speech level expression begins with the status of the Subject and then affects the other constituents. This paper, however, can be considered as a rough preliminary study. The conclusion of this paper has not been completed yet. The clauses analyzed are all in isolation. To have a full description of the mood structure of Javanese speech levels, it needs to look at a full language interaction (dialog) with a particular context to check the constancy of the speech level used, to find out whether the speech level used is dynamic—there is possibility of switching—or static—no possibility of switching—retaining the same relationship the interactants may have.

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MASTER'S PROGRAM IN LINGUISTICS DIPONEGORO UNIVERSITY

Jalan Imam Bardjo, S.H. No.5 Semarang 50241
Phone/Fax +62-24-8448717
www.mli.undip.ac.id
Email: linguistics_undip@yahoo.com

