



RESEARCH ARTICLE

Investigating Language Varieties Used By *Abdi Dalem* at the Ngayogyakarta Hadiningrat Palace: A Sociolinguistic Study

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ARTICLE INFO	ABSTRACT
Received: Oct 19, 2024	<p>The qualitative study adopted a sociolinguistic approach to formulating the variety of language used by <i>abdi dalem</i> (<i>AD</i>) [Royal Servants] in the Ngayogyakarta Hadiningrat Palace and the social factors that influence it as a consideration for making policies for the use of the official language of the palace. The data were collected by identifying research places and samples, including literature, written language variety data, spoken language variety data, audio-visual data collection with recording techniques, and interviews. Then, the collected data were thematically and discursively analysed. The results showcased the variety of language used by <i>AD</i> at Ngayogyakarta Hadiningrat Palace based on the place, situation, speakers, and partners, namely the official written language (Javanese of Bagongan variety), the official spoken language (Javanese of Bagongan variety, Indonesian, and foreign language), and the daily spoken language (Javanese of Bagongan variety, New Javanese, and mixed). Social factors influencing the use of <i>AD</i> language varieties encompass the place of speech, palace policies, speaker abilities, speaker habits, speech atmosphere, speech targets, and conversation partners. More robust policies from the palace and training on using the Javanese Bagongan variety for <i>AD</i> are required to improve the language use.</p>
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INTRODUCTION

Ngayogyakarta Hadiningrat Palace is a large kingdom on Java island, located in the center of Yogyakarta City, Yogyakarta Special Region Province (DIY), Indonesia (Dinas Kebudayaan Kota Yogyakarta [Yogyakarta City Culture Office], 2022; Nugroho, 2019; Wijayanti & Damanik, 2019). The population of DIY Province uses Javanese as its first language, including Ngayogyakarta Hadiningrat Palace. Javanese is an Austronesian language family that forms a language group in the western part of the Austronesian region. Javanese is the mother tongue of Javanese people, especially those who live in Central Java Province, Special Region of Yogyakarta, East Java, several islands around the transmigration area of Javanese (Indonesian) people, as well as a group of Javanese in New Caledonia and Suriname. Currently, there are more than 60 million Javanese (G. Poedjosoedarmo & Wedhawati, 1981; S. Poedjosoedarmo, 1968; S. Poedjosoedarmo et al., 2015a; Villerius, 2018; Widiyanto & Noerwidi, 2023).



Figure 1: Ngayogyakarta Hadiningrat Palace (Source: Yuliati, 2023)

The Javanese language that is developing today entered the era of the New Javanese language, which pays great attention to politeness and speech level or *unda usuk*. Speech level or *unda usuk* is the language variation where the difference between one and another is determined by differences in the polite attitude that exists in the speaker towards the interlocutor (conversation partner). The speech level is a code system for conveying a sense of politeness in which there are certain vocabulary elements, syntactic rules, and phonological and morphological rules, and the vocabulary is an inventory of words with the same politeness meaning. There are three kinds of speech levels in New Javanese, namely *ngoko* (Ng) [low politeness speech level], *madya* (Md) [middle politeness speech level], and *kromo* (Kr) [high politeness speech level], which is characterized by vocabulary at each level of speech. The *madya* or *intermediate vocabulary* (M) is very limited in number. The *ngoko* vocabulary (N) is said to be low if he has a partner with the *kromo* vocabulary (K). However, if the *ngoko* vocabulary does not have a partner in the *kromo* vocabulary, the *ngoko* vocabulary also acts as well as a *kromo* vocabulary as well. *Kromo inggil* (KI) vocabulary is the very high and polite vocabulary (Brakel, 1969; Ekowardono et al., 1993; Kurniasih, 2006; Moedjanto, 1986; Morin & Goebel, 2001; G. Poedjosoedarmo, 2006; G. Poedjosoedarmo & Wedhawati, 1981; S. Poedjosoedarmo, 1968; S. Poedjosoedarmo et al., 2015a; Sukarno, 2018; Tamtomo, 2019).

Javanese of Bagongan variety as the official language at Ngayogyakarta Hadiningrat Palace

Yogyakarta Special Region (DIY) is one of the provinces in Indonesia in which the Ngayogyakarta Hadiningrat Palace is the centre of the use of standard Javanese. In addition, as a large kingdom on the island of Java, Ngayogyakarta Hadiningrat Palace has a distinctive and unique official palace language, namely the Javanese of Bagongan variety. All residents of Ngayogyakarta Hadiningrat Palace should use this official language when in the palace except the King, who has the right to use the New Javanese language *ngoko* level. Javanese of Bagongan variety was formed using one or more of 11 Bagongan vocabularies combined with New Javanese namely *kromo* vocabulary (K) and the *ngoko* affix (N) (Baugh, 1999; Boucherit, 2000; Coupland, 2007; Errington, 1982; Foulkes et al., 2005; Hazen, 2002; Jayadipura, & Herlani, 2022; Lowenberg, 1992; Paguyuban Pralenan Ngesthitomo Ngayogyakarta [Ngesthitomo Ngayogyakarta Social Assistance Association], 1981; S. Poedjosoedarmo & Laginem, 2014; Senobroto, 2000).

Abdi dalem as one of the Ngayogyakarta Hadiningrat Palace's Saka Guru

Javanese culture with the centre of the Ngayogyakarta Hadiningrat Palace (Suwito, 2019) has 4 *saka guru* (Widyabudaya, 1994). *Saka guru* comes from the Javanese language, which means the big pillar

supporting the Javanese Joglo house, usually four in number (Poerwadarminta et al., 1939; Tim Balai Bahasa Yogyakarta [Yogyakarta Language Center Team], 2011). Thus, the *saka guru* of Javanese culture are the poles or pillars in the wheels of Javanese or Ngayogyakarta Hadiningrat Palace culture. They are 1) *Saka guru I Ngarsa Dalem* [King, Empress, and their sons]; 2) *Saka guru II Sentana Dalem* [the King's Family includes Brother, Sister, Uncle, and so on]; 3) *Saka guru III Wayah and Pangeran Sentana* [King's relatives including grandson and Prince Sentana]; 4) *Saka guru IV Abdi dalem (AD)* [Royal Servants] (Widyabudaya, 1994). All these *saka guru* are the main pillars supporting the Javanese or Ngayogyakarta Hadiningrat Palace culture.

AD is one of the most important *saka guru* in the government of Ngayogyakarta Hadiningrat Palace, which comes from the Javanese language. *Abdi* means "assistant," and *dalem* means "The King/Sultan." *ADs* are priyayi or people who have the position of the King's assistant (Poerwadarminta et al., 1939; Tim Balai Bahasa Yogyakarta [Yogyakarta Language Center Team], 2011; Zoetmulder & Robson, 2011). It means that *AD Karaton* are priyayi or people who have the position of Sultan of Ngayogyakarta Hadiningrat's assistants who serve as operational executors in every organization formed by the King/Sultan in the area of the Ngayogyakarta Hadiningrat Palace and its surroundings so that the wheels of the Karaton government continue to run. Besides, *ADs* also serve as cultural servants. Based on gender, there are two kinds of *ADs* in Ngayogyakarta Hadiningrat Palace, namely *AD Kakung* [Male *AD*] and *AD Putri* [Female *AD*] (Yuliati, 2022).



Figure 2: Abdi dalem Kakung (Male) and Putri (Female) (source: Karaton Ngayogyakarta Hadiningrat [Ngayogyakarta Hadiningrat Palace], 2022)

The importance of research on language varieties used by ADs at Ngayogyakarta Hadiningrat Palace

AD has a vital role and contribution in the palace as the servant who serves and maintains the continuity of the daily government of the Ngayogyakarta Hadiningrat Palace and the cultural servant. Therefore, researching the various languages used by *ADs* is important so that good and smooth communication can be established.

Research on the analysis of the language varieties used by *AD* is essential to discover the development of language used at Ngayogyakarta Hadiningrat Palace today, especially in the *kedhaton* or palace core. If viewed from the official rules, the language used at Ngayogyakarta Hadiningrat Palace, both written and spoken, is Javanese of Bagongan. However, the language used by the *ADs* today varies due to various factors.

Gap in language varieties used by abdi dalem

As one of the important *saka guru*, *AD* is also obliged to use the official language in the Palace environment, namely Javanese of Bagongan variety, both in written and spoken forms, in official or

unofficial settings. However, the initial research survey shows that various languages used by *ADs* currently vary, including the official palace language or the Javanese of Bagongan, Indonesian, and New Javanese. It is due to the influence of various social factors such as the place of speech, the atmosphere of the speech, the purpose of the speech, the interlocutor, and the speaker's ability. The use of the official palace language currently is decreasing with the mixing of other languages.

Apart from that, in the *AD* language variety are found various of developmental dynamics phenomena in using the Javanese of Bagongan variety due to the influence of the New Javanese both in terms of using Bagongan vocabulary, *kromo* vocabulary, *ngoko* affixes, and writing spelling. This shows that mastery of the official palace language is not yet completely good and correct. There needs to be improvements regarding the rules for using the official language of this palace along with grammatical accuracy so that this palace language remains sustainable with the accuracy of its rules. Therefore, this research is hoped to provide real data to the palace regarding the development conditions of the use of the official palace language, i.e., the Javanese of Bagongan, which is currently starting to decline with the use of other languages in the *kedhaton* or inner core of the palace. Apart from that, it is also hoped that the results of this research can provide a grammatical overview of the use of the Javanese of Bagongan variety by *ADs* so that follow-up actions can be taken to improve it.

Thus, this research findings can be used as consideration for strategic policy-making to encourage the use of the official palace language, both written and spoken, both in official and unofficial settings, to maintain the use of the official language of the Ngayogyakarta Palace. For instance, they should make a policy on using the Javanese of Bagongan, which is more firm and binding, and increase training in using the official palace language. Besides, there is a personal motivation in this research where the researchers are native Javanese speakers responsible for scrutinizing and preserving their ancestral language, including the language used in the Ngayogyakarta Hadiningrat Palace. To sum up, this research aims to formulate the various forms of language used by *AD* and what social factors influence them as a consideration for policy-making for maintaining the official language of the Ngayogyakarta Hadiningrat Palace.

LITERATURE REVIEW

Prior studies related to the language varieties in general have been documented. To begin with, Su and Lu, 2023 investigated local grammar and intercultural speech act studies, a study of apologies in four English varieties. Another study by Li et al. (2023) proved that register variety remains stable across 60 languages. Likewise, the official language at Ngayogyakarta Hadiningrat Palace has been explored by several researchers. For instance, Errington (1982) explored the official language used at Ngayogyakarta and Surakarta Hadiningrat Palace. Another study by Hidayani and Macaryus (2019) investigated the form, function, and meaning of the official language at the Ngayogyakarta Hadiningrat Palace. Similarly, Poedjosoedarmo and Leginem (2014) once elaborated on the history, form, and function of the official language at Ngayogyakarta Hadiningrat Palace. Furthermore, Sulistyawati (2008) analyzed the alternation of greetings in Ngayogyakarta Hadiningrat Palace.

From the research conducted by the experts above, we can conclude that language is influenced by various social factors, which form the existence of various language variations (Li et al., 2023; Su & Lu, 2023; Sulistyawati, 2008). According to experts who investigate palace language (Errington, 1982; Hidayani & Macaryus, 2019; S. Poedjosoedarmo & Leginem, 2014), the official language used in the Ngayogyakarta Hadiningrat Palace environment is the Javanese of Bagongan variety, which is a variation of the Javanese language formed by combining Bagongan vocabulary with New Javanese at the *kromo* (polite) level with *ngoko* (low-level) affixes. This study examines the official language used in the Ngayogyakarta Hadiningrat Palace area since research has yet to examine the language variety used by *ADs* as one of the important *saka guru*. With this gap, this research investigates the language variety used in the *kedhaton* (inner core) of Ngayogyakarta Hadiningrat Palace and the influential social factors. It can be taken into consideration in making palace policies regarding the use of official languages and their participation in preserving the official palace language.

This research is important to discover the development of the various languages currently used by *ADs* at Ngayogyakarta Hadiningrat Palace. It also discovers the use of various languages as linguistic corrections, as input for making palace policies regarding the official language of the palace, and to participate in efforts to preserve the Javanese language, especially the palace official language. The intended readers are apart from residents of Ngayogyakarta Hadiningrat Palace, but also the general public, both DIY, Indonesia and the world community, to learn about the uniqueness of the language variety used by *ADs* at Ngayogyakarta Hadiningrat Palace.

This research also will complement, develop, and continue previous research, i.e., discussing the variety of languages used by *ADs* in the current Ngayogyakarta Hadiningrat Palace environment and social factors that influence its use as a consideration for palace policy-making regarding the use of its official language for *ADs*.

METHODOLOGY

Data and Methods

This research aims to formulate the various forms of language used by *ADs* and what social factors influence them as a consideration for policy-making for maintaining the official language of the Ngayogyakarta Hadiningrat Palace. Therefore, grounded in Holmes (2013), King (2014), Mohan (2004), Spolsky (1998), Wardhaugh (2006), and Wijana (2019), this sociolinguistic research examines the relationship between the variety of languages used by *ADs* in Ngayogyakarta Hadiningrat Palace and the social factors that influence the use of these language varieties.

This research identified the various languages used by the *ADs* in the *kedhaton* (inner core) of Ngayogyakarta Hadiningrat Palace as well as the social factors that influence their use as a consideration for palace policy in the use of the official language of this palace. Therefore, this research adopted qualitative approach to analyze qualitative data since the research data were in the form of various written and spoken varieties of *AD* in the *kedhaton* (inner core) environment of Ngayogyakarta Hadiningrat Palace (Ahimsa-Putra, 2009; Arikunto, 2010; Clavel-Arroitia & Pennock-Speck, 2023; Creswell, 2013; Hersh et al., 2023; Lazaraton, 2003).

Research location

The present study was conducted at the *kedhaton* or inner core of the Ngayogyakarta Hadiningrat Palace as the official palace of the Ngayogyakarta Hadiningrat Sultanate, located in the centre of Yogyakarta, on Jalan Rotowijayan Blok No. 1, Panembahan Village, Kraton District, Yogyakarta City, Yogyakarta Special Region, Indonesia, with an area of 14,000 square meters (Dinas Kebudayaan Kota Yogyakarta, 2022; Karaton Ngayogyakarta Hadiningrat, 2022; Nugroho, 2019; Wijayanti & Damanik, 2019). The choice of *kedhaton* as the location for the research centre was the result of considerations based on information from source *ADs* that *kedhaton* is the core environment of the palace, centre of palace information and government, and the core place of use of the Javanese of Bagongan variety.

Research permits and ethics

This research has received official permission from Gadjah Mada University. This research has also received official permission from the Ngayogyakarta Hadiningrat Palace through *Kawedanan Panitrapura* [Central Secretariat Section of Ngayogyakarta Hadiningrat Palace]. This research has also received written approval and permission from the sources involved to protect the safety, privacy and confidentiality of the sources.

In this case, the first researcher is a doctoral student specializing in linguistics as well as a linguistics teacher at a university appropriate to this field of study. This research is also in line with the researchers' interest in participating in preserving Javanese as their ancestral language. The researchers are also

cultural actors in the research area so that they have enough knowledge of the place and terrain, know the sources, and matche their interest and expertise.

Participant recruitment

The research population was all *ADs* at the Ngayogyakarta Hadiningrat Palace. For the effectiveness of the study, data samples were taken from several *AD Kakung* (ADK) [male royal servants] and several *AD Putri* (ADP) [female royal servants] related to the research theme with non-probability sampling and purposive sampling, namely *AD* samples that can represent various forms of *AD* language, both written and spoken. The determination of this sample was also adjusted to palace policy which determined several representatives *ADs* sample from the 5 *kawedanan* [palace parts] in the *kedhaton* (inner core) of Ngayogyakarta Hadiningrat Palace (Arikunto, 2010; Creswell, 2013; Firdaus et al., 2022). This research has obtained written permission from all *AD* samples for data collection, analysis, and publication.

To protect the confidentiality of sources, research samples are presented in a special code. Demographic information on ADKs and ADPs involved in data collection and interviews is shown in Table 1.

Table 1: Participants' profile

Participants	Gender	Age (years old)	Length of time working in the palace (years)
ADK1	M	38	8
ADK2	M	59	16
ADK3	M	71	41
ADK4	M	50	11
ADK5	M	55	17
ADK6	M	83	48
ADK7	M	24	1
ADK8	M	81	36
ADK9	M	59	19
ADP1	F	65	40
ADP2	F	60	36
ADP3	F	31	3
ADP4	F	30	2
ADP5	F	28	6

Collecting data

The data in this research were in the form of writing and speech from *ADs* sample in the *kedhaton* (inner core) environment of the Ngayogyakarta Hadiningrat Palace (Ahimsa-Putra, 2009; Arikunto, 2010; Clavel-Arroitia & Pennock-Speck, 2023; Creswell, 2013; Dizon, 2023; Hersh et al., 2023; Lazaraton, 2003). The data for the variety of written languages was an official letters, and the data form for the variety of spoken languages was audio and visual of *ADs* with a recording technique. Written data was collected by requesting photocopies of official letters in 5 *kawedanan* (palace parts) within the *kedhaton* (inner core) of the Palace (Arikunto, 2010; Creswell, 2013). Oral data was collected by recording *ADs*' speeches in 5 *kawedanan* [part of the palace] in the *kedhaton* [inner core of the palace], such as speeches at an official event, when they guided visiting tourists, and their daily conversation. With this recording technique, speech data can be recorded well (Arikunto, 2010; Creswell, 2013; Hoegaerts, 2023; Lee, 2004). In addition, we also collected spoken language data from Ngayogyakarta Hadiningrat Palace's YouTube account (Kraton Jogja) to complete the oral speech data. Apart from that, to strengthen the data, researchers also conducted interviews with senior *ADs* who mastered the language and culture of the Ngayogyakarta Hadiningrat Palace (Arikunto, 2010; Creswell, 2013; Hoegaerts, 2023; Jong & Jung, 2015; Khan & MacEachen, 2022; Lee, 2004; Thije & Beermann, 2011).

Analysis

Further, grounded in Arikunto (2010), Creswell (2013), Hoegaerts (2023), Jong and Jung (2015), Khan and MacEachen (2022), and Thije and Beermann (2011), the collected data were analyzed with the following techniques: 1) reading and coding the data, namely coding *ADs'* written language variety and spoken language variety data (for the example: ADK for *abdi dalem male*, ADP for *abdi dalem female*); 2) representing descriptions and themes in qualitative narratives, namely linguistic analysis of *ADs'* written and spoken data with morphological and syntactic theories (Ekowardono et al., 1993; Errington, 1982; Paguyuban Pralenan Ngesthitomo Ngayogyakarta [Ngesthitomo Ngayogyakarta Social Assistance Association], 1981; Peojosoedarmo et al., 2013; S. Poedjosoedarmo, 1968; S. Poedjosoedarmo et al., 2015); 3) interpreting or explaining data, i.e., the variety of languages used by *ADs* at the palace and social factors that influence the use of it. Syntactic and morphological theories (Ekowardono et al., 1993; Errington, 1982; Paguyuban Pralenan Ngesthitomo Ngayogyakarta [Ngesthitomo Ngayogyakarta Social Assistance Association], 1981; Peojosoedarmo et al., 2013; S. Poedjosoedarmo, 1968; S. Poedjosoedarmo et al., 2015; S. Poedjosoedarmo & Leginem, 2014; Wijana, 2019) were adopted in analyzing the collected data. Literature study and research observation have also been conducted to support the data analysis. For a more in-depth analysis, semi-structured interviews were conducted with several *ADs* to gain their perspective for triangulation (Arikunto, 2010; Creswell, 2013; Hoegaerts, 2023; Jong & Jung, 2015; Khan & MacEachen, 2022; Lee, 2004; Thije & Beermann, 2011). It was hoped that the results of this analysis could be used as a consideration for the Ngayogyakarta Hadiningrat Palace to create a policy regarding maintaining the official palace language, as well as what steps could be taken to maintain the language.

Trustworthiness

This research data can be trusted because it was taken directly from *ADs* in the kedhaton (inner core) environment of the Ngayogyakarta Hadiningrat Palace. The analysis of *ADs'* written and spoken language varieties was supported by official written sources from the palace and experts (Errington, 1982; Jayadipura, & Herlani, 2022; Paguyuban Pralenan Ngesthitomo Ngayogyakarta [Ngesthitomo Ngayogyakarta Social Assistance Association], 1981; S. Poedjosoedarmo & Leginem, 2014; Senobroto, 2000) and reinforced with semi-structured interviews with senior *ADs* who master the language and culture of Ngayogyakarta Palace. In this way, the data and research results were stronger and more reliable.

RESULTS

Official language used by ADs in Ngayogyakarta Hadiningrat Palace

The official language of Ngayogyakarta Hadiningrat Palace is Javanese of Bagongan variety. The Javanese of Bagongan variety is a variation of Javanese that is only used in the palace environment. Therefore, all *ADs* are required to use this language when in the palace environment both written and spoken. However, in its application, the language is sometimes replaced with other languages such as Indonesian, New Javanese, a mixture of New Javanese and Indonesian, and even foreign languages depending on the speech situation, speech partners, and speakers' ability.

The Javanese of Bagongan is formed by combining one or several of the 11 Bagongan lexicons with the New Javanese namely *kromo* vocabulary *kromo* (K) and the *ngoko* affix (N) (it does not use the *kromo* affix *-ipun/ -nipun* but uses the suffix *-e/ -ne*). Those are in line with written sources regarding the rules for using the official language of the palace 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] (1981).

Further, the rules for using the palace's official language also correspond to the following explanation from a senior *palace AD who controls the palace language and culture field*.

Basa resmi ing antawisipun AD 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: manira (manira), pakenira (pakenira), puniki, puniku, enggeh, boya (mboya), seyos, punapi, wenten, besaos, nedha, menika ing antawise AD kaliyan AD. ... Wonten Kraton, basa Bagongan, akhiran kui ra ana -ipun, ara ana -aken, mboya; awalan ora dipun- ning di-, dimirengake, dingendikaake, dipundhutake, disarekke. Dadi awalan, akhiran tetep ngoko. Menika basa Bagongan.

[The official language between ADs in the palace is Bagongan. Bagongan language is a Yogyakarta term. In the region of Sala (Surakarta), the term is called *basa kedhaton* (palace language). In Yogyakarta, there are only eleven words, in other places there are more than that, including *manira (manira), pakenira (pakenira), puniki, puniku, enggeh, boya (mboya), seyos, punapa, wenten, besaos, nedha*. The Bagongan language in the palace, there is 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.]

(ADK8, interview on June 20, 2023)

These eleven Bagongan lexicons are as follows:

Table 2: Specialized vocabularies of Bagongan language

Specialized Vocabularies of Bagongan language	Meaning
<i>Manira/ manira</i>	I
<i>Pakenira/ pakenira</i>	you
<i>Henggeh/ enggeh</i>	yes
<i>Boya/ Mboya</i>	no
<i>Puniki</i>	this
<i>Puniku</i>	that
<i>Punapi</i>	what
<i>Wenten</i>	there
<i>Besaos</i>	just
<i>Seyos</i>	different
<i>Nedha</i>	request/ come on/ please

From the literature data sources in the palace, it appears to be in line with the results of interviews with sources where the official language in the Ngayogyakarta Hadiningrat Palace environment is the Javanese of Bagongan variety which is formed by combining one or more of the eleven Javanese of Bagongan variety vocabulary with the New Javanese language at the *kromo* (polite) level is combined with the *ngoko* (low) suffix (N) {-e}, not its *kromo* equivalent {-ipun}. The eleven Bagongan vocabularies are listed in Table 1.

The official writings style at Ngayogyakarta Hadiningrat Palace: Javanese of Bagongan

The official written style of ADs is the written style of ADs Ngayogyakarta Hadiningrat Palace which is official because it is in the form of official palace regulations or letters. In the official written style, all correspondence conducted by ADs used the Bagongan variation of Javanese by combining one or more of the 11 Bagongan lexicons with the New Javanese namely *kromo* vocabulary (K) and the *ngoko* affix (N) (it does not use the *kromo* affix *-ipun/-nipun* but uses the ending *-e/-ne*). These 11 Javanese vocabularies of the Bagongan variation are shown in Table 2. Regarding ADs’ writing style that uses the official palace language (see Figure 3), a senior AD asserted as follows:

Ning nek nggon bahasa tulis, surat-menyurat, tetep Bagongan.

[In written language or correspondence, the Bagongan language is still in use.]

(ADK8, interview on June 20, 2023)



Figure 3: Official writings of ADs' graduation invitation letters at Ngayogyakarta Hadiningrat Palace

['Assalamu'alaikum warrahmatullahi wabarakatuh.'

With this letter, I am Kanjeng Pangeran Harya Yudahadiningrat, SH. *Vice Penghageng* (Vice Chairman) *Parentah Hageng* Ngayogyakarta Hadiningrat Palace, carrying out *Dhawuh Dalem* (the King's Order) who wants to inform this as the will of King *Ngarso Dalem Sampeyan Dalem Ingkang Sinuwun Sri Sultan Hamengku Bawono Ingkang Jumeneng Ka 10, Suryaning Mataram Senopati ing Ngalogo Langgenging Bawono Langgeng, Langgenging Tata Panotogomo hing Karaton Ngayogyakarta Hadiningrat*, will be holding the Graduation Ceremony of *Punakawan* and *Kaprajan AD*, therefore subsequently all *Penghageng* (Chairmen) are asked to notify all *Punakawan ADs* who have received promotions and new *ADs* on:

Day : Wage Tuesday
 Javanese Date : 07 Dulkangidah, ALIP 1955
 Or AD date : 07 June 2022
 Time : 08.30-12.00 WIB
 Place : Bangsal Kasatriyan

Thus, I welcome the announcement and implementation of *Dhawuh Dalem* (King's Order).

Wassalamualaikum warrahmatullahi wabarakatuh.']

(Yudahadiningrat, SH KPH., 2022)

Figure 3 is an example of *AD's* official letter, i.e., the graduation invitation letter of *AD* which also uses Javanese of Bagongan variety. An official letter usually consists of the letter number, the letter chapter, the address to which the letter is intended, the opening greeting, the introduction of the sender's identity, the body of the letter, the closing letter, and the closing greeting. In the official invitation letter, it can be seen that the Javanese of Bagongan variety is used, which is also in accordance with information from sources where the written language, including *ADs'* correspondence uses the official language of the palace.

The Javanese of the Bagongan variety marker lies in its vocabulary, such as *manira* [I], *sapuniki* [this matter], *ngawentenake* [held], *puniku* [that], *puniki* [this]. Outside the Bagongan vocabulary, official letter uses New Javanese at *kromo* level vocabulary (K) namely *Wakil Penghageng* [Vice Chairperson], *ing kang dados* [which become], *badhe* [will], *hing kang* [which], *salajenge* [furthermore], *sedaya* [all], *dhateng* [to], *minggah pangkat* [promoted], *enggal* [new], *dinten* [day], *utawi* [or], *mekaten* [thereby], *lumampahe* [implementation]; *kromo/ngoko* (KN) vocabulary namely *ngemban* [carry out], *wisudhan Abdi dalem* [AD graduation], *Punakawan* [AD from the general public], *sarta* [and], *kaprajan* [AD from government officials], *ing* [at], *Selasa Wage* [Tuesday Wage], *tanggal kaping* [Javanese date], *surya kaping* [date], *wanci jam* [time], *Bangsas Kasatriyan* [Kasatriya Ward], *wuradine* [announcement]; *kromo inggil* vocabulary namely *wiyose* [along with this letter], *Dhawuh Dalem* [King's order], *kakersakake* [want], *handhawuhake* [instruct], *kerso Dalem* [The King's will], *kaparingan* [given], *kagungan dalem* [belongs to the King], *sumangga* [welcome]. There is a developmental dynamics phenomena in using the Javanese of Bagongan variety due to the influence of the New Javanese in the spelling of Javanese writing, such as in the words *kerso Dalem* [The King's will] and *sedoyo* [all] which should be *kersa Dalem* [The King's will] and *sedaya* [all].

As for the affixes, *ngoko* (N) is used (not using the *kromo* affix *-ipun/-nipun* but using the ending *-e/-ne*). For instance, namely in the word *wiyose* 'along with this letter', *kakersakake* [want], *handhawuhake* [tell], *ngawentenake* [held], *salajenge* [furthermore], *wuradine* [the announcement], *lumampahe* [implementation]; and other affixes *kromo/ngoko* (KN) to the word *penghageng* [leader], *ngemban* [carry out]; *kakersakake* [want], *sapuniki* [this thing], *ngawentenake* [held], *wisudhan* [graduation], *salajenge* [furthermore], *kakersakake* [requested], *kaparingan* [get], and *lumampahe* [implementation].

Another distinctive feature of the Javanese Bagongan variety is that the spelling vowel or beginning of the words in New Javanese is added by *ha*, which is taken from the sound of the New Javanese script. For instance, *hageng* [great] from *ageng* [great'], *penghageng* [leader] from *pengageng* [leader], *handhawuhake* [tell] from *dhawuhake* [tell], *hing kang* [which] from *ing kang* [which]. It aims to give a beautiful impression to the language.

The official spoken language variety: Javanese of Bagongan

In the official spoken variety, ADs of Ngayogyakarta Hadiningrat Palace also advised to continue using the Javanese of Bagongan variety. The official verbal variety, i.e., *Tuladha Sulukan Ringgit Purwa* (shadow Puppets *Sulukan* Tutorial) taken from the official YouTube account of Ngayogyakarta Hadiningrat Palace, also uses the Javanese of Bagongan variation (Kraton Jogja [Jogja Palace], 2021a). The following transcript is an opening or introduction to the *Andharan Sulukan lan Lagon Ringgit Purwa* events (Explanation of *Sulukan*/Puppet Songs and Shadow Puppet).

"Assalamu'alaikum warrahmatullahi wabarakatuh.

Salam pamuji rahayu. Kulanuwun para kadang sutresna budaya. Mugi pakenira sedaya tansah manggih ing suka basuki. Sugeng pepanggihan malih kaliyan Kawedanan Hageng Punakawan Kridhamardawa Karaton Ngayogyakarta Hadiningrat. Awit mundhi dhawuh Penghageng Kawedanan Hageng Punakawan Kridhamardawa enggeh Panjenengane Kanjeng Pangeran Haryo Notonegoro ing kalodhangan puniki badhe ngaturake Tuladha Sulukan Ringgit Purwa Karaton Ngayogyakarta Hadiningrat. Ing wanci puniki sampun siyaga Pangirit Abdi dalem Dhalang Karaton Ngayogyakarta Hadiningrat enggeh KRT. Cermo Proboprayitno. Ing kalodhangan punika badhe hambabar babagan Sulukan Ringgit Purwa Karaton Ngayogyakarta Hadiningrat rambah ingkeng kapisan enggeh babagan lagon. Kanthi puniku sumangga manira dherekake hanyemak babaring kawruh bab Sulukan miwah lagon."

['Assalamu'alaikum warrahmatullahi wabarakatuh.

Wishing you hope and safety. Pardon me, my fellows culture lovers. May you all always be in a state of happiness and given the gift of health. Welcome back to *Kawedanan Hageng Punakawan Kridhamardawa Karaton Ngayogyakarta Hadiningrat*. By order and permission of the Chairman *Kawedanan Hageng Punakawan Kridhamardawa* namely KPH Notonegoro on this occasion will deliver *Tuladha Sulukan Ringgit Purwa* (Shadow Puppet *Sulukan* Tutorial) Ngayogyakarta Hadiningrat Palace. Now the Leader of *AD Dhalang* Ngayogyakarta Hadiningrat Palace, namely KRT. Cermo Proboprayitno, is present. On this occasion, he will

explain about *Sulukan Ringgit Purwa* Ngayogyakarta Hadiningrat Palace Part I, which is about *lagon* (wayang songs). For this reason, I invite you all to listen to the explanation about the knowledge of *Sulukan* (wayang songs/songs) and *lagon* (songs)]t Songs) by ADK1.’]

In the example of official spoken language variety data above, ADK1 continues to use the official palace language, namely the Javanese of Bagongan variety. The Javanese of Bagongan in the official spoken variety is also characterized by the use of Bagongan vocabularies such as *pakenira* [you], *enggeh* [yes], *puniki* [this], *puniku* [that’], *manira* [I]. There is a developmental dynamics phenomena in using the Javanese of Bagongan variety due to the influence of the New Javanese in the use of New Javanese vocabulary *punika* [that] which should be use the Bagongan vocabulary *puniku* [that]. Beyond the Bagongan vocabulary, New Javanese at *kromo* level vocabularies (K) are chosen, such as in the words *muji* [hopefully], *sedaya* [all], *manggih ing* [be in a state of], *malih* [again], *kaliyan* [with], *badhe* [will], and others; or *kromo/ ngoko* (KN) vocabulary namely *pamuji* [prayer], *kadang* [brother], *sutresna* [lover], *budaya* [culture], *tansah* [always], *suka* [happy], *Basuki* [health], and others; or *kromo inggil* (KI) vocabulary namely *dhawuh* [order], *ngaturake* [convey], *sumangga* [welcome], *dherekake* [invite], and others.

The affixes used are *ngoko* affixes (N), do not use the ending *-ipun/-nipun* but use the suffixes *-e/-ne*, such as *ngaturake* [convey], *dherekake hanyemak* [listening]. The others use *kromo/ngoko* (KN) affixes, such as *pamuji* [hope], *pepanggihan* [meet], *kawedanan* [Palace section], *penghageng* [leader], *kalodhangan* [chance], *ngaturake* [convey], *sulukan* [sulukan], *pangirit* [section head], *kapisan* [first], *babagan* [about], *lagon* [song], *ndherekake hanyemak* [listening], and *babaring* [exposure].

Another distinctive feature of the Javanese of Bagongan variety is that the spelling vowel or beginning of the words in New Javanese is added by *ha*, which is taken from the sound of the new Javanese script. For example, *hageng* [great] from *ageng* [great], *penghageng* [leader] from *pengageng* [leader], *hambabar* [expose] from *babar* [expose], *hanyemak* [listening] from *nyemak* [listening]. It also aims to give a beautiful impression to the language.

The official spoken language variety: Indonesian language

There is also an official spoken variety delivered in Indonesian language. Usually, this is aimed at educating the general public, bearing in mind that not all of the general public understands Javanese, especially the Javanese of Bagongan variety. The following excerpt showcases the official spoken variety using Indonesian language, i.e., an explanation of the *Jangkung Kuning Golek dance* (by ADP1) taken from the official YouTube account of Ngayogyakarta Hadiningrat Palace (Kraton Jogja [Jogja Palace], 2021b).

“Tari Golek adalah salah satu jenis tari klasik gaya

Yogyakarta dan sangat populer pada saat ini. Tari Golek merupakan representasi dari seorang wanita atau remaja yang sedang mencari jati diri dengan *ngadi salira* atau pun dengan *ngadi busana*. *Ngadi salira* adalah bagaimana mereka merawat tubuh dan kalau *ngadi busana* itu adalah mereka mempercantik diri dengan merias. Beberapa versi dari tari Golek berada dalam khasanah tari klasik gaya Yogyakarta, diantaranya Golek versi istana, Golek versi Wirogunan, Golek versi Mangkubumen, dan yang lainnya. Pada kesempatan ini akan ditampilkan Golek versi Wirogunan yaitu *Golek Jangkung Kuning* yang diciptakan oleh KRT. Wiroguna, putra dari KGPA Mangkubumi pada tahun 1930. *Golek Jangkung Kuning* ini mempunyai ciri khas yakni jika di Kraton atau versi Golek di Kraton tidak menggunakan *ngadi salira* namun dalam versi Golek Wirogunan ini akan menggunakan *ngadi salira* serta *ngadi busana*. ...”

[Golek dance is a type of Yogyakarta classical dance style and is very popular at this time. The Golek dance is a representation of a woman or teenager who is looking for identity by *ngadi salira* (beautify herself) or *ngadi busana* (dress well and correctly). *Ngadi salira* is how they take care of their bodies, and *ngadi busana* is how they dress well and correctly. Several versions of the Golek dance are in the repertoire of Yogyakarta classical dance style, including the palace version, the Wirogunan version, the Mangkubumen version, and others. On this occasion, the Wirogunan version of the Golek, the *Jangkung Kuning Golek*, was created by KRT Wiroguna, the son of KGPA Mangkubumi, in 1930. This *Jangkung Kuning Golek* has a distinctive feature: when the Golek version is at the palace, it does not use *ngadi salira*, but in the Wirogunan Golek version, it will use *ngadi salira* and *ngadi busana*. ...]’

In the example of official spoken language variety data, ADP1 uses the national language, namely

Indonesian. The official verbal explanation regarding *beksan* or dance of *Golek Jangkung Kuning* by one of the *pamucal beksa* or dance instructors at Ngayogyakarta Hadiningrat Palace uses Indonesian. So, the message is easily accepted by the wider community, both inside and outside the palace, as public education. If AD speakers use the Javanese Bagongan variety, then it is likely that people will not understand it.

The snippet of explanation regarding the *Golek Jangkung Kuning* dance consists of six sentences containing the choreography and meaning of the *Golek Jangkung Kuning* dance movements. In Indonesia, there are no vocabulary levels like in the new Javanese, so the vocabulary used is ordinary vocabulary according to the material to be presented, namely the *Golek Jangkung Kuning* dance. Vocabulary that cannot be translated into Indonesian remains in new Javanese. For instance, *ngadi salira* means taking care of the body, *ngadi busana* means dressing up, and *Golek Jangkung Kuning* is the name of a type of Yogyakarta style classical dance created by KRT Wiroguna, the son of KGPA Mangkubumi in 1930.

Loanwords are also found in the aforementioned speech. For example, the words *representasi*, *populer*, and *versi* come from English (representation, popular, version). In Indonesia, there are also no levels of affixes like in new Javanese. Hence, the affixes used are ordinary in Indonesian. For instance, *merupakan* (to form so that it has a shape), *mencari* (to carry out the act of searching), *merawat* (to do the act of grooming), *mempercantik* (carrying out actions to make beautiful), *merias* (doing the act of making up), *diantaranya* (among others), *ditampilkan* (carried out the act of appearing), *diciptakan* (the act of creating), *mempunyai* (having the nature of having something), *menggunakan* (doing the act of wearing something).

The official spoken language variety: Using foreign language as a guide

The official spoken variety of AD sometimes also uses foreign languages, such as in tour guide activities. At Ngayogyakarta Hadiningrat Palace, ADs as Guides are provided in 7 languages, including English, French, Dutch, German, Spanish, Italian, and Japanese. The following excerpts are examples of the official spoken variety of AD in English and French.

English speaking tour guide

ADP2: "Hello. Yeah."

Tourist1: "How are you?"

ADP2: "*Baik* [fine]. Where are you from?"

Tourist1: "Slovakia, Europe."

ADP2: "Do you speak bahasa Indonesia?"

Tourist1: "*Sedikit.*" ['A little.']

ADP2: "Or in English?"

Tourist1: "English."

ADP2: " So I am your guide."

Tourist1: "Please."

ADP2: "*Today is dance performance. Would you stop there to watch it first then after that take a tour?*"

Tourist1: "*What kind of performance?*"

ADP2: "*It's Javanese performance....*"

French speaking tour guide

ADK2: “*Bonjour, Monsieur, Madame. ²Je suis votre guide à la Palace de Sultan.*”

'Good afternoon, ladies and gentlemen. I am your tour guide at the Sultan's palace.'

Tourist2: “*Ah, bonjour, Monsieur, merci.*”

'Ah, good afternoon, thank you.'

Tourist3: “*Bonjour, merci.*”

'Good afternoon, thank you.'

ADK2: “*Comment allez-vous?*”

'How are you?'

Tourist2: “*On va bien, merci.*”

'Okay, thank you.'

ADK2: “*Bon, c'est le premier que vous allez ici?*”

'Is this is your first time coming here?'

Tourist2: “*Oui, c'est le premier.*”

'Yes, this is the first time.'

The snippet of the official spoken language is the conversation of *the ADs Guide* of the Ngayogyakarta Hadiningrat Palace, who are accompanying guests or tourists from foreign countries or abroad who speak foreign languages. ADP2 guides the English-speaking guests, and ADK2 guides the French-speaking guests.

Guiding guests or tourists begins with the guide's self-introduction, followed by an introduction to the area, buildings, and history of the Ngayogyakarta Hadiningrat Palace. The vocabulary used are in English, such as *guide, dance performance, tour, Javanese performance*, and the others; and in French such as *guide, palace, Sultan* [King], and the others. In guiding activities for international or foreign guests or tourists, Ngayogyakarta Hadiningrat Palace provides *AD Guides* in 7 languages, including English, French, German, Spanish, Italian, Japanese, and Chinese.

The daily spoken language variety: Javanese of Bagongan variety

For daily speech, it is recommended that the *AD* continue to use the official language at the Palace. The following excerpt is an instance of the daily spoken variety of the *ADs* who use the Javanese of Bagongan.

ADK3: “*Ca, kala wingi pekenira mboya sowan wenten punapi?*” [‘Bro, why were you absent yesterday?’]

ADK2: “*O, kala wingi menira wenten keperluan kaluwargi.*” [‘Oh, yesterday I had a family things.’]

ADK3: “*Keperluan kaluwargi punapi, Ca?*” [‘What family things, bro?’]

ADK2: “*Ndugekaken kaluwargi dhateng griya sakit amargi semah menira radi mboya sekeca badanipun, Ca.*” [‘Dropping my family to the hospital because my wife is a bit not feeling well, bro.’]

In the example of informal spoken language variety data, ADK2 and ADK3 try to continue using the official palace language, namely the Javanese of Bagongan variety. The Javanese marker of the Bagongan

variation is found in the Bagongan vocabularies, including *pekenira* [you], *mboya* [no], *wenten* [there], *punapi* [what], *menira* [I]. Outside the Bagongan vocabulary, New Javanese at kromo level vocabulary (K) is used, such as in the words *sowan* [come], *ndugekaken* [accompany], *dhateng* [to], *griya sakit* [hospital], *amargi* [because], *semah* [wife], *radi* [rather], *sekeca* [health]; kromo/ ngoko (KN) namely *kala wingi* [yesterday], *keperluan kaluwargi* [family needs], *badanipun* [her body].

In Javanese of Bagongan variety, the affix used should be the *ngoko* (do not use the suffix *-ipun/-nipun* but use the suffix *-e/-ne*). However, there is often a developmental dynamics phenomena in using the Javanese of Bagongan variety due to the influence of the New Javanese in the use of the *ngoko* affix (N) with the use of the *kromo* affix (K), for example in the word *ndugekaken* [deliver] uses *kromo* affixes *-kaken* which should be in the Javanese of Bagongan variety using *ngoko* affix *-kake* become *ndugekake* [deliver]. Then, the word *badanipun* [her body] also uses *kromo* affixes *-ipun* which should be in the Javanese of Bagongan variety using *ngoko* affix *-e* become *badane* [her body]. This means that in the daily spoken variety, there are sometimes developmental dynamics phenomena in using the Javanese of Bagongan variety due to the influence of the New Javanese, such as in the use of the Bagongan vocabulary or *ngoko* affix.

To greet the *AD* of the Ngayogyakarta Hadiningrat Palace, the greeting words *Ca* or *Kanca* 'Friend' are usually used. It aims to strengthen relations between the *ADs* to establish strong unity. Meanwhile, although there are the same rules of greeting for greeting a second person (*pakenira/pekenira*) to greet *Penghageng* [Leader] or *Darah Dalem* [King's family], respectful greetings such as *Nandalem* [you, for the King's family], and *Gusti* [Lord, high ranking official from the King's family] are used. It is similar to the explanation of the senior *AD* who mastered the language and culture of the palace.

"... Nanging, wonten cak-cakane. Yen kados menira munjuk dhumateng Penghageng, yen arep munjuk nganggo pekenira, ya raose ora tekan. Pramila lajeng punewahi ngagem Nandalem, Gusti. Dhateng kanca menika pekenira njih saged ning sok diganti, anggenipun dhateng para kanca menika Ca. ..."

[... However, there are rules. If it's like me talking to the *Penghageng* [Leader], if i'm going to talk using *pekenira* [you, equal level] then it doesn't feel like i have the heart. Therefore, it was changed to *Nandalem* [you for the King's family], *Gusti* [Lord, high ranking official from the King's family]. With fellow *AD* you can use *pekenira* but it is often changed, with fellow *AD* you can use *Ca* [friend]. ...]

(ADK8, interview on June 20, 2023)

Daily spoken language variety: New Javanese language

ADs are recommended to use the Javanese of Bagongan variety as the official language at the palace. However, the official language is sometimes replaced with other languages such as New Javanese or mixing New Javanese and Indonesian depending on the ability and awareness of the speakers. The following excerpt is an example of the daily language variety spoken by *ADs*, who do not use the Javanese of Bagongan variety instead of the New Javanese language.

ADK4: "... **Puncap nggih.**" ['Stamped, huh.']

ADK5: "Oh, **nggih.**" ['Oh, yes.']

ADK4: "**Punladoske** sepindhah." ['Please prepare it as well.']

ADK5: "**Diprint?**" ['Printed?']

ADK4: "**Inggih.**" ['Yes.']

ADK6: "*Rapat kala wingi sik mboten ketingal namung Gusti Madu je, Gusti Hayu wenten, Gusti Candra.*" ['Yesterday's meeting, we didn't see Gusti Madu, Gusti Hayu was there, Gusti Candra.']

ADK5: "*La teng pundi?*" ['Then, where was she?']

ADK6: “*La nyumanggake, pas magang wingi lo, Mas.*” [‘I don’t know, during the internship yesterday, bro.’]

ADK5: “*O sik wingi.*” [‘Oh, yesterday.’]

ADK6: “*Nggih, Senin, nggih.*” [‘Yes, last Monday, yeah.’]

In the example of informal spoken language variety data, ADK4,5,6 use New Javanese. The transcript refers to the recorded conversations between the ADKs during working hours while on duty in the Palace office. The ADKs use New Javanese at the speech level of *madya*, *kromo*, and *ngoko*. They only occasionally use Bagongan vocabulary, such as *wenten* [there]. New Javanese at the *madya* speech level with *madya* verb affix markers appearing such as *puncap* [stamped] and *punladoske* [prepare]; while *madya* vocabulary such as *teng* [in]. There are also New Javanese at the *kromo* speech level with *kromo* vocabulary *inggih/nggih* [yes]. Moreover, there are New Javanese language with speech level of *ngoko* with the *ngoko* markers such as *diprint* [printed] and *nyumaggaake* [please]; and *ngoko* vocabulary on the words *sik wingi* [yesterday].

Daily spoken language variety: Mixing New Javanese and Indonesian

In daily communication, although the *ADs* are advised to use the official language, not all *ADs* master it. In daily spoken variety, *ADs* sometimes mix New Javanese with the Indonesian language. This is used to be done by young new *ADs* who are not fluent in the Javanese of Bagongan yet. Their habit outside the palace is to use New Javanese and Indonesian, brought into the palace environment. The following excerpt is an example of a conversation between *ADs* who do not use the Javanese of Bagongan, instead of mixing New Javanese and Indonesian.

ADP3: “*Ki lo kota neh ki lo*, luas lima ribu (5000), pinggir jalan, per meter tujuh ratus ribu (700.000).” [‘This is at the city, five thousand (5.000) wide, on the side of the road, seven hundred thousand (700.000) per meter.’]

ADP4: “Pinggir jalan mana?... *Jalan sawah-sawah mesti...*” [‘Which side of the road?... The rice field roads must be...’]

ADK7: “Daerah mana dulu...” [‘Which area is it...’]

ADP3: “Godean.” [‘Godean.’]

ADK7: “*Moso isih murah Godean?*” [‘Is it really cheap in Godean?’]

ADP3: “Pinggir sawah... Per meter tujuh ratus lo... *Murah ra sih...*” [‘The edge of the rice field... Seven hundred per meter... It’s really cheap...’]

The example of young *ADs*’ daily spoken language is a mixture of New Javanese and Indonesian. ADP3’s first sentence uses New Javanese, *Ki lo kota neh ki lo* [This is at the city], then switches the code in Indonesian, *Luas lima ribu (5000)*, *pinggir jalan*, *per meter tujuh ratus ribu (700.000)* [five thousand (5.000) wide, on the side of the road, seven hundred thousand (700.000) per meter]. Further, ADP4’s second sentence uses the Indonesian, *Pinggir jalan mana?* [Which side of the road?], and then continued with the third sentence, which switches codes in New Javanese, *Jalan sawah-sawah mesti* [The rice field roads must be]. Because they did not yet speak New Javanese fluently, the young *ADs* used New Javanese mixed with Indonesian as the national language.

Social factors influencing the formation of *ADs*’ various languages at the Ngayogyakarta Hadiningrat Palace

As is the case in sociolinguistic theory that there is no homogeneous language community, language communities are always influenced by external factors outside of language, for example the place of speech, the atmosphere of speech, the purpose of speech, the ability of speakers, conversation partners, age, gender, education, economic status, and others (Agha, 2007; Holmes, 2013; Smith-Hefner, 2009; Spolsky, 1998; Wardhaugh, 2006; Wijana, 2019). The use of several kinds of language by the *ADs* is

influenced by several factors, as follows.

Place of speech

The Javanese of Bagongan variety, as the official written and spoken language, is only used within the Ngayogyakarta Hadiningrat Palace environment. Outside of that, *ADs* are free to use other languages. According to interview results, the Bagongan language has been used since the reign of the ancestor of Ngayogyakarta Hadiningrat Palace, namely the Islamic Mataram Kingdom, to be precise during the reign of its third king, Sultan Agung Hanyakrakusuma (1593-1645 ruled in 1613-1645). Furthermore, the Javanese of Bagongan continues to be preserved until now by the founder of Ngayogyakarta Hadiningrat Sultanate, Sri Sultan Hamengkubuwana I. This aligns with the senior *AD's* explanation that the Javanese of Bagongan was explicitly used in the palace environment.

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.

[It should be noted here that the Bagongan language is only internal between *Ads* within *the cepuri* [environment] of the palace. Outside the palace, even between *ADs* are not allowed to use *menira-pekenira-nggeh-mboya-puniki-puniku-wenten*].

The purpose of using the Bagongan language, among other things, is to maintain traditions where usually large empires have a unique language only used in royal circles. To maintain exclusivity as a large Javanese kingdom, the palace language, which was called the Bagongan language, was created. From the ancestor of the third king of the Islamic Mataram Kingdom, this palace language has been preserved until now at Ngayogyakarta Hadiningrat Palace. Besides, the Bagongan language gave rise to a sense of equality between fellow palace residents, the *ADs*, palace officials, and the Sultan's family, even though title/rank titles were still considered a tribute. The sense of similarity of the Bagongan variation of Javanese can be seen from the absence of language levels compared to ordinary Javanese, which have language levels. An example is using the words 'I' and 'you' in the Bagongan language in the written and spoken *ADs* variety data above which uses the Javanese of Bagongan variety. Regardless of level, all palace residents use *menira/manira* and *pekenira/pakenira*.

Agency policies of Ngayogyakarta Hadiningrat Palace

Agency policies can also influence the use of language within a community. For now, the use of the Javanese of Bagongan is recommended. However, there is no policy of Ngayogyakarta Hadiningrat Palace which requires the use of the Bagongan variety of the Javanese language (no sanctions for those who do not use it) so that palace residents can use the Javanese of Bagongan variety or New Javanese. This was also explained by one of the senior *AD*.

Wonten kraton piyambak aturanipun mboten mengikat. Dados disarankan ngagem basa Bagongan, nanging menawi mboten nggih mboten menapa. Disarankan ngagem basa Bagongan, nanging menawi diselipi basa Jawi biasa mboten menapa. Disarankan nanging mboten wonten sanksi.

[In the palace, the rules are also not binding. So, it is recommended to use the Bagongan language, but if not, that is okay. It is recommended to use the Bagongan language, but if it is mixed with regular Javanese, it is also okay. It is recommended, but no sanctions].

(ADK9, interview on January 21, 2023)

This palace policy which is not too binding can be seen in the data on the unofficial spoken variety of *ADs*, where it turns out that many of them use New Javanese, and sometimes *ADs* even mix New Javanese with Indonesian.

The speakers' ability

The speakers' ability level also influences *Ads'* use of language in the Ngayogyakarta Hadiningrat Palace environment. Indeed, *Ads* are advised to use the Javanese of Bagongan. However, because no regulations require it, those *Ads* who cannot speak Javanese can use their New Javanese. Even if *Ads* cannot speak Javanese, for example, coming from outside Yogyakarta (Special Region of Yogyakarta), they can use Indonesian. This junior explained by a senior *AD*.

Tergantung kesadaran, kebiasaan, dan mungkin sing anyar-anyar kui, sing milenial rung pati isa. La ning niku diusahakan, siapa yang menjadi Abdi junior ni entah itu predikatnya apa, entah senior, entah junior, entah milenial, entah generasi apa saiki jenenge, sing mlebu ning kene, dalam artian menjadi Abdi sini, harus berBagongan ria.

[It depends on awareness, ability, and maybe the new *AD* or millennials are not yet so capable. But efforts must be made to determine who becomes an *AD*, whatever the title, whether senior, whether junior, whether millennial, whatever the current generation's name, who enters here, in the sense of being an *AD* here, must use the Bagongan language].

(ADK8, interview on June 20, 2023)

The language abilities of speakers that influence the *ADs* language variety can be seen especially in the *ADs* unofficial variety data where some are able to use the official palace language. Some use New Javanese, and some even use New Javanese mixed with Indonesian.

Speakers' habits

Speaker habits can also affect the use of language. Working time or serving at the palace, which was only a few hours and most of the time was spent outside the palace area, resulted in less intensity of using the Javanese of Bagongan variety. Outside the palace, the *AD* were free to use languages other than the Javanese of Bagongan. Therefore, when in the palace environment, the *AD* felt that they were not used to using the Javanese of Bagongan variety, and many used ordinary Javanese.

The language habits of speakers that influence the language variety of *ADs* can be seen especially in the data on the unofficial variety of *ADs* where *ADs* who are accustomed to using the official language of the palace use the Javanese of Bagongan variety in the unofficial variety. *ADs* outside the palace were accustomed to using New Javanese, so speech inside the palace could be mixed with New Javanese.

Speech situations

For official situations, *ADs* of Ngayogyakarta Hadiningrat Palace always try to use the Javanese of Bagongan variety, both written and spoken. For daily spoken variety, the *ADs* are still advised to use the Javanese of Bagongan variety; however, New Javanese is also often used (*kromo*, *madya*, or *ngoko* Javanese). This indicates that the atmosphere factor influences the use of *AD* language. This fact was also explained by a senior *AD* who was in charge of the language and culture areas of the palace.

Pawucalan acara resmi ya nganggo basa Bagongan, ning ya ora kabeh tembung dingango basa Bagongan.

[Official training events use Bagongan language, but not all words use Bagongan language. Bagongan language, yes, only a little].

(ADK8, interview on June 20, 2023)

The speech situation that influences the *ADs* language variety can be seen in the data on the formal written variety, which uses the Javanese of Bagongan variety. In the data, the official spoken variety also uses the Javanese of Bagongan variety. However, there are also those who use Indonesian for public education purposes, or a foreign language for foreign guests. For data on spoken varieties in informal situations, some *ADs* still use the Javanese of Bagongan variety, some use New Javanese, and some even use New Javanese mixed with Indonesian.

Target of speech

The target of speech can also affect the language choice for ADs of Ngayogyakarta Hadiningrat Palace. While the target is educating the general public, Indonesian is used. The general public might not understand Javanese, especially the Javanese of Bagongan variety.

Memang ada tuturan penjelasan yang menggunakan bahasa Indonesia karena untuk edukasi masyarakat umum. Penjelasan yang menggunakan bahasa Bagongan biasanya untuk edukasi warga dalam kraton, tetapi jika edukasi untuk masyarakat umum maka digunakan bahasa Indonesia sebagai bahasa nasional supaya para pendengar mudah memahami.

[There are indeed explanatory speeches that use Indonesian because they are for educating the general public. Explanations that use Bagongan language are usually for educating residents in the palace, but if the education is for the general public, Indonesian is used as the national language so that listeners can easily understand].

(ADP5, interview on April 5, 2023).

The purpose of speech that influences ADs language variety can be seen in the ADs official spoken variety data. The ADs language variety aimed at palace residents usually uses the Javanese of Bagongan variety, while the ADs language variety aimed at educating the general public can use Indonesian so that it is better understood by the wider community. Therefore, target goals influence the use of ADs language variety.

Conversation partner

The ADs' language variety is also influenced by or adjusted to the conversation partner or with whom the ADs communicate. While communicating between ADs, they try to use the Javanese of Bagongan variety. Suppose ADs communicate with guests, the general public, or tourists who cannot speak the Bagongan language but can speak Javanese; in that case, the ADs communicate using New Javanese at the *kromo* level, a subtle Javanese variety. If the ADs communicate with Indonesian tourists who cannot speak Javanese, the communication is in Indonesian. Further, suppose the ADs communicate with foreign tourists; there are ADs Guides in seven languages, including English, French, Dutch, German, Italian, Spanish, and Japanese.

DISCUSSION

Javanese of Bagongan variety as an official language at Ngayogyakarta Hadiningrat Palace

The official language at the Ngayogyakarta Hadiningrat Palace is the Javanese of Bagongan variety, both written and spoken in formal and informal settings. This is in accordance with the official written sources of the palace (Ngesthitomo Ngayogyakarta Social Assistance Association, 1981) and the results of interviews with senior ADs, the Javanese of Bagongan variety was compiled by combining one or more of the eleven Bagongan lexicons with the New Javanese language, namely *kromo* vocabulary (K) and *ngoko* affix (N). Eleven Bagongan vocabularies are listed in Table 1, namely *manira/menira* 'I', *pakenira/pekenira* 'you', *henggeh/enggeh* 'yes', *boya/mboya* 'no', *puniki* 'this', *puniku* 'that', *punapi* 'what', *wenten* 'there', *besaos* 'just', *seyos* 'different', *nedha* 'request/come on/please' which comes from the Old Javanese language which does not recognize language levels (Zoetmulder & Robson, 1982, 2011). This is also in line with the results of interviews with AD sources who stated that there are 11 Bagongan vocabulary words as above. This palace language, which is unique and only used in the palace environment, is one of the symbols of the identity of the Ngayogyakarta Hadiningrat Palace as a large Javanese kingdom. This palace language was different from the ordinary language used by the general public outside the palace. This is in line with Kramsch's (1998) theory which states that language is the principle or identity that humans use in living their social lives. Le Page and Tabouret-Keller (1985) also states that linguistic behaviour is a series of acts of identity in which people express their personal identity and seek their 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.

The Javanese of Bagongan variety is also a preserver of old traditions because it is a legacy from its ancestors, namely the Islamic Mataram Kingdom, which first used the *kedhaton* language (palace language) (Moedjanto, 1986; Poedjosoedarmo & Laginem, 2014). Besolova et al. (2020) also state that oral traditions and forms of expression, including language are a carrier of intangible cultural heritage; performing arts; customs, ceremonies, festivals; knowledge and customs related to nature and the universe; knowledge and skills related to traditional crafts; all of this is the spiritual cultural heritage of society.

The Javanese of Bagongan variety was also the language of equality for the *ADs* to forge strong unity among the palace residents. This equality can be seen from its eleven Bagongan vocabularies, which come from Old Javanese and do not recognize levels (Zoetmulder & Robson, 1982, 2011). Apart from Bagongan vocabulary, other vocabularies use New Javanese at the *kromo* level as polite vocabulary and are combined with the *ngoko* affix to give a familiar impression. This grammar is arranged to provide the value of equality and familiarity to establish strong unity within the palace. Thus, the Javanese of Bagongan variety was chosen as the palace language to show identity, maintain traditional heritage, and strengthen the unity of the Ngaogyakarta Hadiningrat Palace through language.

Language varieties used by ADs and the influencing social factors

In written and spoken variety, formal and informal forms, if they are in the Ngayogyakarta Hadiningrat Palace environment, *ADs* are always expected to use the palace's official language, namely the Javanese of Bagongan variety. However, today, the language used by *AD* varies with various influencing social factors, including place of speech, Ngayogyakarta Hadiningrat Palace policy, speech atmosphere, speaker's ability, habits, target of speech, and conversation partners.

Previously, there had been no research examining the variety of *ADs* languages at Ngayogyakarta Hadiningrat Palace and the social factors that influenced them, so this is a new finding. In the Ngayogyakarta Hadiningrat Palace, the written language variety that the *ADs* used is the Javanese Bagongan, which is the palace's official language. For the spoken variety, *ADs* began to use various languages according to situation and conditions, although using the Javanese of Bagongan variety was recommended. In the official spoken variety, *AD* uses the Javanese of Bagongan variety; however, there are also official events that use Indonesian as the national language if the target of the speech is education for the general public. In the official variety, some *ADs* use Indonesian if the conversation partners are guests or tourists from Indonesia who cannot speak Javanese. *AD's* official spoken language also uses a foreign language if the conversation partners are foreign citizens, namely *ADs* who speak English, French, German, Spanish, Italian, Chinese, and Japanese. For informal, casual, or daily spoken varieties, *AD* is also advised to continue using the Javanese of Bagongan variety, but this is also influenced by the Ngayogyakarta Hadiningrat Palace policy, which is less binding, namely not requiring it but only recommending it; habits also influence the use of the Javanese of Bagongan variety where the official palace language is only used for a few hours in the palace so *AD's* habit of using it is less; speaker's ability also influences the use of the Bagongan variety of Javanese where *ADs* who are not yet able to speak the Javanese of Bagongan variety can use New Javanese or mixed with Indonesian, especially for young or new *ADs*. Thus, the variety of spoken languages became increasingly diverse, causing the use of official palace language to decline.

The limitation of the study here is only examining the variety of *ADs* languages in the *kedhaton* or inner core of the palace. This is in accordance with the direction from *ADs* sources that the *kedhaton* or inner core of the palace is the centre of government and the centre for the use of the Javanese of Bagongan variety. However, this research is quite representative of the conditions of use of *ADs* language varieties in the *kedhaton* (inner palace).

Developmental dynamics phenomena of using Javanese of Bagongan variety

Apart from the decreasing use of the palace's official language, it turns out that from the results of the

research conducted, developmental dynamics phenomena in using the Javanese of Bagongan variety due to the influence of the New Javanese often occur. This developmental dynamics phenomena in using the Javanese of Bagongan variety is in the form of use the New Javanese vocabulary which should be the Bagongan vocabulary, use the *kromo* or *madya* affixes which should be *ngoko* affixes, and spelling in Javanese writing.

The examples of developmental dynamics phenomena of the use Bagongan vocabulary is the official letter data, namely the New Javanese word *punika* [that] which should be Bagongan vocabulary *puniku* [that]. The examples of developmental dynamics phenomena of the use *ngoko* affix (N) are in the data of daily conversation, namely in the word *ndugekaken* [deliver] with *kromo* affix **-aken**, which should be in the Javanese of Bagongan variety using *ngoko* affix **-ake** become *ndugekake* [deliver]. Then, the word *badanipun* [her body] also uses *kromo* affix **-ipun**, which should be in the Javanese of Bagongan variety using *ngoko* affix **-e** become *badane* [her body]. The examples of developmental dynamics phenomena in the spelling of Javanese writing are in the official letter of AD's graduation invitation, in the words *kerso Dalem* [The King's will] and *sedoyo* [all], which should be *kersa Dalem* [The King's will] and *sedaya* [all]. This means that in using the palace official language, both written and spoken, there are sometimes developmental dynamics phenomena in using the Javanese of Bagongan variety, such as in using the Bagongan vocabulary, *ngoko* affix, and spelling of Javanese writing.

With the findings of the linguistic analysis, especially the developmental dynamics phenomena of using the Javanese of Bagongan variety, this can provide input for the palace to pay more attention to the linguistic patterns of the ADs who speak it. Apart from that, the findings of this research can also be useful for the palace policies to increase and improve the use of the official palace language, namely the Javanese of Bagongan variety.

Research Results as policy considerations for Ngayogyakarta Hadiningrat Palace

To sum up, the use of various ADs' languages in the *kedhaton* (inner core) environment of the Ngayogyakarta Hadiningrat Palace is currently diverse. The official palace language, i.e., the Javanese of Bagongan variety, has begun to decline, replaced by other languages such as New Javanese and even a mixture of Indonesian. This phenomenon cannot be separated from the social factors that influence it, including the place of speech, palace policy, the atmosphere of the speech, the purpose of the speech, the speech partner, the speaker's language habits, and the speaker's language skills. Each of these data was analyzed for the grammatical structure of the language, especially the official language of the palace, namely the Javanese of Bagongan variety. The linguistic analysis found the developmental dynamics phenomena in using the Javanese of Bagongan variety due to the influence of the New Javanese namely the use of Bagongan vocabulary, *ngoko* affixes, and writing spelling.

Implications of these data and findings benefit the Ngayogyakarta Hadiningrat Palace as consideration for the next steps in maintaining its official language. The research results show that the language varieties are increasingly diverse, the use of the Bagongan Javanese language variety is decreasing, and the grammar is often less precise, which should be an evaluation for the Ngayogyakarta Hadiningrat Palace. The palace needs to make strategic policies to maintain and increase the use of the Javanese Bagongan variety. For instance, stronger and binding regulations regarding the use of this palace language and special training in the use of the Javanese Bagongan variety should be conducted so that it remains sustainable and appropriately used by its speakers. For other researchers, the results of this research can provide additional knowledge about the variety of ADs languages in Ngayogyakarta Hadiningrat Palace for future research development. For practitioners, the results of this research can be useful for exploring and improving the official language patterns of Ngayogyakarta Hadiningrat Palace residents.

CONCLUSION

The present sociolinguistic study investigates language varieties used by ADs situated in the

Ngayogyakarta Hadiningrat Palace, along with influential social factors. The findings showcase that ADs use a variety of languages when communicating within Ngayogyakarta Hadiningrat Palace. The language varieties are used depending on the place of speech, Ngayogyakarta Hadiningrat Palace policy, speech atmosphere, speaker's ability, habits, target of speech, and conversation partners.

Implications

The phenomenon described in this study has relevance and importance that extends beyond the participating institutions, namely the Ngayogyakarta Hadiningrat Palace and the Yogyakarta Special Region government (DIY), Indonesia. As we have demonstrated, the language variety used by ADs currently varies due to various social factors, influencing the increasingly declining use of palace language. This study's findings offer insight into the current condition of the language varieties of AD that heavily influenced by New Javanese and the declining condition of the use of official palace languages. This study provides two suggestions for the preservation of this palace language. First, to increase the use of the official language of Karaton Ngayogyakarta Hadiningrat, a more binding policy from the palace is needed regarding the use of Javanese of Bagongan variety by AD. Second, training on the use of this official language needs to be continuously encouraged to improve the correct use of the language

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