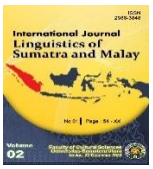
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A Contrastive Analysis of Diglossia in Japanese and Javanese

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ABSTRACT

This study aims to describe the linguistic situation of the use of Japanese and Javanese varieties in a diglossic situation. This research uses descriptive qualitative method by using data analysis method of pairing method. The method used in data collection is the listening method embodied in the tapping technique and when necessary the researcher uses the listening technique with the recording technique. The results showed that the findings in Japanese in *jougei kankei* (seniority relationship) determine the type of language used in communication. Language levels include the variety of ordinary forms (*Futsu*) in informal conversations and polite forms (*Teinei*) respectful forms (*Keigo*) in formal conversations. The finding of Javanese language that the situation of diglossia between speakers of Javanese speech community in Asahan dominantly occurs in familiar symmetrical and familiar asymmetrical situations. In the familiar symmetrical situation, all language varieties used are *ngoko lugu* variant forms. The relationship of social factors that are parallel and the relationship of familiar closeness between speakers causes the use of *ngoko* varieties with the variant form of *ngoko lugu* between speakers, while in familiar asymmetrical situations it is dominated by using the form of *ngoko lugu*, the rest are variant forms of *ngoko alus* and *ngoko alus-ngoko lugu* and *lugu krama* varieties.

Keywords: Japanese, Javanese Dialect Asahan, Diglossia, Sociolinguistics

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1. Introduction

The word diglossia comes from the French *diglossie*, which was once used by Marcais, a French linguist, but the term became famous in linguistic studies after it was used by a scholar from Stanford University, namely C.A. Ferguson in 1958 in a symposium on urbanization and standard languages organized by the American Anthropological Association in Washington DC. Ferguson used the term diglossia to express the state of a society in which there are two variations of one language that live coexist and each has a certain role.

Diglossia is a language situation in which there is a functional division of language varieties or languages in society. This means that there is a difference between formal or official and unofficial or non-formal varieties. For example, in Indonesia there is a difference between written and spoken language.

According to Chaer and Agustina (2010, p.102) diglossia is defined as the differentiation of functions for language use (especially T and R functions). Chaer and Agustina (2010, p. 93), a relatively stable linguistic situation, that in addition to a number of main dialects (main varieties) of one language, there is also a regional standard. The main dialects are either a standard dialect, or a regional standard. Other varieties that are not major dialects are characterized by (1) being (highly) codified, (2) being grammatically more complex, (3) being the vehicle of a very extensive and respected written literature, (4) being learned through formal education, (5) being used primarily in written language and formal spoken language, (6) not being used by any stratum of society for everyday conversation. Ferguson's description of diglossia, Ferguson (Ibrahim, 1993, p.10) is interested in the general fact that speakers often use more than one language in one situation and by using variations of that language in other situations.

Ferguson also points out that there is a special case, where two language varieties coexist in society. Each language variety has a particular role to play. The special case called diglossia must be distinguished from the alternating use of standard languages and regional dialects, and must also be distinguished from cases such as two different languages being used in a language community, each of which has a different role. Besides Ferguson, there are other experts who describe diglossia. In 1967, Fishman (Ibrahim, 1993, p.21) published an article, Fisman revised and developed the concept of diglossia. Fisman believes that diglossia should be carefully distinguished from bilingualism. In this regard, bilingualism is a subject for psychologists and psycholinguists. Bilingualism refers to an individual's ability to use more than one variety of language. Diglossia is an issue that sociologists and sociolinguists can study.

Diglossia refers to the distribution of more than one language variety that has different communication tasks in society. Fisman modified Ferguson's original proposal in two important ways. First, Fisman does not so much emphasize the importance of the situation being limited to only two language varieties. Fisman allows for the existence of multiple codes, although the split most often occurs along the lines of T (high) language and less so R (low) language. Second, whereas Ferguson restricts the term diglossia to cases of linguistic relatedness occurring in the mid-range, Fisman relaxes that restriction. Fisman puts forward a view, attributed to John Gumperz, that diglossia exists not only in multilingual societies that officially recognize several languages and not only in societies that employ dialects and classical varieties, but also in societies that employ dialects, different registers, or functionally different varieties. Fishman's use of the term diglossia can refer to various levels of linguistic difference from the most subtle stylistic differences within one language to the use of two languages that are both the same and different, including the range given by Ferguson.

An important test is that linguistic differences must be functionally distinguishable in society. Both studies of diglossia have raised several issues in the definition and concept of the phenomenon. Ferguson seeks to distinguish diglossia from the relationship between a standard language and a regional dialect, and also from a diglossia-like distribution between a standard language and a regional dialect, and also from a diglossia-like distribution between distantly related or completely unrelated languages. Fisman says nothing about regional dialects, but it is clear that his concept of diglossia includes all language diglossia. Fisman mentions the possibility that two language varieties can serve specific functions in society, although he does not discuss it as a diglossia. The first opportunity between the two scholars is in the area of functional distribution in society. Both share the same basic concept of the T variety being used for formal purposes and the R variety being used for more formal and personal uses.

Based on the description of diglossia, it can be concluded that diglossia is the existence of language variations used in society, meaning that in addition to the main dialect used, there are also regional dialects. These language variations are each given a function for their use. The language function is related to the use of high variety (T) and low variety (R).

Factors Causing Diglossia are explained by Ferguson (Chaer and Agustina, 2010, p. 93) by presenting nine topics that cause diglossia, namely as follows. (1) Function. Function is a very important criterion of diglossia. According to Ferguson, (Chaer and Agustina, 2010, p. 93) in a diglossic society there are two variations of one language: the first variation is called high dialect (variety T), and the second is called low dialect (variety R). The functional distribution of dialect T and dialect R means that there are situations where dialect T must be used and dialect R must be used. T functions only in official or formal situations, while R functions only in non-formal and casual situations. (2) Prestige. In a diglossic society, speakers usually consider dialect T to be more prestigious, superior, more respected, and a logical language, while dialect R is considered inferior and some people even reject it. (3) Literary heritage, there is literature where the T variety is used and respected by the community.

(4) Acquisition. The T variety is acquired by learning it in formal education, while the R variety is acquired from association with family and friends. (5) Standardization. In response to the T variety being seen as a prestigious variety, it is not surprising that standardization is carried out on the T variety through formal codification. (6) Stability. Stability in diglosis societies has usually been going on for a long time where there is a language variety that maintains its existence in that society. (7) Grammatical Ferguson holds that the T variety and the R variety in diglossia are forms of the same language.

However, there are differences in grammar. (8) Lexicon. Most of the vocabulary in variety T and variety R are the same. However, there are vocabulary words in variety T that have no counterpart in variety R, or vice versa, there are vocabulary words in variety R that have no counterpart in variety T. The most prominent feature of diglossia is the presence of paired vocabulary, one for variety T and one for variety R, which is usually for very general concepts. (9) Phonology. In the field of phonology, there are structural differences between varieties T and varieties R. These differences can be close or far. The sound systems of variety T and variety R are actually a single system, but T phonology is the basic system, while R phonology, which is

diverse, is a subsystem or para system. T phonology is closer to the fundamental common forms in the language as a whole. R phonology is further away from the basic forms.

Characteristics of a Diglossic Situation A diglossic situation can be witnessed in a language community if two principal varieties of a language, each of which may have multiple sub varieties, are used side by side for different societal functions. One principal variety, which can be considered superimposed over the other, is the literary and literary tool that emerges in a language community as is the case with Malay for Indonesia and Malaysia. The second principal variety grows in various forms of folk dialects. In a diglossic situation there is a tradition of high priority for grammatical study. The tradition of writing Malay, Malaysian and Indonesian grammars attests to this tendency. It is this tradition that lays the foundation for language standardization efforts.

High variety norms in spelling, grammar, and vocabulary are codified. Low varieties that are not codified show a development towards spelling diversity, strong variations in pronunciation, and grammar. Even if the area of use of the word in question is very wide, such as Indonesian, it can give rise to regional low varieties that ultimately make mutual understanding difficult.

The relationship between language and language users (society) in the study of linguistics is included in the realm of sociolinguistics. Fishman (1972) in Chaer and Agustina (2004, p. 3) argues that sociolinguistics is the study of the characteristics of language variation, the function of language variation, and the use of language because these three elements interact in and change each other in a speech community, the social identity of speakers, the social environment where speech events occur and the level of linguistic variation and variety. So, society is the determinant of the emergence of language diversity.

Contrastive linguistics, also known as contrastive analysis, belongs to micro linguistics. The word contrastive is derived from the verb contrast which means to set in opposition in order to show unlikeness compare by observing differences' (Richards, 1989). So, contrastive linguistics is one of the models of language analysis with the assumption that languages can be compared synchronically. In other words, contrastive linguistics is synchronic, i.e. the study of language is based on simultaneity by using real data at that time. Therefore, the historical aspect in this synchronic approach is ignored or the background of the language use analyzed is not revealed.

The comparison of Japanese and Javanese is from a contrastive point of view. The reason is that the same and different elements between Japanese and Javanese can be found from comparing the Japanese language system and the Javanese language system. The reason is in line with the opinion of Sutedi (2000, p. 117) that the purpose of contrastive analysis is to describe various similarities and differences about language structures (linguistic objects) contained in two or more different languages. So, contrastive analysis aims to identify aspects of difference or dissimilarity that contrast (striking) between two or more languages being compared.

Javanese is one of the regional languages that has a large number of users, out of approximately four hundred regional languages and dialects in Indonesia. There are also dialects of Javanese language, such as Banyumas dialect, Surabaya dialect, Banyuwangi dialect, and others. One of these dialects is the Javanese dialect spoken in Sumatra, in this case the Asahan Regency which is the target in this study or what is called the “Asahan Javanese dialect” (DBJ-A).

The Javanese community in Sumatra has formed the Pujakesuma (Son of Java born in Sumatra) association.

Sumatra). Javanese in Sumatra have developed and acculturated with local cultural civilizations. The Javanese community in Asahan uses DBJ-A. Thus, the Surabaya Javanese dialect (DBJ-A) is different from the Javanese dialect in Java.

The Javanese community in Asahan has an attitude of pride towards the language owned by the region. The Pujakesuma speech community there is a diglossic speech community. Thus, the Javanese community in Asahan recognizes the existence of language variations in one Javanese language, namely Variety T (high) or known as krama and variety R (low) or known as ngoko. In daily life, they mostly use the ngoko variety (R variety), because they consider it as a familiar variety. However, in certain situations they are required to use the krama variety (variety T) because the community mostly recognizes the use of language variations based on sociolect variations. From the use of variety T, it can appear in informal diglossia situations.

Variety T (high)
Bu Surti mundhut bakso.
variety R (low)
Bu surti tuku bakso.

Mrs. Surti bought meatballs.

The word mundhut which means buying has a variety (T) known in Javanese *Krama Inggil*, while the word *tuku* which also means buying has a variety (R) which in Javanese is called *Ngoko*. *Ngoko* Javanese is used to someone who is close/acquainted or someone of the same age. However, Krama Javanese is used to someone who is older or older. The difference in the use of Javanese language variety (T) and Javanese language variety (R) is included in the realm of diglossia studies. The two varieties emphasize the differences in use in different situations. In connection with the differentiation of the functions of using the two varieties of language in different situations, Ferguson added; diglossia is the presence of two standard language varieties in one language, the 'high' language used in official situations and in written discourses, and the 'low' language used for everyday conversations, for example in Swiss German, Grik, Arabic and so on. In certain situations, a language midway between high and low may be appropriate.

Differences in language varieties are not only in Javanese, but also in Japanese. For this reason, this study is to look at the differences in Javanese and Japanese diglossia from a contrastive point of view. Ferguson (1958) in a symposium on "urbanization and standard languages" organized by the American Anthropological Association in Washinton DC. Then Ferguson made the term even more famous with an article entitled "diglossia" making nine points in analyzing the phenomenon of diglossia in society. These points are able to dissect the existence of diglossia in society, in this study the author also uses Ferguson's nine-point diglossia approach to analyze the diglossia of Javanese Krama and Javanese *Ngoko*. The nine points are as follows:

a) Function

This is a very important criterion of diglossia. According to Ferguson, in a diglossic society there are two variations of one language. The first variation is called a high dialect (abbreviated as dialect T or variety T), and the second is called a low dialect (abbreviated as dialect R or variety R).\

b) Prestige

In diglossic societies, speakers usually use dialect T because it is more prestigious, superior, more respected, and a logical language. While the R dialect is considered inferior, some even reject its existence.

c) Literary Heritage

In three of the four languages Ferguson uses as examples, there is literature in which the T variety is used and respected by the language community. If there are also contemporary literary works using the T variety, it is perceived as a continuation of that tradition, namely that literary works must be in the T variety. This tradition of literature always in the T variety (at least in the four examples above) causes the literature to remain rooted, both in Arabic-speaking countries, Greek, French, and German.

d) Acquisition

The T variety is acquired by learning it in formal education, while the R variety is acquired by association with family and friends.

e) Standardization

The T variety is seen as a prestigious variety, so it is not surprising that standardization is carried out on the T variety through formal codification.

f) Stability

Stability in diglossic societies has usually been going on for a long time, where there is a language variety that maintains its existence in that society.

g) Grammatical

In variety T the existence of complex sentences with a number of subordinate constructions is common, but in variety R it is considered artificial.

h) Lexicon

Most of the vocabulary in variety T and variety R are the same. However, there is vocabulary in variety T that has no counterpart in variety R, or vice versa.

i) Phonology

In the field of phonology, there are structural differences between variety T and variety R. These differences can be close or far.

In Japanese the levels of language include varieties of ordinary form (*Futsu*) and polite form (*Teinei*) respectful form (Keigo). Terada Takano briefly mentions *keigo* as a language that expresses respect for the interlocutor or third person Terada (in Sudjianto, 2004, p. 189). Almost the same with this opinion, there is also a saying that *keigo* is a term that is a linguistic expression that raises the listener or the person who is the subject of conversation in Nomura (in Sudjianto, 2004, p. 189). Basically, *keigo* is used to refine the language used by the first person (speaker or writer) to respect the second person (listener or reader) and the third person (the person being discussed). Further explanation will be presented in the results and discussion section.

2. Method

The method used in this research is descriptive method and presented qualitatively. This means that the data obtained is not judged as true and false, it is presented as it is in accordance with the lingual facts obtained. The use of this descriptive method is in line with what Sudaryanto (1990, p.131-143; Gapur et al., 2019; Harahap & Gapur, 2020) explains that the data obtained is the result of the author's observations without judging whether the data is right or wrong. The stages of this research are divided into three stages, namely the data provision stage, the data analysis stage, and the stage of presenting the results of data analysis.

The implementation of this research study begins with the provision of data which is carried out using the note-taking method (Sudaryanto, 1990, p. 131-143). Some of the techniques used in this method include tapping, *libat cakap, simak bebas libat cakap, rekam*, and *mencatat*. The data described in this paper are obtained from the book *Minna Nihongo shokyuu* which corresponds to the interests of this research. The flow of data provisions at least through several stages.

To see the differences in the varieties of Javanese Krama and *Ngoko*, data were taken from Javanese folklore books and taken from interviews with Javanese speakers in Asahan Regency. After the data is collected, the data is categorized, which is Krama Javanese and Ngoko Javanese. The method used in data collection is called the listening method, realized in the tapping technique and when needed the researcher uses the technique of *simak libat cakap* by recording. Researchers tapped by participating while listening, participating in the conversation, and listening to the conversation. The data in this research is in the form of transcribed recording data and data from the website. After transcribing, the data is codified based on symmetrical or asymmetrical relationships. The data analysis method used in this research is the extra lingual pairing method. This research focuses on the situation of informal diglossia in Asahan on the use of *ngoko* and krama varieties seen from the relationship of social factors between speakers in the realm of family and neighborhood. Furthermore, the data is analyzed interactively and continuously until the data has answered the existing problems.

4. Results and Discussion

In Japanese, language levels include varieties of ordinary form (*Futsuu*) and polite form (*Teinei*) respectful form (Keigo). Terada Takano briefly mentions *keigo* as a language that expresses respect for the interlocutor or third person Terada (in Sudjianto, 2004, p. 189). Almost the same with this opinion, there is also a saying that *keigo* is a term that is a linguistic expression that raises the listener or the person who is the subject of conversation in Nomura (in Sudjianto, 2004, p. 189). Basically, keigo is used to refine the language used by the first person (speaker or writer) to respect the second person (listener or reader) and the third person (the person being discussed).

Japanese speech levels recognize the concept of *uchi* (inside) and *soto* (outside), meaning that Japanese people will pay attention to who is talking to, and who is being talked about. For example, when talking in their own office between subordinates and superiors, the variety that will be used by subordinates is the respectful variety (*sonkeigo*) in order to respect their superiors, but when the subordinates talk to other people from different offices, the variety used is the lowly variety (*kenjoogo*), even though the person being discussed is their own boss.

In Japanese, all words from the *futsuu* variety will undergo changes in the *teinei* variety, although not a total word change that forms a new word, but only adds the copula *desu* or auxiliary verb *masu* at the end of the sentence. The *desu* copula will attach to nouns and adjectives, while the masu auxiliary verb will attach to verbs. For more details, take a look at the examples in tables 1 and 2 below:

Table 1. *Futsuugo-Teineigo*

No	*FUTSUUGO* LEXICON	*TEINEIGO* LEXICON	MEANING
1.	*Kaeru*	*kaerimasu*	Go home

2.	*nomu*	*nomimasu*	Drink
3.	*taberu*	*tabemasu*	Eat
4.	*miru*	*mimasu*	See
5.	*matsu*	*machimasu*	Wait
6.	*iu*	*iimasu*	Say
7.	*iku*	*ikimasu*	Go

Table 2. *Sonkeigo*

No	*TEINEIGO* LEXICON	*SONKEIGO* LEXICON	MEANING
1.	kaerimasu	kaeraremasu	Go home
2.	nomimasu	meshiagarimasu	Drink
3.	tabemasu	meshiagarimasu	Eat
4.	mimasu	goran ni narimasu	See
5.	machimasu	mataremasu	Wait
6.	iimasu	osshaimasu	Say
7.	ikimasu	irrashaimasu	Go

In Japanese, there are verbs of the humble variety (*kenjoogo*), which can be seen in Table 3 below:

Table 3. *Kenjoogo*

No	*TEINEIGO* LEXICON	*KENJOOGO* LEXICON	MEANING
1.	kaerimasu	okaerishimasu	Go home
2.	nomimasu	itadakimasu	Drink
3.	tabemasu	itadakimasu	Eat
4.	mimasu	haikenshimasu	See
5.	machimasu	omachishimasu	Wait
6.	iimasu	moushimasu	Say
7.	ikimasu	mairimasu	Go

The use of the three language varieties can be seen in the following conversation:

Kokoro kara kanshaitashimasu
'Thank you very much'

Shikaisha (Reporter): *Yuushou omedetou gozaimasu. Subarashii supiichi deshita*.
"Congratulations on your victory. Your speech was wonderful."

Miraa (Miller): *Arigatou gozaimasu*.
"Thank you."

Shikaisha (Reporter): *Kinchou nasaimashitaka*.
"Were you nervous?"

Miraa (Miller): *Hai, totemo kinchouitashimasu*.
"Yes, I was very nervous."

Shikaisha (Reporter): *Terebi de housou sareru koto wa gozonjideshitaka.*
"Did you know this event is being broadcasted on TV?"

Miraa (Miller): *Hai, bideo ni totte, Amerika no ryoushin nimo misetai to omotteorimasu*.
"Yes, I recorded it and plan to show it to my parents in America."

Shikaisha (Reporter): *Shoukin wa nan ni otsukai ni narimasuka*.
"What will you use the prize money for?"

Miraa (Miller): *Soudesune. Watashi wa doubutsu ga sukide, kodomo no toki kara Afurika e iku noga yume deshita*.
"Well, I love animals, and it has been my dream since childhood to go to Africa."

Shikaisha (Reporter): *Ja, Afurika e ikaremasuka*.
"So, will you go to Africa?"

Miraa (Miller): *Hai, Afurika no shizen no naka de kirin ya zou o mitai to omotteimasu.*
"Yes, I plan to see giraffes and elephants in the wild."

Shikaisha (Reporter): *Kodomo no koro no yume wa kanaundesune.*
"Your childhood dream is coming true, isn't it?"

Miraa (Miller): *Hai, anou saigoni hito koto yoroshiideshouka*.
"Yes, um, may I say one last thing?"

Shikaisha (Reporter): *Douzo.*
"Please."

Miraa (Miller): *Kono supiichi taikai ni deru tameni iro iro go kyouryoku kudasatta minasama ni, kokoro kara kanshaitashimasu*.
"In participating in this speech contest, I received a lot of support, and for that, I am very grateful."

Info:
Yellow : *sonkeigo*
Green : *kenjoogo*
purple : *teineigo*

The conversation above is a communication that occurs between a reporter (*shikaisha*) and someone named Miller (Miraa). The background of the conversation is that Miraa won the Japanese speech competition in Japan. Therefore, there is an interview from the TV that broadcasts the competition.
Through the conversation, we can know that in one conversation at the same time can use all three varieties of language that exist in Japanese. This happens because each party uses a variety of respectful language to honor the interlocutor. The reporter uses the *Sonkeigo* language variety, while Miller uses *Kenjoogo*. But at the same time they also use the *Teineigo* language variety.

The use of language varieties in Japanese can be summarized as follows:

a. The presence or absence of the person to be discussed
b. Top-bottom relationships, including top-bottom relationships in organizations, top-bottom relationships in social status, age, junior-senior
c. Service provider-service recipient relationship
d. Relationships between those who are powerful or have power
e. Familiar-distant relationship
f. Against women
g. Formal or informal
h. “Inside” and “outside” relationships (within the speaker's family or people outside the speaker's family).

If using the Ferguson approach with Javanese Krama is T and Javanese *Ngoko* is R, it can be analyzed in several points of diglossia, namely:

a. Function

Krama Javanese functions as communication to elders, parents, or respected people (descendants of kings), while *Ngoko* Javanese is used in business transactions when they meet business people who speak Javanese

and *Ngoko* Javanese is used as daily communication in family life for most Regency residents, especially *Aek Bange* Village.

b. Prestige

There are high (T) and low (R) varieties of Javanese Krama and Javanese *Ngoko* diglossia in Asahan Regency. The position of the two languages is not the same and there are "degrees" of language.

c. Acquisition

The T variety is obtained from association for communities that use the T variety on the island of Java, while the R variety community obtains its language from its own mother tongue.

d. Standardization

As explained in point b that there is a "degree" between varieties T and R. Standardization in variety R is seen as a variety of communication tools in trade or business so that the use of variety R dominates the scope of buying and selling in the market in Aek Bange Village.

e. Stability

Diglossia that occurs in Asahan Regency has been going on for a long time, based on data and analysis, this is due to the territorial line of language and the migration process.
North Labuhanbatu Regency, the Javanese community uses Javanese in daily communication, the dynamics of life that occur make changes in society in this case the composition of the language population. The migration of Javanese people to Sumatra resulted in cultural fusion and mixed marriages. For marriage and economic reasons, there is an addition of language communities in the Asahan Regency area.
Familiar Symmetrical Social Factor Relationship

The relationship between speakers and speech partners is said to be symmetrical or familiarly aligned if the social status between the two is the same or almost the same and has a close relationship of speech participants. Of all the data showing this relationship, the language variety used between speakers is *ngoko lugu-ngoko lugu* or 100% *ngoko lugu-ngoko lugu*. Here are some examples and description of the analysis:

Topic: Timing of recitation

Ratna : *Malem teluh likor yo? Teluh likor adange, malem pade likur selametane? Sugiyem : Nah iyo, gonne sampeyan iku malam opo?* Is it three times a day? It's three and twenty days, twenty-two evenings? Sugiyem: Well, why are you at night?
Ratna : *Malem nem likur! Sugiyem : Malem sebtu?* Twenty-six nights! Sugiyem: Saturday night?
Ratna : *Hee masake jumuah, ate piye? Masake dino ngono, tambah yo engko digawe malam kamis kurang, tambah ra apek! Malam jumuah!* Hey, it's Friday, how are you? Cook it like that, if you make it on Thursday night, it's less, it's better! Friday night!
Sugiyem : *Gonne sampeyan malem?*do you arrived in the evening?
Ratna : *Sabtu.* Saturday
Sugiyem : *Nek gonanku tak gawe malam jumat!* I don't want to do it on Friday night!

From the identity of the two speakers, they have a symmetrical social factor relationship that is not familiar and the topic refers to an informal situation. From the language variety used by the two speakers, both of them use the same language variety, namely the *ngoko alus-ngoko alus* variety. Because the speakers' conversation sentences almost all the words used are *ngoko* and there are several neutral words and there are manners words in the form of pronominal. So, this symmetrical relationship is not familiar, the language situation uses the *ngoko* variety or the R variety.

Table 4. Vocabulary of the Krama (high) variety of Javanese and the *Ngoko* (low) variety of Javanese symmetrical Not Familiar

No	Variety of Javanese *Krama* (High/Neutral)	Meaning	Variety of Javanese *Ngoko* (Low)	Meaning
1	*sampeyan*	kamu	Gawe	Make
2	*teluh*	tiga	Adange	Held
3	*dino*	hari	ra apek	Not good

4	*Jumuah*	Jumat	Malem	Night
5	*Sebtu*	Sabtu	nek gonanku	If it's at my place

4.1. Familiar Asymmetric Social Factor Relationship

The relationship between speakers and speech partners is said to be asymmetrical or not as familiar if the social status between the two is not the same or different and has a close relationship between speech participants. Of the seven data that show this relationship, 86% use the R variety, with 4 forms of *ngoko lugu-ngoko lugu*, 1 form of *ngoko alus- ngoko alus*, and 1 form of *ngoko lugu-ngoko alus*, while the T variety is 14% with the form of krama lugu-krama lugu. In addition, of the seven data that show this relationship, asymmetrical or unequal, between speakers who use variety R, unequal in terms of (1) age and education, (2) age, (3) occupation and economic status, (4) education, and (5) age, education, and economic status, while those who use variety T are unequal in terms of age and position. Here are some examples and analysis information:

Topic: Izzatus and Triyani want to buy fried food

Ati : *Cah cah, uadem mok yo! Pri : He'e uadem mok yo!*
Ati : *Nginiki enake mangan opo bek bek yo? Pri : Mangan gorengan!*
Ati: *He'e yo tuku, kae nok ngarep ono dodolan tempe, urunan yo! Pri: Iyo, awakmu ro ngewu, aku ro ngewu*
Ati : *Ra duwe duwek sayange yo!*

From the identity of the two speakers, they have an asymmetrical social factor relationship, which is not equal in terms of age and education and has a close relationship and topics that refer to informal situations. From the language variety used by the speakers, both of them use the same language variety, namely the R variety with *the ngoko lugu-ngoko lugu* form. Because the conversation sentences of the two speakers almost all the words used are ngoko and there are several neutral words and there are no manners words. So this familiar asymmetrical relationship, the language situation uses *ngoko* variety or R variety.

Table 5. Vocabulary of the Krama (high) and Ngoko (low) asymmetric varieties of Javanese Familiar

No	Variety of Javanese Krama (High/Neutral)	Meaning	Variety of Javanese Ngoko (Low)	Meaning
1	*ngewu*	Mine	*Udaem*	Cool
2	*urunan*	Dues	*Mangan*	Eat
3	*ono*	There is	*Dodolan*	Sales
4	*awakmu*	You	*Duwe*	Mine
5	*kulo*	I	*Tuku*	Buy
6			*Enake*	It's delicious
7			*ngarep*	Hope
8			*Aku*	I

4.2. Asymmetric Social Factor Relationship is not Familiar

The relationship between speakers and speech partners is said to be asymmetrical or unequal not familiar if the social status between the two is not the same or different and has a close relationship between speech participants. Of the 9 data that show this relationship, 100% use the T variety, with 8 forms of *krama lugu*-krama *lugu*, 1 form of krama *alus-krama alus*. In addition, of the 9 data that show the relationship between speakers is not equal in terms of (1) education, (2) education, occupation and economic status, (3) age, education, occupation, and title, (4) education and position, (5) education, occupation, and position. Here are some examples and analysis information:

Topic: Yatno's visit to Iyem's house

Iyem : *Sakniki kulo nggeh boten mriku!* I'am not here now!
Yatno : *Boten ten mriku?* Are you not there?

Iyem : *Boten*. not yet
Yatno : *EH!*
Iyem : *Monggoh*! Please!
Yatno : *Dolan tok Mbak, pun mantun sedanten Mbak*? I just go around. Are you fine?
Iyem :*Tumbas niki iwak urang, endok, ngangge dadar*. We bought fish, duck and fried rice
Yatno : *Enggeh pun to Mbak, kengeng repot sampeyan! Pun Mbak! Lan napo sampeyan niku*,
It's okay to bother you. And why do you do?
lunggo mawon! (Deh, bati buduneh repot-repot delekno roti) nopo boten bukak enjeng?
Sit down! Why not open tomorrow?
Iyem : *Sore enggeh? Gadah edrek*. It's evening? Good luck

From the identity of the two speakers, they have an asymmetrical social factor relationship, which is not equal in terms of age, occupation, and position and has an intimate relationship and topics that refer to informal situations. From the language variety used by the speakers, both of them use the same language variety, namely the T variety with the Krama lugu form. Because the conversation sentences of the two speakers almost all the words used are middle krama and there are neutral words. So this asymmetrical relationship is not familiar, the language situation uses krama variety or T variety.

Table 6. Vocabulary of the Krama (high) and Ngoko (low) varieties of Javanese language with asymmetry of familiarity

No	Variety of Javanese Krama (High/Neutral)	Meaning	Variety of Javanese *Ngoko* (Low)	Meaning
1	*kulo*	I	*sakniki*	Now
2	*nggeh*	Yes	*dolan*	Travelling
3	*Boten mriku*	Could	*ngangge*	Use
4	*Ten mriku*	Could	*lunggo*	Go
5	*monggoh*	Pleas	*bukak*	Open
6	*Mantun*	Come	*delekno*	Hide
7	*Tumbas*	Spend it	*nopo*	What
8	*Kengeng*	No		
9	*sampeyan*	You		
10	*Gadah*	There is not		
11	*Mbak*	Sister		
12	*Sedanten*	Just		
13	*niku*	That		

5. Conclusion

From the results of the overall data analyzed from the realm of the neighborhood and the family realm, it shows that the distribution of functions between the T variety and the R variety in the diglossia situation in the Javanese speech community in Asahan has a different behavior from the distribution of diglossia functions in general. The distribution of varieties T and R in general has a different distribution of functions from the situation of use of each of these language varieties. In the Javanese speech community in Asahan, it is not only the R or *ngoko* variety that is used in one informal situation between speakers, but there is also the use of the T variety or the manners variety simultaneously between speakers in one informal situation.

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