The Javanese of Tegal Dialect Going to be the Tegal Language

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Abstract--This article discusses the Javanese language of the Tegal dialect, which wants to become a Tegal Language. Javanese has a variety of dialects which sometimes differ from one dialect to another which has a unique difference and has a morpheme that is much different from the standard Javanese language (Surakarta - Yogyakarta). The Javanese language of Tegal dialect is Javanese that is used by the people of Tegal and surrounding areas. And, which is usually included in this dialect is the area of Tegal City, Tegal Regency, Brebes Regency and western Pemalang Regency. This research is limited to morpheme problems related to pronouns. The method used in this paper is descriptive method with data collection techniques are documents with data sources written documents. The results showed that Javanese Tegal dialect has its own characteristics that are different from standard Javanese. First person singular pronouns: enyong / inyong (Jws: kula; Ind: saya, aku; Eng: I); first person plural pronouns: awake dewek (Jws: kita; Ind: kami, kita; Eng: we); second person singular pronouns: koen (Jws: kowe / sampeyan; Ind: kamu, engkau; Eng: you, you); second person plural pronouns: koen kabeh; (Jws: kowe kabeh; Ind: kamu sekalian, kalian; Eng:you); third-person singular pronouns: wong kae (Jws: wong iki / dheweke; Ind: dia; Eng: he/she) and plural third person pronouns: wong-wong kae (Jws: wong-wong kui / wong-wong iku; Ind: mereka; Eng: they). Seeing this reality, is it possible that the Tegal dialect of Javanese can stand alone as a Tegal language?

Key words--Javanese, pronouns, Tegal dialect, Tegal language

I. INTRODUCTION

The Unitary State of the Republic of Indonesia (NKRI) is a large country consisting of numerous islands. The Ministry of Home Affairs of the Republic of Indonesia in 2004, released that the number of islands in Indonesia was 17,504 islands, and of that number there were 7,870 islands that had names, while the remaining 9,634 islands were not yet named (Kompasiana, Oct. 8, 2017). The islands are certainly already inhabited by residents who in their daily activities use language as their communication tool. It can be imagined they would use different languages. Simon Robinson mentions that there are languages in Indonesia 746. He predicts that by the end of the 21st century there will only be 10 percent or around 74 or 75 languages. The Government of Indonesia through the Language Board that conducted observations from 1995 to 2008 collected 442 languages. This figure was netted from 2185 observation areas. (Republika, Monday, September 12, 2011). There are languages that are used by tens of millions of people but some are used by dozens of people. Like Javanese and Sundanese whose speakers are tens of millions of people but there are languages whose speakers are dozens of people such as the Barumokok language in Papua and the Emplawas language in Maluku.

The languages in Indonesia certainly have a variety of dialects, especially the language used by tens of millions of people and the area of use is very broad such as Javanese. Taking into account the dialects that exist in Javanese, it is necessary to have one of the focus of discussion in this issue. Of the ten dialects available in

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Javanese, the focus of discussion in this issue is the Javanese Tegal dialect. The issue of the Javanese language of the Tegal dialect is interesting to discuss because it has differences in vocabulary or morphemes with Standard Javanese. Although in the categorization it is stated that the Javanese language of the Tegal dialect as Tegal-Banyumas dialect, but the people who use the Tegal dialect themselves do not think so. This is caused partly by differences in intonation, pronunciation and meaning of words.

Abadi Supriatin (2012) conducted a study on the use of Javanese Tegal dialect and concluded that in Javanese Tegal dialect there is a vocabulary that is not possessed by other Javanese dialects. This research explores the problem of language use. Other researchers are Erlin Kartikasari, et al (1918) in their research on Javanese dialectology "Ngoko" in Banyuwangi, Surabaya, Magetan and Solo with the title: A Study of Dialectology on Javanese "Ngoko" in Banyuwangi, Surabaya Magetan and Solo. This research only highlights Javanese "Ngoko" which is unknown in Javanese Tegal dialect. Another study conducted by Aji Putri Lestari (2017) which examined the development of the Sato Kewan Story Book as an Introduction to the Krama Vocabulary. The Krama vocabulary is also unknown in Javanese Tegal dialect. The three studies that have been carried out are different from the research conducted by the authors. Because, the author's research seeks to reveal the possibility of improving the Javanese dialect of Tegal to become an independent or stand-alone language as a Tegal language. This was done because there was an idea to turn the Javanese Tegal dialect into the Tegal language as expected by the Tegal community which was pioneered by community leaders.

II. RESEARCH METHOD

This research is a type of cultural research (humanities research) in the form of library research, which is research that is only conducted in the study of researchers or in libraries where researchers obtain research data through books or other literature sources. (M. Zain , 2014). The method used in this research is the Descriptive Method with the data collection technique is a document with data sources obtained from existing documents and stored, whether in the form of notes trankrip, books, newspapers, journals and others. The documents are searched for data relating to the problem being discussed, namely morpheme or vocabulary of the Javanese language of Tegal dialect related to pronouns, then analyzed in accordance with the facts or facts that actually occur then contradicted by standard Javanese.

III. RESULT AND DISCUSSION

Result

Morphology is a linguistic level that discusses the ins and outs of the formation of morphemes or words. Chaer (2003) states that to determine whether a unit of form is morpheme or not, we must compare the form in its presence with other forms. If the form turns out to be present repeatedly with other forms, then that form is a morpheme. Suwadji et al (1983) states that morphemes in terms of distribution can be divided into: free morphemes and bound morphemes. Free morphemes are morphemes that can manifest as words while bound morphemes cannot be transformed as words. The focus of discussion here is free morpheme in the form of pronouns. To prove this, it needs to be displayed in the following sentence.

1. *Inyong njaluk mangan.* / *Kula njaluk mangan.* / *Saya minta makan.* / I ask to eat.
2. *Inyong nggawa dhuit.* / *Kula nggawa dhuwit.* / *Saya membawa uang.* / I brought money.

3.   *Inyong nduwe wedhus*. / *Kula nduwe wedhus.* / *Saya mempunyai wedhus* / I have a goat.

The sentences mentioned above each have 3 morphemes. Sentence 1 consists of 3 morphemes namely *Inyong* 'I', *Njaluk* 'asking' and *mangan* 'eating'. Sentence 2 also consists of 3 morphemes namely Iyong 'I', 'carrying' and dhuit 'money'. Likewise sentence 3 is the same as consisting of 3 morphemes; *Inyong*, 'I' *nduwe* 'have' and *wedhus* 'goats'. The three sentences each have the same *inyong* words and their meanings. Because it has the same form and the same meaning, the word *inyong* 'I' is a morpheme and that is the identity of a morpheme. *Inyong* words 'I' (*saya*) in everyday pronunciation also there are variations, there is pronounced *enyong* 'I' there is also *inyong* 'I' which essentially has the same meaning. *Inyong* said 'I' is included in the category of free morpheme first person singular form. Besides the word *Inyong* there is also the word *awake dhewek*.

Whereas we are for the first person plural. Our words or morphemes according to their form and meaning are the same as standard Javanese morphemes and Indonesian. For more details can be seen in the following sentence.

1.   *Kita nduwe sawah. / Kita nduwe sawah. / Kita mempunyai sawah.* / We have rice fields.
2.   *Kita kabeh padha sedulur. / Kita kabeh padha sedulur./ Kita semua bersaudara*. /We are all brothers.
3.   *Kita wong Tegal. / Kita wong Tegal. / Kita orang Tegal.* / We are Tegal people.

If we look at the 3 example sentences above, it seems clear that our word is a plural first person pronoun, this word shows or has the meaning of first person more than 1 person. In Indonesian besides there is the word 'we' (*kita*) there is also the word 'we' (*kita*). The latter is not found in the Javanese Tegal dialect. Thus like other languages in the world, the Tegal dialect also has singular and plural first-person pronouns.

The second person pronouns in Javanese Tegal dialect are also different from standard Javanese. In standard Javanese the second person singular is pronounced '*kowe*' or '*sampeyan*' 'you', but in Javanese the Tegal dialect is pronounced '*koen*' 'you'. For more details, we consider the following sentence.

1.   *Koen kas maring endhi? / Saka ngendi kowe? / Kamu dari mana?* Where are you from?
2.   *Koen wis nduwe bojo atawa durung? Kowe wis nduwe bojo atawa durung? Kamu sudah punya istri atau belum?* Do you have a wife or not?
3.   *Jarene koen wis nduwe bojo./Jarene kowe wis nduwe bojo. / Katanya kamu sudah punya istri.* / He said you already have a wife.

The sentences above contain the second person singular pronoun *koen* (*kamu*) 'you', which when viewed in terms of its form is different from the standard Javanese language, *kowe* (*kamu*) 'you'. In Indonesian besides there are words you also say *(engkau)* 'you' and *(kau)* 'you'. These last two words are not found in Javanese in the Tegal dialect.

How does that relate to plural second person pronouns? The second plural form of words in Javanese Tegal dialect is 'koen kabeh' (*kamu semua*) 'you all' means the second person singular pronoun plus the word 'kabeh'. This is similar in standard Javanese and Indonesian namely '*kowe kabeh*' (*kamu semua*) 'you all'. The following sentences show the second plural pronouns.

1. *Koen kabeh uripe kudu rukun. / Kowe kabeh uripe kudu rukun./ Kamu semua hidupnya harus rukun./* You must all get along well.

2. *Koen kabeh wis pada mangan. / Kowe kabeh wis padha mangan / Kamu semua sudah makan.* / You have all eaten.

3. *Koen kabeh wis ngerti? Kowe kabeh wis ngerti? Kamu semua sudah faham? How do you understand?*

The three sentences above are preceded by the morpheme or '*koen kabeh*' (*kamu semua*) 'all of you' which is a plural second person pronoun. As in the second person singular pronoun, *koen* 'you', which is formally different from the *kowe* 'you' then is added with the word '*kabeh*'

The morpheme or word form for third person in Javanese Tegal dialect is '*wong kae*' or '*dheweke*' (*dia*) 'he' in standard Javanese '*wong iki*' or '*wong kui*' or '*dheweke*' '*dia*'. For clarity, let us consider the following sentences.

1. Wong kae mau lewat dalan kiye. / Wong kui mau lewat dalan iki./ Dia tadi lewat jalan ini. / He had come this way.

2. *Dheweke mlakune dhewekan./ Dheweke mlakune dhewekan / Dia berjalan sendirian.* / He walks alone.

3. Lantas dheweke manjing umahe enyong / Banjur dheweke mlebu marang umahku. / Then he entered my house.

The sentences mentioned above contain the sentence 'wong kae', 'dheweke' (*dia*) 'he' which is a third-person singular word form. In Javanese Tegal dialect these two words are often used interchangeably because they have the same meaning. In standard Javanese, 'wong iki' or 'wong kui' and 'dheweke' are also often used interchangeably because they have the same meaning.

The plural third-person pronouns in Javanese Tegal dialect are 'their' (*mereka*) 'w*ong-wong kae'*, in their standard Javanese '*wong-wong kui*'. If the words are made sentences it will be shaped like this.

1. *Wong-wong kae padha melayu nylametaken awake. / Wong-wong kui padha melayu nylametake awake dhewek. / Mereka berlari menyelamatkan diri sendiri.* / They ran to save themselves.

2. *Wong-wong kae padha slamet. / Wong-wong kui padha slamet. / Mereka semua selamat.* / They are safe.

3. *Nang endi wong-wong kae saiki? / Ono ngendi wong-wong kui saiki? Ada dimana mereka sekarang*? / Where are they now?

Wong-wong kae, (*mereka*) 'their', *wong-wong kui* is a plural third-person pronoun. The forms of the word are in the 3 sentences above both in sentence 1, sentence 2 and sentence 3. These findings can be presented in table 1 as follows.

Table 1: Vocabulary differences, pronouns Tegal dialect with Surakarta-Yogyakarta

No	Kata ganti	Dialek Tegal	Dialek Surakarta-Yogyakarta (standar)	Bahasa Indonesia	English
1	Orang pertama tunggal	*inyong*	*kula, aku,*	*saya, aku*	I
	Orang pertama jamak	*kita, awake*	*kita*	*kita, kami*	We

		dhewek			
2	Orang kedua tunggal	*koen, rika*	*kowe, sampeyan*	*kamu, engkau,*	You
	Orang kedua jamak	*koen kabeh*	*kowe kabeh*	*kamu sekalian*	You all
3	Orang ketiga tunggal	*wong kae*	*wong kui*	*dia*	He/She
	Orang ketiga jamak	*wong-wong kae*	*wong-wong kui*	*mereka*	They

If we look at table 1 above, it will be clearly seen that there is a difference between the morpheme of the first person singular pronouns, which is between '*Inyong'* and '*kula'*, *aku*, I, while the morpheme of the first person plural there is no difference, namely '*kita, kami'* we . For the second person singular morpheme there is a difference between *koen*, *rika* with *kowe*, 'you, you', while for the second person plural there are similarities in adding the word *kabeh*. So, the morpheme of the plural people is that the *koen kabeh* is different from the *kowe kabeh* 'you all'. As for the third person singular pronouns are *wong kae* with *wong kui* (*dia*) 'he' and for plural third person pronouns are *wong-wong kae* with (*mereka*) 'their'. Thus, between Javanese Tegal dialect and Standart Javanese dialect (Surakarta-Yogyakarta) there are differences (Saddhono & Rohmadi, 2014; Saddhono, 2017). Is the difference significant or not? This needs to be proven by the theory of differentiation between languages (dialects) which are different from one language.

Disccussion

As stated in the results section, morphemes can be divided into free morphemes and bound morphemes. Free morpheme is a morpheme whose presence can stand alone as a word. The pronouns in Javanese Tegal dialect include free morpheme categories.

Dialect is a form of language that is distinguished according to usage context. These variations have differences from one another, but they still show a linguistic similarity so that it is not yet appropriate to call a different language. A language variation based on its speakers whose numbers are relatively in a particular place, region or area is called an area dialect, regional dialect or geographic dialect (Chaer, 1995). In this regard, the Javanese language of the Tegal dialect fits into this dialect category. Because geographically the dialect is located in the Tegal region and its surroundings, namely, Tegal City, Tegal Regency, Brebes Regency and West Pemalang Regency. As mentioned in the introduction that the division of Javanese dialects into ten types of the Upright dialect is called the Tegal-Banyumas dialect.

Tegal-Banyumas dialect or often called Basa Ngapak is a Javanese language group that is used in the western regions of Central Java (Pemalang, Tegal, Brebes, Banyumas, Cilacap, Kebumen, Purbalingga, and Banjarnegara). The dialect of the language is somewhat different than other Javanese dialects. This is because the Banyumasan language is still closely related to Old Javanese (Kawi). While the Tegal dialect is also one of the riches of Javanese, besides Banyumas. Although it has the same vocabulary as the Banyumas dialect, Tegal

dialect users do not necessarily want to be called ngapak for several reasons including differences in intonation, pronunciation, and meaning of words (Saddhono, 2018).

Compared to the Javanese Yogyakarta - Surakarta dialect, the Tegal-Banyumas dialect is very different. The main difference is that the phoneme 'a' is still pronounced 'a' not 'ó'. So, in Surakarta people eat '*sego'* 'rice', in the Banyumas area people eat '*sega*'. In addition, words that end in death letters are fully read, for example the word '*enak*' by the Yogyakarta-Surakarta dialect sounds '*ena*', while in the Banyumasan dialect it is read '*enak*' with a clear sound of the letter 'k', which is why the Banyumasan language is known with *Basa Ngapak* or *Ngapak -apak*. *Basa Ngapak* is also known to have several subdialects. Most of the original vocabulary of this dialect has no similarity with standard Javanese (Surakarta-Yogyakarta) both morphologically and phonetically (Saddhono, 2015).

([https://gpswisataindonesia.info/2017//10/macam-macam-dialek- bahasa-jawa/](https://gpswisataindonesia.info/2017//10/macam-macam-dialek-bahasa-jawa/)).
What about morphemes or words identified as pronouns in the Tegal dialect? (See table 1 above).

Imelda said, "There are two ways to determine whether a language is a dialect or a language separate from other languages. First, through dialectometry. Second, through the understanding test ". The dialectometry method is a statistical measure used to see how far the differences and similarities are in the areas studied. Reporting from the 'Language Mapping Research Guidelines' published by the Ministry of Education and Culture, a form of speech is said to be 'language' if dialectometry shows a difference of at least 81% to 100%. If the difference between speech forms only reaches 80%, then the speech form cannot be said to be a stand-alone language, but merely a dialect. The dialectometry for dialect size is the difference from 51% to 80%. If the difference is between 31% to 50% then it is called a subdialect. The following is a dialectometric table that illustrates this.

Table 2 Differences in the category of lexicostatistics and dialectometry

Leksikostatistik		Dialektometri	
Persentase	**Kategori**	**Persentase**	**Kategori**
81 – 100%	Bahasa *(Language)*	81 – 100%	Beda bahasa
37 – 80%	Keluarga (*family*)	51 – 80%	Beda dialek
12 – 36%	Rumpun (*stock*)	31 – 50%	Beda subdialek
4 – 11%	Mikrofilum	21 – 30 %	Beda wicara
1 – 3%	Mesofilum	≤ 20	Tidak ada perbedaan
≤ 1%	Makrofilum	-	-

Source: dialectometry and lexicostatistics (Language Mapping Research Guidelines / Kemdikbud)

When referring to this theory, the difference between Javanese Tegal dialects and standard Javanese is only 41%. So, it is only a subdialect. This will certainly be different if the data is expanded even more. What is studied is all the vocabulary in the Tegal dialect and the standard Javanese dialect, not just vocabulary, pronouns which are indeed very limited in number.

The idea to improve the status of the Tegalan dialect to become the language of Tegal was once raised, namely the holding of the Tegal Language Congress I, held by the Government of Tegal City on April 4, 2006,

which was initiated by Yono Daryono by presenting speakers of Tegal leaders namely, SN Ratmana (short story writer), Ki Entus Susmono (*dalang*) Eko Tunas (poet). However, the next congress has not been held until now.

An award was also given to the pioneer and activist of Tegal language, Lanang Setiawan by the Mayor of Tegal at that time, Adi Winarso. He was given an award because he was credited with developing and loyalty to the Tegal language by publishing the Tabloid 'Tegal Tegal' also writing the novel 'Oreg Tegal' and routinely writing a permanent column of Tegalan Anecdotes in the Morning Daily 'Nirmala Post'. *(https://id.wikipedia.org/wiki/Bahasa_Jawa_Tegal)*

This shows that there are efforts to preserve the Javanese language of the Tegal dialect by its lovers. Especially if the hope is to become a language that can stand on its own, of course it still needs further and in-depth research. So far, the Javanese language of Tegal dialect is only hereditary because there are no lessons or books written using Javanese Tegal dialect. However, there is already a Tegal - Indonesian Language Dictionary written by Utomo in 2009. This dictionary may be the starting point for turning Tegal Dialect into Tegal Language. In contrast to research conducted by Supriatin (2012) which only describes the use of the Javanese language of the Tegal dialect while this study wants to give an idea of whether the Javanese language of the Tegal dialect can already be said to be the Tegal language.

IV. CONCLUSION

The Javanese language of the Tegal dialect is spoken by people who are in the Tegal region and its surroundings and this dialect is used by millions of people. There is a difference between the Javanese language of the Tegal dialect and the standard Javanese, especially in the field of pronouns that are theoretically dialectometric that cannot be called a Tegal language that stands alone. Efforts to that direction continue to be made, but still require extensive and in-depth study. Although in the grouping of Javanese dialects, the Tegal dialect is combined with the Tegal-Banyumas dialect, but the Tegal community itself cannot necessarily accept this, because there are differences in intonation, pronunciation and meaning of words. Therefore, speakers of the Tegal dialect of Javanese call it the Tegal dialect instead of the Tegal-Banyumas dialect, even wanting to be called the Tegal language.

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