The Past Forms of Japanese *Futsuugo* and Javanese *NgokoLugu*: Contrastive Analysis in Sociolinguistics

Teguh Santoso*, Sulhiyah Sulhiyah

Ngudi Waluyo University

Email: teguh.santoso@unw.ac.id

**Abstract**

This paper is based on studying the differences and similarities in the form, structure, and usage of past sentences futsuugo-ngoko lugu in Japanese and Javanese. The study combines a qualitative and sociolinguistically informed comparative method. The data were taken from different sources, namely Shin Suikoden and Jin (a Japanese novel and play respectively), Ketoprak Wiswakarman (a traditional Javanese play), and Panjebar Semangat (a Javanese magazine), and were then analyzed from a contrastive linguistic perspective. Theories on Japanese and Javanese descriptive sentences, namely those of Ishii,[1] Masuoka,[2] Poedjosoedarmo,[3] Sasangka,[4] and Wedhawati,[5] were used. Besides, Djadjasudarma and Citraresmana [6] descriptive-qualitative method, Sanada’s,[7] concept of Sociolinguistics, as well as Tarigan’s,[8] Ishiwata and Takahashi’s,[9] theories of contrastive linguistics were also consulted. The study aimed to describe the differences and similarities in the forms, structures, and usage of past sentences futsuugo-ngoko lugu in Japanese and Javanese based on the dialogues’ data. The study concludes that the addressees’ speech levels in the Japanese conversations are those of futsuugo and ngoko lugu, which are comparable in the Javanese.

**Keywords:** futsuugo; Japanese; Javanese; ngoko lugu; past sentences; sociolinguistics.

1. **Introduction**

Javanese and Japanese are two languages which are not related, have a speech level or language level, but the typology of the language is different. Therefore, the author examines the differences in these languages' past verb forms using the contrastive method. In contrast, research is a language analysis that aims to show the similarities and differences between languages or dialects to find principles that can be described in practical problems (Kridalaksana, 1982: 11).

From both language differences, the writer examines the categorization of the two languages by limiting the research scope into the past tense category *futsuugo* in Japanese with *ngoko lugu* level in Javanese. By examining this comparison of past sentences, the writer wants to overview the differences and similarities between the two languages. Especially when viewed from the form of the past sentence, both languages have their uniqueness in changing the form of verbs, nouns, adjectives, and others.

*Futsuugo* is used when talking with familiar people (family, friends, and others) and is a form that does not show respect (informal) (Hirabayashi and Hama, 1988: 207). In Japanese, the traditional or casual form only falls under the level of *futsuugo*. Meanwhile, *ngoko* levels are generally used to talk to parents to children, grandchildren, or young people, conversations with equals who ignore position and age, superiors and subordinates, employers and assistants, and others (Sasangka, 2004: 25).

*Ngoko*, according to Sasangka (2004: 17) consists of a) *Basa Antya*: there are the words *krama Inggil*, *krama*, *ngoko*, added *ngoko*. Example sentences: *Adik arep dipundhutake menda*; b) *Antya Basa*: there are *Krama Inggil* words in addition to the *Ngoko* vocabulary. Example sentence: *Adhik arep dipundutake wedhus*; c) *Ngoko Alus*: there are mixed words between *ngoko* and *krama*. Example: *Adhik badhe ditukokke wedhus*; d) *Ngoko Lugu*:
there are words and additions of ngoko. Example: Adhik arep ditukokake wedhus. "A goat will be bought for my younger brother."

The past form of verbs in Japanese is marked by the form もう (adverb) and the suffix -た which are added with adverbs of time, such as kesa, kinou, ototoi, and so on. In contrast, the past form of verbs in Javanese is marked by the adverb wis, uwis, dhek wingi (auxiliary), depending on the form ngoko, madya or krama (Wedhawati et al. 2006).

### Table 6 Past Sentence Forms of Futsuugo and Ngoko Lugu Level

| Futsuugo’s past sentence | Past sentence of ngoko lugu level |
|--------------------------|----------------------------------|
| Data (1) 弟はもう寝た。   | Adhikis wis turu.               |
| Outoto wa mou neta.      | My younger brother had slept.  |
|                         | (Isahi, 1984: 34)              |
| Data (2) 昨日わたしは勉強した。 | Dhek wingi alu wis sinaa.     |
| Kinou watashi wa benkyou shita. | I had studied yesterday.      |
|                         | (Isahi, 1984: 34).             |

The past sentence form futsuugo in the example table 1 is indicated by the suffix -ta. The adverb mou 'already', kinou 'yesterday.' Meanwhile, the past verb form ngoko level is marked by the adverb form wis and dhek wingi.

The research theme regarding Japanese and Javanese's comparison has been previously researched by Kazuko Ishii (1991) with the title "Comparison of Unggah-Ungguh System in Japanese and Javanese". Furthermore, Hartati (2008) with the title "Undak-usuk Japanese and Javanese: A Comparison", Lestari (2009) "Comparison of Japanese Speech Levels in Futsu-Teinei and Javanese Ngoko-Krama " (Thesis), Suherman (2009) with the title “Speech Level of Japanese and Javanese: Contrastive Analysis.” Santoso, et al. (2018) Japanese and Javanese Directive Forms: A Study in Sociolinguistics. Their research focus is on the comparison of formal-informal (polite and impolite) forms. This research focuses on past informal forms.

In this study, the data collection technique was the note-taking method, namely: recording the data sources taken from various data sources. Past sentence data in Japanese languages are taken from novels and drama scripts, while data for past sentences in Javanese are taken from ketoprak manuscripts that had been performed.

### 2. Methods

The research method used in this research is descriptive-qualitative. This study's data were obtained through literature reviews where the data source was text in which there was a past verb form futsuugo-ngoko lugu in Japanese and Javanese. Research with qualitative methods deals with the following considerations: (1) adjusting qualitative methods is more comfortable than complex reality, (2) this method directly presents the nature of the relationship between the researcher and the respondent; (3) this method is more sensitive and is more adaptable to the sharpening of mutual influence on the value patterns faced (Djadjasudarma and Citraresmana, 2016: 21).

In the descriptive-qualitative research method, it cannot be separated from the existence of sociolinguistic studies. Sociolinguistics or shakaigengogaku no kenkyubumon, there are nine parts, namely: (1) methodology, (2) language variation (age differences, gender in language, particular accent etcetera.), (3) language activities (polite language, communication behaviour, and others), (4) language style (reality and language, etcetera.), (5) language communication (bilingual/bilingual system, and others), (6) language change, (7) knowledge language (language rules, identity, etcetera.), (8) acquisition of language (intermediate language, etcetera.), (9) language for...
specific purposes (Japanese used in education, etcetera.) (Sanada, 2000: 15).

In this method, contrastive linguistic studies also need to be involved. Contrastive linguistics is a linguistic analysis that examines the striking differences or inequalities in one or more languages, while the similarities are not given much importance or attention. The similarities in the two or more languages are considered normal, just a general thing (Tarigan, 1992: 218).

The data used in this study were obtained by the observation method followed by the note-taking technique, namely by collecting data from various sources, such as Japanese futsuugo past sentence data were taken from novels and drama scripts. In contrast, ngoko lugu past sentence data were taken from ketoprak manuscripts. The Wiswakarman ketoprak script has been performed and an online magazine in the Javanese language, namely: Panyebar Semangat then matched with the use of the past sentence structure futsuugo-ngoko lugu in Japanese and Javanese. As a follow-up technique, note-taking techniques are used, both for the use of the past sentence form categories futsuugo-ngoko lugu straight Japanese and Javanese to be compared in terms of their usage.

Data is a very determining part of the final result of a study. Data in a language is the language itself that can take from sounds, writing, or signs. In this study, the authors used library data in books containing Japanese and Javanese language past sentences futsuugo-ngoko lugu. Data is the research material, and the material in question is not raw material but finished material. From this material, it is hoped that the object of research can be explained. In that material, there is the object of the research material in question. (Sudaryanto, 1993: 22).

After the data is classified, the data will be analyzed using a sociolinguistic approach by combining two sociolinguistics and contrastive linguistics levels to determine the similarities and differences. The search for the meaning behind the data is based on context to examine the contents of speakers and speakers' speech, the relationship between the speakers, and the meaning of the speech outside the data. (Sudaryanto, 1993: 28).

In looking for the meaning behind the data, it is based on two kinds of assessment, namely: (1) The internal study of language that is studied from the functional structure related to the formation of linguistic elements, (2) Externally assessment of linguistics is based on a description of differences in linguistic features that make sense. Specific meanings that exist between social groups that use certain languages based on social strata. Interpret this meaning in the past sentence of futsuugo-ngoko lugu level in Japanese and Javanese, then using a descriptive research methodology, namely: a method that is solely based on existing facts or phenomena that are empirically alive in the speakers, so that the resulting, recorded in the form of the role of language commonly used in society.

3. Result and Discussion

The data analysis process was carried out in several stages, namely describing the use of past sentences in the form of ngoko lugu and futsu in Japanese and Javanese based on usage in everyday sentences. In practical terms, the results of this study are expected to be useful for the development of Japanese and Javanese teaching patterns as well as learners, especially students majoring in Japanese and Javanese in seeing the comparison of differences and similarities in the use of past sentences futsuugo-ngoko lugu in Japanese and Javanese against language factors that are explaining the social phenomenon.

3.1 Structure and Meaning of Past
Sentence Forms of Futsuugo and Ngoko Lugu Level in Japanese and Javanese.

In the past sentence, the forms of futsuugo and ngoko lugu in Japanese and Javanese are also called informal languages. The level in the ordinary form (informal) in Japanese is known as the level form futsuugo (普通語), while the standard form (informal) in Javanese is called ngoko as seen in table 1 data (1).

3.2 Structure and Meaning of Japanese Futsuugo Past Sentences

In the past sentence futsuugo in Japanese consists of suffix ~ta, ~datta, and ~katta which are attached to verbs, nouns and adjectives. Look at data (1) neta ‘had slept’ (verb), data (7) suki datta (adjective), data (8) monku atta (noun). In Javanese, the past sentence in the form of ngoko lugu consists of the adverb wis ~ added to the verb and adjective. Look at data (11) wis tuwa “eld” (adjective) and data (13) wis bayar ‘had already paid’ (verb).

The past tense marker of Japanese can be in the form of conjugation or addition of suffix ~ta (verb), auxiliary ~datta, and ~katta (nouns and adjectives). While the past sentence in Javanese is the form wis ~ +adjectives and verbs.

3.3 Structure and Meaning of Futsuugo's Past Sentences

Past sentences in the futsuugo level have the following sentence structure: ~ta, ~datta and ~katta. Here are some examples of Japanese past sentence data at the futsuugo level:

Data (3)
「開かずの門か」と、洪はずかずか歩き出した。

[Akazu no mon ka] to Kou hazukazuka arukidashita.
'It is called a gate that never opened.
Speech situation:
A general spoke with a gatekeeper who was of a lesser position because he was his subordinate.

In the previous sentence in data (3), it can be seen that the verb arukidashita is derived from the aruku verb 'to walk' and 'to take out' when combined and added to the form of ~ta to become arukidashita 'to open'. Futsuugo is used when talking with close people (family, friends), who have a high position in those who have a lower position and others. This situation is following the opinion expressed by Sunagawa, et al. (1999: 251). In the past sentence in data (3), the speaker is a general, while the speaker is a temple guard, whose position is subordinate, so the use of this past sentence is possible to use the futsuugo form.

Data (4)
「そこで彼はもう一言、俺にもそれを売ってくれ、と喉の辺までは出しかけたが、ぐっと唾をのむ音をさせた。

Soko de kare wa mou hitokoto, ore ni mo sore o utte kure, to nodo no hen made wadashikaketa ga, gutto tsuba o nomu oto o sasete.

They can drink deliciously. It sucks. The words 'Please sell this wine to me' were about to reach him throat, but he swallowed them again. Finally, he said:’’ Being a pastor is impractical’’.

Speech situation:
Old priest with young son (wine seller).

In the data (4), the past sentence can be seen in the dashikaketa verb 'to swallow back' which comes from the dasu verb 'to take out' and the fukugougo (a combination of several morphemes which are divided into various variations.) kakeru 'to hang.' This form ~ta is a group of futsuugo levels. The futsuugo level is usually used in narrative among family members: parents to their children and vice versa, close friends, high status versus low-status people. This situation is in line with the opinion of Sunagawa et al. (1999: 251).
In data (4), the priest's position has a high status compared to the arak seller, so the *futsuugo* level form needs to be used in this situation.

Data (5)

さては、わが目にたがわず、あなたは先ごろまで、禁軍師範役として、武林に名の高い林沖どものでおさったか。

'So, finally, Rin Chuu entered the gates of the Sai family residence accompanied by the house owner. Not only that, there was also a welcoming party at night. Among the family members and guests, there was an arrogant and arrogant martial arts expert called Guru Kou. He continuously drank wine and because Sai Shin often flattered and praised Rin Chuu's greatness, also because Rin Chuu was provided a higher place than him?'

Speech situation:
A prisoner (Rin Chu) with Priest Flower.
(Shin Suikoden, 2011: 172-173).

In the data (5), the *futsuugo* form appears in the verb *ozatta* (which comes from the verb *ozaru* 'there'). In this situation, a prisoner with a priest whose position is familiar, so this past tense uses the *futsuugo* level form.

Data (6)

仁 : 佐分利先生、もうそろそろ教えていただけませんか。
どうやってペニシリンを作ったのか。
佐分利：あのう。。。
Jin : Saburi Sensei, mou sorosoro oshiete itadakemasen ka?
Dou yatte penishirin o tsukutta no ka?
Saburi : anou...
Jin : dr. Saburi, would you please explain to me right away?
How is penicillin produced?
Saburi : hmmn ...

Speech situation: This conversation occurred between dr. Jin with dr. Saburi (colleague) when he was on his way to deliver penicillin to Doctor Jin's place.
(Jin, 2011, Episode 7)

In data (6), the past sentence can be seen in the verb *tsukutta*, which comes from the verb *tsukuru* 'to make, to produce'. This conversation took place between the doctor and his subordinates. So, the use of *futsuugo* may be used in this sentence.

Data (7)

田中：今日、赤を着すぎじゃないの？
マリア：別に、いいじゃん！赤が好きだったからね。

'Today, aren't you wearing red mostly today? Well, I already like red one.'

Speech Situation:
At the party, Maria was wearing a red dress that caught the attention of other participants. Later, Tanaka came to comment on her.
(Kusmaryani, 2010: 12)

In data (7) because Tanaka and Maria are close friends, it is necessary to use *futsuugo* in this situation. The past sentence in data (7) can be seen in the adjective *suki* + auxiliary ~*datta*.

Data (8)

マリア：なによ？文句あったの？
Maria: Nani yo? Monku atta no?
Why, anyway? " Was there a problem?
田中：俺、赤きらいなっただよ。

'I hated red.'

Speech Situation:
At the party, Maria was wearing a red dress that caught the attention of other participants. Later, Tanaka came to comment on her.
(Kusmaryani, 2010: 12)

In data (8) because Tanaka and Maria are close friends, it is necessary to use *futsuugo* in this situation. The past
sentence in data (9) can be seen in the noun monku + auxiliary ~ta.

Table 7 Futsuugo's Past Sentence Structure in Japanese.

| Basic Form Verbs, Adjective, and Nouns | Pattern Verbs, Adjectives, and Nouns Past Forms |
|----------------------------------------|-----------------------------------------------|
| Data (1) Neru To sleep V+suffix ~ta Neta | Sleep                                        |
| Data (2) Benkyou suru To study V+suffix ~ta Benkyou shita | 'Studied' |
| Data (3) Arukidasu Open up V+suffix ~ta Arukidashita | Opened up |
| Data (4) Dashikakeru Swallow V+suffix ~ta Dashikaketa | Swallowed |
| Data (5) Ozaru Live V+suffix ~ta Ozatta | Lived |
| Data (6) Tsukuru To make V+suffix ~ta Tsukutta | Made |
| Data (7) Suki Like Adj+auxiliary~ta Suki datta | Liked |
| Data (8) Monku Trouble N+auxiliary~ta Monku atta | Had a trouble |

3.4 Structure and Meaning of Past Sentences Ngoko Lugu level

Past sentence structures in ngoko, ngoko lugu level generally use wis ~ sentence patterns. Wis means already added with verbs and adjectives in Javanese. The following is an example of past sentence data in ngoko lugu level with wis ~ pattern:

Data (9) Wa Sri : Genah wis dikandhani nomer siji ndhisik dhewe kono kok isih takon.

"Even though I was told you were the first to come, why do you still ask questions."
Rangkung : Wa Sri ki lo.
Wa Sri, you know?

Speech situation:
This conversation took place between Rambat (the buyer) and Wa Sri, who wanted to order food at a food stall. Wa Sri (40 years old food stall owner), and Rangkung (beautiful girl aged 20 who helped Wa Sri's work).
(Rambat Rangkung, 2011: 11-12)

In the data (9), the past sentence ngoko lugu can be seen in the verb wis dikandhani which comes from the verb ``kandhani” get the adverbial wis containing the meaning of the past sentence in ngoko level. Ngoko level is used in familiar situations, such as friends, parents to children and others. This situation is in line with the opinions expressed by Poedjosoedarmo (1979: 13) and Wedhawati (2005: 444). The conversation situation in data (8) occurs between Rambat and Rangkung, whose positions are close friends. With the familiar situation between the speaker and the speaker in the data (9), it has been well established so that the use of ngoko levels should be used in this situation. Then, another example of past sentences in ngoko levels is in the following data (10).

Data (10) Lodra : Ya wis le, sajake iki wis tengah wengi, prayogane gage mapana turu. Yes, son, it looks like it's late at night, you better hurry up and go to bed'.
Rusmana : Yes, sir.
Situation: Conversation occurs between Lodra (foster father) and Rusmana (Lodra's foster child).
(Nugraha, 2014: 7)

In data (10) the Javanese language past sentence ngoko lugu is the a verb wis tengah which comes from a combination of the ‘middle’ as noun, wengi as an adjective that mean 'night' which is ngoko lugu level. The form of ngoko level is generally used in
speaking by parents to children, grandchildren, or young children, conversations with equals who ignore position and age, superiors and subordinates, employers and assistants, and others. This situation is in line with the opinion expressed by Poedjosoedarmo (1979: 13), Ishii (1984: 63) and Wedhawati, et al. (2005: 444). In this case, the speaker's position with the speaker is familiar, so ngoko level needs to be used in this situation. Then another example of past sentences in ngoko lugu level is in the following data (11):

Data (11)
Aku ngono nadyana wis tuwa ngene ananging isih rosa anggone tumandang gawe....
'Even though I am old like this but still strong enough to work'...

In the data example (11) the past sentence of ngoko lugu level can be seen in the adjective wis tuwa, which comes from the adjective tuwa 'old'. In this case, the speech situation occurs between a mother and her daughter, so the use of ngoko level needs to be used. In Javanese, communication between parents and children (younger) is better to use ngoko lugu level.

Data (12)
Nadyana aku iki wis ora isa weruh, nanging ora kok mung isa meneng banda tangan ora tumindak apa-apa..
'Even though I cannot see now, I cannot just stand by to do nothing ...'

Speech situation:
This conversation took place between Gendhis (Nyi Sapar's daughter) and Nyi Sapar (Gendhis's mother). Gendhis saw his mother who kept working to clean the rice, who seemed not to feel tired, even though her eyesight was no longer good. Seeing this situation, he felt sorry. Then he tried to offer himself to replace his mother's job, but because her daughter was pregnant, her good intentions were rejected. (Tegalreja 1825, 2015:6).

In the example of the past sentence, ngoko lugu level in Javanese in data (13) can be seen in the verb wis ora weruh. The verb wis ora weruh comes from the verb ora 'no' and weruh 'know' in front of the two verbs the adverb wis 'already' is added and the negation ora 'no'. It is following the opinion of Sasangka (2004: 38). In Javanese speech act, the parent (mother/father) to the child when speaking to the child uses the form of ngoko levels.

Table 8 Javanese Ngoko Lugu Past Sentence Structure

| Basic Form | The pattern of Verbs and Adjectives Past Forms |
|------------|-------------------------------------------------|
| Verbs and Adjectives | Prefix (Adverb) |
| Data (9) | Wis dikandhani |
| Dikandhani | Wis dikandhani |
| Advise | Had advised |
| Data (10) | Wis tengah wengi |
| Tengah wengi | Wis tengah wengi |
| Late at night | Lated at night |
| Data (11) | Wis tuwa |
| Tuwa | Wis tuwa |
| 'Tua' | Eld |
| Old | |
| Data (12) | Wis ora isa weruh |
| Isa | Wis ora isa weruh |
| 'Dapat' | Had looked |
| Weruh | |
| Look | |
| Data (13) | Wis mbayar |
| Mbayar | Wis mbayar |
| Pay | Had already paid |

Data (13)
Lo aku rak wis mbayar.
"Well, I already paid."

The situation of the speech: The village head talks to a waiter at an entertainment venue. (Sang Pembayun, 2014: 65)

The past sentence ngoko lugu level in the data (13) is seen in the verb wis mbayar which comes from the paid verb 'pay'. Because the lurah (village leader) has a higher position than a waiter at an entertainment venue, the past sentence ngoko level, is necessary for this situation. It is in line with the opinion expressed by Poedjosoedarmo (1979: 13) and Wedhawati et.al (2006: 444).
3.5 The Use of Past Sentence of Futsuugo with Ngoko Lugu Levels

In the past sentence, Japanese at the futsuugo level can be contrasted with the past sentence in the form of ngoko lugu level in Javanese. The following is an example of the contrast between the two past sentences that the author has found.

a. Past sentence of futsuugo (example)
   Data (6)
   仁: 佐分利先生、もうそろそろ教えていただきませんか。
   どうやってペニシリンを作ったのか。
   Saburi: anou...
   Jin: dr. Saburi, would you please explain to me right away?
   How is penicillin produced?
   Saburi: hmmn ...

b. Past sentence of ngoko lugu (example)
   Data (9)
   Wa Sri : Genah wis dikandhani nomer siji ndhisik dhave kono kok isih takon.
   Rangkung : Wa Sri ki lo.
   Wa Sri: Even though you have been told that it was the first time you came, how come you still ask.
   Rangkung : Wa Sri, you know?

   From these data, it can be concluded that the lexical markers of past sentences in Japanese can be in the form of verbs, nouns and adjectives added with the form ~ ta, ~ datta, and ~ katta. Meanwhile, in Javanese, the lexical marker is the adverb form wis ~ which can be added with Javanese verbs and adjectives.

3.6 Differences in Meaning of Past Sentences Between Futsuugo-Ngoko Lugu Level

Past sentences in Japanese and Javanese in the form of futsuugo and ngoko lugu level have differences and similarities, including:

a. Past sentences in Japanese and Javanese in the form of futsuugo and ngoko lugu level
Japanese and Javanese Futsuugo-Ngoko Lugu Past Sentences

The past sentence in Japanese recognizes the existence of keigo, while the past sentence in Javanese recognizes the speech act system. In Japanese, there are uchi and soto systems, seniority (senior and junior), the relationship between superiors and subordinates, the relationship between service providers and service recipients (doctors and patients, guests with servants, teachers and students and others). At the same time, uchi also means a house or group of Japanese people always identify themselves, not only as individuals but as members of a group. Attitudes, speech and even the vocabulary used will be different for people in the group and outsiders.

Likewise with the past sentence in Javanese which uses the Javanese speech levels system which recognizes relationships related to social status in society which is divided into two types, namely: first, asymmetrical relationships such as the relationship between children and parents, servants and employers, children. Fruit with the boss, ordinary people with the king etcetera. Second, asymmetrical relationships such as priyayi (people who have a particular position in society, for example, a priyayi (leader, king, a village head, etcetera),) with the people, parents and children, people who do not know each other (not yet familiar), etcetera. The difference is, in this case, Ngoko levels in Javanese do not recognize the existence of the uchi and soto system as in Japanese.

4. Conclusions

The Japanese and Javanese language futsuugo-ngoko lugu past sentences have differences and similarities.

1) The past sentence futsuugo in Japanese recognizes the concept of uchi and soto, while in the past sentence, the Javanese language ngoko lugu level is not. At the same time, uchi also means a house or group of Japanese people always identify themselves, not only as individuals but as members of a group;

2) The past sentence futsuugo in Japanese recognizes the variety of languages for male and female, whereas, in the previous sentence, ngoko lugu level is not;

3) The past sentence futsuugo in Japanese in the family (father-mother) generally uses the futsuugo form (usual). In contrast, in the past sentence, ngoko levels in Javanese is used by parents (father-mother) to their children. Children to their parents use the polite form (krama), used by people who have a high position towards their subordinates, such as the king with his subordinates, the teacher with the students, etcetera;

4) Past sentences futsuugo past verbs, adjectives and noun in Japanese are indicated by the form もう～た which is added with adverbs of time, such as kesa, kinou, ototoi, etcetera. Meanwhile, the past form of verbs and adjectives in Javanese is marked by the adverb wis, uwis, dhek wingi etcetera; 5) The past tense verbs, adjectives of futsuugo in Japanese have an inflexion; while in Javanese ngoko lugu have not an inflexion.

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