Types of Epistolary Discourse in the Javanese Language

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Abstract. This research discusses the types of epistolary discourse in the Javanese language. The theory used in this research is discourse structure by van Dick which states that a discourse consists of three parts, namely macro, superstructure, and micro. The method used in this research is qualitative descriptive. The research data is the Javanese language letter discourse. The data is obtained using the scanning method. Based on its character, epistolary discourse can be differentiated into a personal letter (layang pribadi) and formal letter (layang dhines). Based on its goals, epistolary discourse can be differentiated into an invitation letter (serat ulem) and giving an authority letter (serat/nawala kekancingan). Based on its completeness, a personal letter (layang pribadi) can be differentiated into a short letter (layang cekak or commonly called layang kitir) and a complete letter (layang gancaran).

Keywords: types, discourse, epistolary, letter

INTRODUCTION

Epistolary discourse is a discourse or language use contained in a letter [1]. Epistolary discourse is one of the discourse types. According to Baryadi, epistolary discourse is a type of discourse that, in form, can be differentiated from other types of discourse [2]. Based on its form, discourse can be divided into epistolary discourse, cartoon discourse, comic discourse, and mantra discourse. Based on its communication media, epistolary discourse is a written discourse [3].

Epistolary discourse in Javanese is used in communication in the form of letters. In addition, as a prose form (gancaran), Javanese letters can be in the form of tembang macapat (meter song) [4]. In Javanese, the discourse in the form of a letter is called by several names, namely layang (Ngoko form), serat (Kromo form), and nawala (archaic form), which all mean 'letter'. Thus, in Javanese epistolary discourse can be matched with layang discourse, serat discourse, or nawala discourse.

Javanese letters can be personal (individual to a friend, relative, parent, or children) or official (individual to an institution, institution to individual, or institution to institution) with various functions. The nature of language, including the language of the letter, is reflected in its use. In this language usage, the language is bound to its social function [5]-[7]. As a form of communication, the Javanese letter has begun to be abandoned by its language user community. Therefore, an effort to describe Javanese letters is required.

To the author's knowledge, research on epistolary discourse in the form of letters in Javanese is rarely carried out. Existing research entitled "Epistolary Discourse in Javanese and Related Aspects" by Setiyanto et al. (2018) discusses Javanese epistolary discourse function, type, structure, and register. This study, which the author did, is part of a study conducted by [4].

The problems discussed in this study are the types of Javanese epistolary discourse, especially in the form of gancaran (prose). The purpose of this study is to describe the types of Javanese epistolary discourse. By describing the types of Javanese epistolary discourse, it is expected that the result of this study can complement Javanese discourse research. In addition, the result of this study is expected to be able to help Javanese language users in comprehending the whole discourse, especially epistolary discourse.

The theory used to underlie the types of Javanese epistolary discourse research is the structural theory proposed by van Dijk (1985). A discourse consists of three parts, namely (a) macro, (b) superstructure, and (c) the micro [2]. The macro is the global meaning of discourse; the superstructure describes discourse framework; the micro illustrates small aspects of the meaning of discourse, which can be understood from the use of words, clauses, sentences, and inter-sentences as stated by [8].

METHOD

The method used in this research is a descriptive qualitative method. The descriptive method is used because it is in accordance with the purpose of this study, namely describing the object as it is without making an assessment. The qualitative method is used because this study does not consider the productivity and the effectiveness of one type of data [9].

The data of this research are Javanese letter discourse. The letter discourse data includes (1) layang pribadi 'private letter' in the form of serat ulem temanten 'marriage invitation letter' and (2)
serat dhines ‘official letters’ in the form of (a) serat/nawala kekancingan ‘decision/confirmation/decree letter’, (b) layang dhawuh ‘warrant’, and (c) layang undangan kumpulan ‘meeting invitation letters’. The sources of this research data are in house field, library_mass media (print media) field, and the internet compare to [10].

This research was carried out through three stages, namely, (1) data provision, (2) data analysis, and (3) presentation of data analysis results see [10]. At the stage of providing data, the method of referencing is used with four activities, namely collecting data using reading marking techniques, recording data using note-taking, selecting data, and classifying data. At the stage of data analysis, the BUL method is used for the direct element see [10]. At the stage of presenting the results of data analysis, an informal method (using ordinary words) see [10].

RESULT & DISCUSSION

Based on its nature, epistolary discourse can be distinguished from layang pribadi ‘personal letter’ and layang dhines ‘official letter’. Based on its purpose, epistolary discourse can be distinguished into invitation letter and authorization letter.

Based on the completeness, layang pribadi ‘personal letter’ can be distinguished from layang cekak or commonly called layang kitir ‘short letter’ and layang ganep ‘complete letter’. Based on its contents, layang dhines ‘official letter’ can be distinguished from serat or nawala kekancingan ‘decree letter’ and layang dhawuh ‘warrant’.

1. Personal Letter

Based on the completeness, layang pribadi can be distinguished from layang cekak or layang kitir and layang ganep. Layang kitir contains a short message. The following is an example of a personal letter in the form of layang kitir.

(1) mBakyu, mangke menawi estu tindak peken, kula badhe ndherek, nunut becakipun. Nyuwun dipunampiri, watawis jam pinten?

Rayi
Bune Djodi [11]

‘Mbakyu (older sister), when you go to the market, I will join you, hitchhike the pedicab with you. Please pick me up, at what time? Little Sister
Djodi’s Mother

Example (1) is a layang kitir containing a short message from Djodi’s mother to her older sister that asks her older sister to pick her up when her older sister is going to the market. The characteristic of the layang kitir appears in its short content, and it is written into the body of the letter stating only in section content.

Unlike the layang kitir, layang ganep contains a complete message and consists of parts of a complete letter as well. Here is an example of a personal letter in the form of a layang ganep.

Serat saha ingkang sembah pangabekti, putra pun Singasastra kekalih ... katur ing Panjenenganipun ingkang rama uwa Kyai Kasandinama sakilyan ibu, adadalem ing nagari Yogyakarta ....

Nuwun wiyosipun ... wulan Ruwah ngajeng punika badhe kula prelokaken sowan tuwi Panjenengan Uwa sekaliyan, kalian nyowananake ikang wayah Sitimarjam.

Nuwun kawuningana ... pun Marjam sampun dumugi ing pangkat 3 SGA ... Sasampuning angoal ijasah SGA, ing pangangkah taksih badhe nglajengaken dhatheng IKIP.

... Menawi saged klebet ing IKIP, ingkang wayah badhe kula caosaken ndherek ing ngarsanipun Uwa-sekaliyan ....

Ing wasana, wigatosing serat punika, amung sasampuna Uwa sekaliyan priksa menghag wosing prelunipun badhe pisowan kula ing wulan ngajeng.

Katur Kaping 16 Djuani 1966

Ingkang putra pun
Singasastra [11]

‘Letters and greetings, Singasatra and my wife ... delivered to our Uncle Kiai Kasandinama and our Aunt, located in Yogyakarta City...

Thereby the intention ... in the coming month of Ruwah I plan to go to meet Uncle and Aunt while accompanying my grandchild Sitimarjam.

For your information ... Marjam has reached the 3rd rank SGA .... After achieving the SGA diploma, based on the plan, she will still continue to IKIP.

... If your grandchild is accepted at IKIP, I will entrust your grandchild with Uncle and Aunt here ....

Finally, the essence of this letter, hopefully, Uncle and Aunt would understand the purpose of my visit in the next month.

Written on the 16th of June, 1966

Your Nephew,
Singasastra’
Example (2) is a layang ganep so that it contains a complete message and consists of complete parts of letter (head, body, and closing). The message of the letter in example (2) is a Singasasra’s notification to Kiai Kasandinama and his wife (Singasasra’s uncle and aunt) that Sitimarjam (Singasasra’s daughter) is in the SGA, the 3rd level. After graduating from SGA, Sitimarjam is planned to continue studying at IKIP. If Sitimarjam is accepted at IKIP, Singasasra will entrust his daughter to Kiai Kasandinama’s house. This can be seen in the following part of the letter.

Nuwun kawuningana ... pun Marjam sampun du pangkat 3 SGA .... Sasampuning angsal ijasah Si pangangkah taksih bathe nglajengaken dhateng IKII

Menawi saged klebet ing IKIP, ingkang wayah badhe kula caosaken ndherek ing ngarsantipu sekaliyan ing ngriki ....

2. Official Letter

Characteristics of an official letter can be known from its contents and form. The official letter contains official matters. Official letter form can be marked by the inclusion of logos, letter number, and institution stamp. Based on its contents, in Javanese, it is found out that layang dhawuh in form of nawala kekancingan and layang dhawuh. Nawala kekancingan can contain a decision to grant authority for the use of the title. The following is an example of a nawala kekancingan containing the decision to authorize the use of the title.

(3) ’Decree of Sri Paduka Kangjeng Gusti Pangeran Adipati Aria Pakualam IX al Haji in the Kingdom of Pakualaman, Yogyakarta

Number: 270/KPA/2016
I, Kangjeng Gusti Pangeran Adipati Aria Pakualam IX al Haj in the Kingdom of Pakualaman, Yogyakarta

already acknowledge next : ...
in view of next : ...
considering next : ...

therefore now it is my will to give rank and position:
KMAy. Roro Fitria
Kangjeng Mas Ayu

This decree is given to those who have the right to be known and implemented as it should be and it becomes her guide.
Pakualaman on the 28th of Suro, 1949 or the 9th of November, 2016.
Sri Paduka Pakualam IX
(stamp and signature)
To:
Roro Fitria’

Example (3) is a nawala kekancingan containing the decision to award the title “kangjeng mas ayu” (K.M.Ay.) from Sri Paduka Pakualam IX to Roro Fitria.

Aside from being a nawala kekancingan, the Javanese official letter can be in the form of layang dhawuh. The following is an example of an official letter in the form of layang dhawuh.

(4) Dhawuh Pamarentah Ageng Kepatihan Surakarta dhumateng Kangjeng Bupati ing Sragen, suka uninga:

1) ...
2) ...

Panika kaestokna.
Surakarta kaping 8 Juli 1910.

‘Orders of Kepatihan Surakarta Big Government to Kangjeng Bupati in Sragen, to inform:

1) ... 2) ... 3) ...

They) are expected to be carried out.
Surakarta, the 8th of July, 1910

Patih Surakarta Adiningrat

Example (4) is a layang dhawuh containing an order from Kangjeng Raden Adipati Joyonagoro to Kanjeng Bupati in Sragen to carry out the message stated in command number 1), 2), and 3).

3. Invitation Letter

In Javanese, an invitation letter is called layang undangan or serat ullem. Based on its contents, an invitation in Javanese can be differentiated into serat ullem temanten ‘wedding invitation letter’ and layang undangan kumpulan ‘meeting invitation letter’.

a. Serat Ulem Temanten

Serat ullem temanten contains an invitation from the owner of the wish to relatives and/or others to attend the wedding. The following is an example of serat ullem temanten.

In example (5) the owner of the wish, the family of Mr. Soediyono-Mrs. Ambaryatminingsih and Mr. Wirman Syamsu-Mrs. Neni Susilawati intend to invite Mr./Mrs./Brother/Sister (Bapak/Ibu/Sedherek) to attend and give prayers and blessings (rawuh angestreni saha paring donga pangestu) in a wedding and thanks giving event (pawiwah dhaup saha syukuran) of the daughter and her future daughter-in-law, namely Yeki Hapsari Proborukmi, S.E. and Windikurnia Apriyanto, S.Kom. on Saturday, the 17th of May, 2014, at 19:00 to 21:00 western Indonesia time in...
Pekerjaan Umum (PU) hall (PU Street), Patimura Street, No. 20, Kemayoran Baru, South Jakarta.

(5) ‘Peace be upon you, as well as the mercy of God and his blessings

By asking for Allah SWT Blessing. The Most Gracious, our family will hold a wedding and thanksgiving for our child:
Yekti Hapsari Praborukmi, S.E.
Daughter of Mr. Soediyono & Mrs. Ambar Yatminingsih

With

Windikurnia Apriyanto, S.Kom.
Son of Mr. Wirman Syamsu & Mrs. Neni Susilawati

The time:
day: Saturday
date: the 17th of May, 2014
at: 19:00-21:00 western Indonesia time
located in: Ruang Pendopo Pekerjaan Umum (PU) Patimura Street No. 20 Kebayoran Baru, South Jakarta

It is the greatest pride and happiness for our family if, by your willingness and not being in obstacle, Mr/Mrs/ Brother/Sister is pleased to present to bless and give the blessing pray to the bride and groom.

Finally, our family expresses many thanks and apology if there are deficiencies and mistakes.

And peace be with you and God’s blessing

Best regards:

Family
Mr. Soediyono
Mrs. Ambaryatminingsih

Mr. Wirman Syamsu
Mrs. Neni Susilawati

Solemnization of married is planned:
Saturday, the 17th of May, 2014
3:30 p.m. Western Indonesia Time
Place: Pekerjaan Umum (PU) hall/mosque

b. Layang Undangan Kumpulan

Layang undangan kumpulan contains an invitation to the party invited to attend a meeting to discuss a matter. The following is an example of a layang undangan kumpulan.

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ADMINISTRATOR OF RT 01 RW 01 HAMLET VILLAGE SUB-DISTRICT DISTRICT
Secretariat: Hamlet RT 01 RW 01 Village, Sub-District 55571

No.:05/RT.01/IV/2017 Submitted to
Subject: Invitation Mr./Mrs. in place

Peace be upon you, as well as the mercy of God and His blessings. By invoking the grace of Gusti Allah, your presence are highly expected in:

day : Sunday, the 9th of April, 2017 (the 2nd of Rajab, 1950)
time : 20.00 west Indonesian time
place : Balai RW 01 (Mr. Paijo’s house)
program : RT 01 Resident Meeting and Social Gathering

For your presence, I express many thanks.
And peace be with you and God’s blessing

Example (6) is a layang undangan kumpulan containing an invitation for hamlet residents... RT 01, RW 01, Village ..., Sub-District ..., Sleman Regency to attend RT 01 Resident Meeting and Social Gathering (Rembagan Warga RT 01 lan Arisan ) on Sunday, the 9th of April, 2017 (dinten Ahad Pon, suryo kaping 9 April 2017) at Balai RW 01 (Mr. Paijo’s house).

CONCLUSION

In Javanese, there is an epistolary discourse or letter discourse. Epistolary discourse in Javanese can be classified according to its nature and purpose. Based on its nature, epistolary discourse can be differentiated into layang prihati ‘personal letter’ and layang dhines ‘official letter’. Based on its purpose, epistolary discourse can be classified...
into serat ulem ‘invitation letter’ and authorization letter. Based on the completeness, layang pribadi can be distinguished from layang cekak or layang kitir ‘short letter’ and layang ganep ‘complete letter’. Based on its contents, layang dhines can be classified into serat/nawala kekancingan ‘decision/confirmation/decreed letter’ and layang dhawuh ‘warrant’.

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