Sociolek Review On Speech Level Javanese Sundanese Language In Indonesia

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Abstract: The purpose of this study was to determine the level of complexity of the speech level Javanese and Sundanese language. The research method uses qualitative research with the type of library research, data collection or materials needed to complete the research that comes from the literature in the form of primary data and secondary data sources. The results of this study indicate that there is a level of complexity to speech level Javanese and Sundanese languages where Javanese has a higher level of complexity compared to the level of complexity of Sundanese. The level of complexity consists of two levels, namely krama and ngoko, from these two levels each is divided into two. The level of krama consists of krama lugu and krama alus while the ngoko level consists of innocent ngoko lugu and ngoko alus. Then there is a lower complexity after Javanese language is Sundanese which consists of lemes and kasar language.

Index Terms: Javanese Language, Sundanese Language, Speech Level

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1   INTRODUCTION
Sociolek in sociolinguistic studies is one of the categories of language diversity or language variations. Suwito explained that the variety of languages can be interpreted as variations in the use of language, where the diversity of languages is a term used to indicate one of the variations found in the use of language [1].   This statement is supported by Abdul Chaer in the sociolinguistics book which says that the variety or variations of language are distinguished based on speakers and their use [2]. Sociolects or social dialects relating to the status, class and social class of the speakers are also known as steps for speech level. Speech level are a variety of language systems according to the relationship between speakers, which occur from abusive, intermediate, medium and flexible language [3]. This level of speech is used to show the attitude of speakers of different social levels. There is a group of people who have to be respected that is realized by the choice of fine-form languages, but there are also other groups that are quite realized with the usual form of speech in communication [4]. These utterances are used by the speech community as speech level the rake known as forms of courtesy in expressing respect in communicating with others. This is what is called a way of communicating that states that a speaker is polite or not. Although not all languages in Indonesia have speech level steps like this in the community. Speech level is commonly used in Javanese and Sundanese language, which are the two languages that dominate in the Java islands. That is because it has to do with the history of the spread of Islam, namely the kingdom of Islamic mataram in central Java and East Java to expand its territory to the kingdom of Pajajaran in West Java. It is this regional expansion that causes Javanese and Sundanese languages to have almost the same characteristics. Although in the beginning the Sundanese language did not know the steps of speech level as it is today.

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These characteristics are very interesting to be investigated,because steps on speech level included in the seven dimensions of the problems discussed in sociolinguistics. Three of them include the dimension of the social identity of the speaker, the dimension of the social identity of the listener involved in the communication process, and the dimensions of the level of variation and linguistic variety [5]. This study is in line with researchers conducted by Sriwahyu Istana Trahutami on "Selection of Javanese Speech Levels in the Klapduwur Blora Village Community" in culture journals which resulted that the steps of speech level Javanese language as a language considered important as a sign of the importance of courtesy in the Javanese personality relationship system [6]. The difference between this research and the previous research is in terms of language, where a lot of studies examine the speech level of Javanese and Sundanese separately, but no one has studied in depth the level of complexity of the two languages. In fact, the two languages that are actually one of the speakers' languages are quite similar in that they have the same characteristics because of their relevance to their history. Based on the explanation above, here the researcher wants to examine the problem of the extent complexity speech level Javanese and Sundanese language steps which have the same characteristics.

2 METHOD
This research method uses qualitative research with the type of library research. The data or materials needed to complete the research come from the library in the form of books, encyclopedias, dictionaries, journals, documents, magazines, and so forth [7]. This research was carried out by reading, studying, or examining library materials [8]. The data or materials are obtained using primary data sources and secondary data sources. Primary data sources are direct data sources related to research objects such as books and scientific journals. While secondary data sources are data that support and supplement primary data such as documents, magazines, and encyclopedias. After the data is collected then analyzed using the analysis used in this study is content analysis. Where descriptive data is only analyzed according to content, and therefore this kind of analysis is also called content analysis [9].

3 FINDINGS AND DISCUSSION

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3.1 Javanese Language

Javanese language used by Javanese people who live in the Central Java, Yogyakarta and East Java regions. Like Sundanese, Javanese is widely used outside its territory, even abroad, namely in Suriname, the Netherlands and New Caledonia along with the arrival of Javanese there [10]. The number of Javanese speakers there are 75,500,000 people with the placement of Javanese as the 11th in terms of the largest number of speakers in the world, where the world's population has 6,703 languages. While Sundanese itself has many speakers of 24,155,962 people who occupy the second largest number of speakers in the archipelago [11]. The Javanese language is diachronically developed from Old Javanese, Old Javanese used by Javanese people from the first century AD until the 15th century. Where Old Javanese 45% of the language used is taken from Sanskrit. Old Javanese language then developed into a new or modern Javanese language that is used by Javanese society around the 16th century until now. The development of the New or Modern Javanese language coincided with the shift of Hindu-Buddhist-Javanese culture to Islamic-Javanese culture which was marked by the rise of the Islamic Mataram kingdom. The New Javanese language itself is influenced by Arabic vocabulary where Javanese is used as a means of communication both oral and written in the culture of the Islamic-Javanese language [12].

3.2 Speech Level of Javanese Language

Javanese language itself recognizes the level of language or speech level used by the estimated symptoms of the use of this language appeared in the 15th century Middle Javanese period which included in the text Dewaruci Tembang Gedhe where in this text there is communication between the Bima character as a student with Reverend Durna and Dewa Ruci the teacher uses a variety of languages with one or two Krama vocabulary words. Although the initial seedlings of the vocabulary elements, especially Krama Inggil have existed since ancient times in Old Javanese [13]. The speech level on the Javanese language is as follows: Krama, Madya, and Ngoko. In Javanese, the speech level of Krama, Madya, and Ngoko are further divided into three, along with their presentation: [14].

TABLE 1
THE SPEECH LEVEL OF JAVANESE LANGUAGE ACCORDING TO SOEPOMO IN RAHARDI

Krama	Muda Krama
	Kramantara
	Wreda Krama
Madya	Madya Krama
	Madyantara
	Ngoko
Ngoko	Basa Antya
	Antya Basa
	Ngoko Lugu

Realizing how difficult and complicated the division of Javanese speech levels was, some of the younger experts then tried to simplify it. Among them are Harjana Harjawijana and Supriya / 2001, Sudaryanto / 1987, Sri Satriya Tjatur Wisnu Sasangka / 2004 dividing the level of Javanese speech into 2, namely: (1) Ngoko consisting of: (a) ngoko lugu and (b)

ngoko alus, (2) Krama which consists of: (a) krama lugu and (b) krama alus. Based on the change in speech level, it is considered to be easy for Javanese speakers in general, especially for the younger generation. They are no longer afraid of Javanese because the Therefore, in the process of learning Javanese language as an archipelago, Javanese speech is applied into two, which are presented in the table, as follows:

TABLE 2
THE SPEECH LEVEL OF JAVANESE LANGUAGE CURRENT APPLICABLE

Krama	Krama Lugu
	Krama Alus
Ngoko	Ngoko Lugu
	Ngoko Alus

If there is another level of speech variety, it is certain that the form is only a variant of the krama and ngoko variety. The two forms of speech level are described below:

Variety of Krama
Variety of krama is a form of Javanese speech level which consists of krama lexicon, or the core element in krama variety is krama lexicon rather than other lexicon. Even the affixes that appear in this variety are all in the form of krama (for example, affixes are punctured, even though accented). Variety of krama are used by those who are not yet familiar and by those who feel themselves inferior to social status than the other party. Variety of krama has two variant forms, namely krama lugu and krama alus.

Krama Lugu
The term lugu in krama lugu is not defined as lugu in ngoko. The meaning of lugu in ngoko lugu implies the meaning that the shape of lect contained in the upload-it really is all in the form of ngoko. Meanwhile, lugu in krama lugu is not interpreted as a variety in which all vocabulary consists of krama lexicons but is used to mark a variety of vocabulary consisting of lexicons of krama madya, neutral or ngoko and added to the lexicon of krama inggil or krama andhap. Even so, the core lexicon in krama lugu is the manners, middle, and neutral lexicon, while the limpicon krama Ingil or Andhap that appears in this variety is only used to respect the interlocutor. Even the word assignment that appears in this variety according to Poedjasoedarma (1979: 12) is usually a madya lexicon. Semantically, the variety of krama lugu can be defined as a form of krama with a low level of refinement. Even so, when compared with ngoko alus, the variety of krama lugu still shows the level of refinement. This diverse lay community is called krama madya. Some examples of krama lugu can be seen below. Sing dipilih Sigit niku jurusan Jurnalistik utawi Perhotelan. (Selected by Sigit that majoring in Journalism or Hospitality). Sakniki nek boten main plesetan, tiyang sami males nonton kethoprak. (Now if without pun, lazy people watch kethoprak). Bank ngriki boten saged ngijoli dhuwit dolar (in here can't exchanges dollars) Utawi grains "or" a), boten "no" b), tiyang "people", sami "on" b), ngriki "here", and saged "can c) are krama lexicons. Meanwhile, other lexicons such as Journalism, hospitality, playing punks, kethoprak, banks and dholar majors are all neutral lexicons because they do not have the equivalent

forms of krama, krama inggil or krama madya. The lexicon of krama inggil and krama andhap which appear in the speech level are used to respect speech. This can be seen in the example below. Penjenengan napa empun nate tindak teng Rembang? (Have you ever been to Rembang?) Ngga Kang, niku nyamikane mang dahar, ampun diendelake mawon. (Go ahead Sis, eat the snacks, don't leave it alone) Yen angsal mang suwunke gangsal iji mawon kangge kula. (If you may, just ask for five seeds). Grains of panjenengan "you" and tindak "go" to m) and dahar "eat" in a) grading lexicons krama inggil are used by O1 to pay homage to the interlocutor, that is, respect to "you" in b) and to "you" mang "In n). The suwunke "ask" item in c) is a lexicon of krama andhap used by O1, is kula the "I" in c). If the item suwunke in mang suwunke is changed to pundhut "so that it becomes mang pundhutke like the following example.

1) Yen angsal, mang pundhutke gangsal iji mawon kangge kula. (If you may, just ask for five seeds). The sentence is not acceptable. The lack of acceptance was due to O1 (kula) using the form of krama inggil of Pundhut "ask, buy, take" for yourself.

Krama Alus
Krama alus is a form of truly Javanese language whose all vocabulary consists of krama lexicon and can be supplemented by lrama krama inggil or krama andhap. Even so, the lexicon in this variety is the lexicon in the form of kama. The madya lexicon and the ngoko lexicon never appear at this level of speech. In addition, the krama inggil or krama andhap lexicons are consistently used for the respect of speech partners.
Semantically krama alus can be defined as a form of krama with a high level of refinement.

1) Aksara Jawi punika menawi kapangku dados pejah (Javanese script if I was on the lap instead of dead)
2) Ingkang Sinuhun tansah angengetaken bilih luhur nisthaning asma gumanting wijining pangandikan (The king always reminds that the merits of a person's name depend on what is said)
3) Para miyarsa, wonten ing giyaran punika kula badhe ngaturakaen rembag bab kasusastran Jawi (Listeners on this occasion I will talk about Javanese literature).
The jawi "javanese", punika "it / this", menawi "if", dados "become", and pejah "dead" on the ingkang "yang" and the angengetaken "remind" of b); the wonten "there", giyaran "broadcast", kula "me", badhe "will", and rembag "talks" on c) are all krama lexicon. The asma "name" and pangandikan "word" symbol in b) are a krama inggil lexicon. While the item ngaturaken "give or talk" to c) is a lexicon of krama andhap. Meanwhile, the aksara "letters" and kapangku "lap" on a), the tansah "always", nisthaning "he insisted", gumantung "to depend on" and wijining "result" on b), as well as grains of "para", bab "chapter", and kesusastraan "literature" in c) is a neutral lexicon that has no equivalent form of another lexicon. In this level of speech affixes are given, even though and tends to appear more often than affixes di-,-e, and -ak

Varriety of Ngoko
The variety of ngoko is a form of uploading, it is Javanese that has the core of Mexican ngoko, or the core element in the variety of ngoko is the ngoko lexicon, not the other. Even the affixes that appear in this variety are in the form of ngoko

(for example affixes at-, -e and -ake). The variety of ngoko can be used for those who are already familiar and by those who feel themselves to be higher in social status than their interlocutors (speech partners). Variety of ngoko has two forms of variants, namely ngoko lugu and ngoko alus. The following explanation:

Ngoko Lugu
Ngoko lugu is a form of Javanese speech level in which all vocabulary is in the form of ngoko and neutral (ngoko lexicon and neutral) without tucked in the lexicon of krama, krama inggil, or krama andhap, both first person (O1), second person (O2) and third person (O2) O3). Consider the following example:

1) **Aku kulina turu awan (I usually take a nap)**
2) Kowe kulina turu awan (You usually take a nap)
3) Dheweke kulina turu awan (she usually takes a nap).
The "sleep" button in a) is a ngoko lexicon that can be used by the second person kowe "you" b) and by the third person dheweke "he", as well as "normal" kulina, and "cloud", all of which are ngoko lexicon.

Ngoko Alus
Ngoko alus is a form of rugged steps which not only consist of the ngoko and neutral lexicon, but also consist of lekan krama inggil, krama andhap, and krama. However, the lexicon of krama inggil, krama andhap or lexicon of krama that appear in this variety are only used to respect the dialogue partner (O2 or O3). The lexicon of krama inggil that appears in this variety is usually limited to nouns (nouns), verbs (verbs), or pronouns of people (pronouns). If the lexicon krama adhap appears in this variety, the lexicon is usually a verb, and if the krama lexicon appears in this variety, the lexicon is usually a verb or noun. Like the following example as follows:

1) Mentri pendidikan sing anyar iki asmane sapa? (What's the new education minister's name?)
2) Simbah engko arep tindak karo sapa? (Who will you go with grandmother?)
3) Penjenengan sida ngajak aku apa ora Mas? (Are you asking me what or not, Mas ?)
4) Aku mengko arep nyuwun dhit nyang bu Eri (I will ask money to Mrs. Eri later)
5) Dhik seratan penjenengan akeh sing seneng, lho! (Dik! Many of your writing are liked, you know!)
6) Kae Bapakmu gek maos neng kamar (That your father was reading in the room) looks lexsicon asmane"name"(nomina) (noun) in a), act "go" (verb) on

And penjenengan "You" (pronouns) in c) and e) are the krama inggil reflection; the nyuwun lexicon "asks" (verb) to d) is the krama andhap lexicon; The lexicon is the "writing" (noun) in e) and maos "reading" (verbs) in f). The other lexicons found in the example above, besides the neutral lexicon and the act lexicon, asmane, penjenengan, nyuwun, seratan, and maos, all include the ngoko lexicon. Even though there is a lexicon of krama, krama inggil or krama andhap, sentences d) and f) still have the status of a variety of ngoko but a subtle variety of ngoko. The appearance of the krama lexicon, krama inggil or krama andhap in the sentence is only able to change the form of an ngoko lugu to become ngoko alus, but is unable to change the status of the ngoko variety into various krama.

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The affixes used in ngoko alus, although attached to the lexicon of krama inggil, krama andhap, and krama are not much different from the affixes attached to the ngoko lugu, which uses the affixation of the ngoko lexicon (di -, - e and --ne). [15]

3.3 Sundanese Language

The habit of expressing differences in rank, level, and age, in Javanese, extends to the majority of the most commonly used words. Therefore, in Javanese, there are certain types of languages that have been discussed in this study. In Sundanese, it also states differences in rank, level, and age, but in a more limited measure. In Sundanese, we cannot speak of high and low language levels. This will become clear with the opinion that in Sundanese there are only a few harsh words that have subtle words. And there is no high word without a low word as its equivalent [16]. The habits of Sundanese people are very likely to occur because they follow Javanese society, which according to history had a very wide influence in West Java. So at that time what was seen as an example by the Sundanese people was the Javanese community where the occurrence of this habit among the Javanese, was to show the difference between humans and humans in the use of language, could be explained as the influence of the caste system brought by Hindus to Java. When Sundanese are influenced by Javanese power, and they also read writings in Javanese, they are naturally influenced by Javanese customs [17]. Sundanese people at first in the language around the 1600s backward did not know the steps. According to Ajip Rosidi, during the era of the Sunda Kingdom like Pajajaran triumphed, Sundanese was a very egalitarian and democratic language. There are no caste and regional differences, such as between Sundanese folk and royal Sundanese. The proof, all texts originating from the Sunda Kingdom era before the 16th century such as Sanghyang Siksakandang Karesian (1518) and Carita Parahyangan (around 1580) used Sundanese language which was very egalitarian. It was only in the 16th century when the entire island of Java was ruled by a large kingdom called the Islamic Mataram Kingdom. The word Islam is used to distinguish this kingdom from the same kingdom in the 8th century, namely the ancient Mataram kingdom, the Islamic mataram kingdom expanded into the Sundanese kingdom, thus Sundanese language which was originally egalitarian adapted to the level of Javanese language which is very thick with speech level [18].

3.4 Speech Level of Sundanese Language

After these years the old egalitarian Sundanese language began to disappear. Sundanese language and writing are governed by steps in the language so that in the early 20th century Sundanese languages were formed in castes such as abusive language, and lemes (halus) language [19]. Sudaryat (2007: 8) divides these levels into a variety of basa lemes (subtle / respectful) consisting lemes keur batur (subtle for others) and lemes keur sorangan (subtle for oneself) and basa kasar (intimate or disrespectful) [20]. . The following table will be presented:

TABLE 3
THE SPEECH LEVEL OF SUNDANESE LANGUAGE

lemes (respect)	lemes keur batur (subtle for others)
	lemes keur sorangan (subtle for oneself)
Kasar	Familiar or disrespectful, applies to everyone

Differences in rank, level, and age, by Sundanese people, both in spoken and written languages, are very much noted. For that there are high and low words, which in general can be explained as follows:

Basa lemes
Basa lemes or language that is used for oneself and is used for someone who is older or to someone who is higher in rank, level, including into soft, soft or can also be called polite

Basa Kasar
Basa kasar and similarly individual words that are used for someone who is higher in rank, rank, and older in age, is called lemes or soft language or polite language. In accordance with the principles of cultural etiquette in Javanese, Javanese people must use a style or level of language that shows respect to respect their speech partners. Harjawiyana and Supriya (2001: 13) state that "tiyang jawi nengenaken sanget unggah-ungguh, subasita utawi tatakrama, amargi nggadahi watak wantu andhap asor saha seneng ngurmati ing ngasanes." The meaning is Javanese people have upheld manners because it has a simple nature and always respect others. Until now, for Javanese people who still understand and obey the principles of the rule, they will always use the style or level of language according to who the speech partner is. A person's attitude can be seen from how he spoke. In this case, language plays a very important role because it signifies awareness of social position and shows manners [21]. Sundanese language too, Sundanese language that has speech level is Sundanese people affected by the expansion of the Islamic Mataram kingdom. While Sundanese which is not affected by the expansion of the Mataram Islamic kingdom does not have speech level like the current speakers of the Sundanese dialect of Banten at present, for example, Sundanese who live in the southern Banten area (Pandeglang, Lebak). While the traditional community of dialect users is the Baduy in Lebak Regency. The Northern Region of Banten, like Serang, generally uses a mixed (multibilingual) language between Sundanese and Javanese [22].

4 CONCLUSION

The results of this study indicate that there is a level of complexity to steps in Javanese and Sundanese languages where Javanese has a higher level of complexity compared to the level of complexity of Sundanese. The level of complexity consists of two levels, namely krama and ngoko, from these two levels each is divided into two. The level of krama consists of krama lugu and krama alus while the ngoko level consists of innocent ngoko and alus ngoko. Then there is a lower complexity after Javanese language, Sundanese which consists of lemes and kasar language

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researchers were able to complete a study of the Sociolec Review at the Level of speech level Javanese and Sundanese.

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