



**Code Choices Used by the Society in the Event of Halal Bi Halal Tradition:
An ethnographic Study in Boyolali 2019**

Sigit Haryanto¹, Rini Fatmawati²

^{1,2} FKIP- Universitas Muhammadiyah Surakarta, Indonesia

Corresponding Author: Sh288@ums.ac.id

Abstract

Language, culture, and society are three things that cannot be separated. The intertwining among them are reflected in halal bi halal tradition. This annually tradition that happened in Boyolali mainly uses Javanese language as a main central of social communication. Two common codes that used by the participants in conducting the event are krama and ngoko. The participants when choosing the codes, of course, are influenced by the social factors. Dealing with this, the aim of this study is finding the code choices use and the factors that affect the participants selecting the codes. This ethnographic study used participant observation in collecting the data. Then, the collected data were analyzed by using descriptive qualitative and social dimension approach. The results of the study showed that (1) the code choices use are (a) Javanese krama, (b) Javanese ngoko, (c) mixture of Javanese and Arabic, (d) mixture of Javanese, and Arabic, and Indonesian, and (e) Indonesian and Indonesian and (2) the factors that affect the code choices are (a) the social relationship of the participants, (b) the setting of the event, (c) the formality of the event, and (d) the function for the event. As a conclusion, code choices that happened in halal bi halal tradition are commonly affected by social factor or nonlinguistic factor.

Keywords: social factors, code choices, halal bi halal, krama, ngoko

Abstrak

Bahasa, budaya, dan masyarakat adalah tiga hal yang tidak dapat dipisahkan. Keterkaitan ketiganya dapat dilihat dalam peristiwa atau acara budaya yang masih sering dilakukan oleh masyarakat, yakni acara halal bi halal. Acara tahunan ini, khususnya yang terjadi di Boyolali, menggunakan bahasa Jawa sebagai sarana komunikasi. Tujuan dari penelitian ini adalah menemukan pilihan kode apa saja yang ada dalam tradisi tersebut dan melihat faktor apa saja yang mempengaruhinya. Penelitian kualitatif ini menggunakan metode partisipasi aktif dalam pengumpulan data. Data yang telah dikumpulkan dianalisis dengan pendekatan deskriptif kualitatif dan dimensi sosial. Adapun hasil penelitian sebagai berikut: terkait dengan pilihan kode, kode yang digunakan oleh pelaku halal bi halal meliputi (a) bahasa Jawa krama dan ngoko, (b) campuran Jawa dan Arab, (c) campuran antara bahasa Jawa, Arab, dan Indonesia, (d) bahasa Indonesia dan Indonesia; terkait dengan faktor yang mempengaruhi pilihan kode, faktor yang mempengaruhi adalah (a) peserta, (b) setting, (c) formalitas, dan (d) fungsi. Kesimpulan dari penelitian ini adalah pilihan kode yang terjadi di acara Halal bi Halal secara umum dipengaruhi oleh faktor sosial dan faktor nonlinguistik.

Kata kunci: faktor sosial, pilihan kode, halal bi halal, krama, ngoko

INTRODUCTION

Code choices have a closed relation to the linguistic repertoire of the people. They may choose A or B or C code in speech event. The choices happened are caused by who speaks, to whom he speaks, where he speaks, and what is being talked about (Trudgill, 2000). Those components are mentioned as nonlinguistic factors (Kurniati, 2012). To help a clear understanding about language choices, the writer presents a paragraph from chapter two of the book entitled *An Introduction to Sociolinguistics* written by Holmes as follows:

Kalala speaks an informal style of Shi, his tribal language, at home with his family, and he is familiar with the formal Shi used for weddings and funerals. He uses informal Shi in the market-place when he deals with vendors from his own ethnic group. When he wants to communicate with people from a different tribal group, he uses the lingua franca of the area, Swahili. He learned standard (Zairean) Swahili at school, but the local market-place variety is a little different. It has its own distinct linguistic features and even its own name – Kingwana. He uses Kingwana to younger children and to adults he meets in the streets, as well as to people in the market-place. He listens to pop music in Lingala, although he doesn't speak

it or understand it. Standard Swahili, one of the national language (Holmes, 2013).

From the above quotation, it is known that Kalala is included in the multilingual community. He has many language varieties. Kalala is able to use informal style Shi and formal Shi in proper places. Next, he uses Swahili as a lingua franca when speaking with different tribal. He learned standard Swahili. He knows Kingwana and also lingala. By having many varieties, he is able to choose the variety that needed to communicate with others.

Every society from various nations uses different languages, and each of those languages has different variations. As a result, s language choices may exist in a tribe or nation (Nuzwaty et al., 2019). Bukavu in Africa, the city where Kalala live is an example of the city or nation with multi varieties. In Ghana, there are many languages used for daily communication and one of them is English. Based on research, English language becomes the second dominant language used for transportation needs, especially in bus transportation (Oduro et al., 2020).

Multi varieties also happen in Indonesia, especially Central Java. The people who live in Central Java may use Javanese Language and Indonesian language. If the people only understand Javanese language, they still do choices, namely choose *krama* or *ngoko* to interact with others. The language choices done by the Javanese society are influenced by many

factors as well. The participants, setting, topic, and function are four important aspect that cause the choices happen.

Dealing with the factors that emerge language choices, (Saddhono et al., 2020) said that in Javanese conversation there are some varieties of language which used in some situation. The use of Javanese language variety is differently affected by several factors that are age, the interlocutors, social status, and situation of the conversation. Each variety have own rules and the use of word's level in every language variety.

Language use is determined not only by linguistic factors but also the non-linguistic factor, i.e., social and situational factors. (Kurniati, 2012) reveals that the variation of Javanese language might happen in various aspects, i.e., phonology, lexicon, *pengkraman* symptoms, *pengokoan* symptoms, and morphemic proses. Especially in the lexicon level, the variations in the use of Javanese are increasingly diverse. Based on the research results, there are the changes in the sound, such as onomasiology, metathesis, attenuation, prosthesis, epenthesis, anaptiksis, compression, and sound reduction. Such social factors as education, age, and occupation have an effect on the realization of Javanese language (Atmawati, 2018).

Language choices are often emerged in some Javanese traditions, such as in wedding ceremonial party, puppet show, and *halal bi halal*. The three traditions mainly use Javanese

language as main tool for interaction among the participants in the events. Two language choices are usually used, namely *krama* and *ngoko*.

The use of *krama* and *ngoko* code in *halal bi halal* is more interesting to be studied. The interesting things lay in the various participants and the choices of the code that caused by the background of the participants. *Halal bi halal* is annually event that focuses on mutual forgiving or asking forgiveness and giving forgiveness (Haryanto et al., 2020). The overview of this tradition is exemplified below.

Example 1: Photos and language choices in *halal bi halal* between grandchildren and grandmother



Grandchild: *Mbah ngaturaken sugeng riyadin, sedaya kalepatan nyuwun ngapunten.*

'Granny, happy Eid and may mistakes I have done be forgiven'

Grandmother: *Ya le, sepira luputku aku njaluk ngapura, dosaku lan dosamu muga-muga lebur ana ing dina bakda iki, dongaku wae marang kowe muga-muga sekolahmu lancar, lan sing bekti marang wong tuwa'*

‘Yes dear, forgive me too for many mistakes I have done, I’m sorry, may my mistakes and yours be forgiven this Eid, my prayer for your study and obey your parents.’

From the example 1, it is known that grandchildren used *krama* code to ask forgiveness, then the grandmother used *ngoko* code in responding him. Each of code choice is influenced by social strata. Lower to upper uses *krama* and upper to lower uses *ngoko*. Young men have to use *krama* to the parents, old people, and grandparents. However, the parents and so on, usually use *ngoko* to the young men.

Language choices may happen whenever and wherever. Whenever refers to the context of the events, whereas wherever refers to the places. Beside that language choices deal with participants, topic and the reasons. Dealing with all that, this article tried to explain why participants of *halal bi halal* tradition do language choices and what social factors that influence the language choices.

RESEARCH METHODS

The research site was in Boyolali Regency. Research time was in June 2019. The type of research was qualitative. The data of this research were oral speech in the form of words, phrases and sentences reflected in *halal bi halal*. The data sources of this study were the selected informants who understood *halal bi halal* culture and the written sources included (1) important notes, (2) articles, (3) books, (4) magazines, (5) newspapers, (6) research reports, (7) documents,

(8) papers, and (9) other important documents related to the topic of this study. Data collection technique used was participant observation. The data validity of this qualitative research was administered with triangulation techniques, key informant reviews and member checks (Sutopo, 2006). **Data analysis** was carried out by using descriptive qualitative and social dimension approach. First, finding the domain of the codes use. Then, it proceeded with taxonomic analysis including events that occur in each domain (Miji Lestari & Purnanto, 2019). Furthermore, the data were analyzed by compounding analysis, finding the relationship between domains and categories (Santosa, 2014). The results of data analysis were presented with informal and formal techniques (Sudaryanto, 2015).

RESULT AND DISCUSSION

RESULT

Code choices that aimed in this paper are the languages used by the participants in *halal bi halal* tradition. The society here is related to neighbors, friends, and important people in the community. *Halal bi halal* activities with the neighbors are the first choice before visiting friends or important people. In general, it starts from the closest neighbors and then to a more distant neighbors. The neighbors visited are mostly elders. They visited in groups, it can be a group of nuclear family and also combined nuclear family. Smaller groups are also found, such as groups of children. Children under 15 years visit neighbors one by one and under no parental supervisions or guidance. One by one

they said: *budhe/pakdhe/mbah, sugeng riyadi sedeya kalepatan nyuwun pangapunten* (aunty/uncle/grandfather/grandmother, happy Eid, may all our mistakes be forgiven). Language choices in society are far more varied. This is certainly related to many aspects, such as the position of O1 and O2 in society. The language choices found in *halal bi halal* tradition can be seen in table 1.

Table 1. Code choices in Halal bi Halal Event

	Javane se krama		Javane ngoko		Mixtur e of Javane se and Arabic		Mixtur e of Javane se, and Indone sia		Indones ian and Indones ian	
O1	0	0	0	0	0	0	0	0	0	0
O2	2	1		1	2	1	2			
12	4	5	12	50	3	25	1	20	10	
0	0		5		0		5			

From table 1, we know that there are five choices in *halal bi halal* event. Those are Javanese *krama*, Javanese *ngoko*, mixture of Javanese and Arabic, mixture of Javanese, Arabic, and Indonesian, and Indonesian and Indonesian. Choices of Javanese *krama* are from O1 (first person) and O2 (second person). O1 generally are young men and O2 are old men. O2 commonly use *ngoko*, but in this situation O2 use *krama*. The causes are they do *halal bi halal* to head of the village or their headmaster. Old men choose *krama* though they are older than

them. Javanese *ngoko* is mostly used by O2, whereas O1 are a few. The participants of *halal bi halal* tradition also use the Mixture of Javanese and Arabic. They use Arabic words or sentences in the beginning or sometime inserted in the dialogues. Mixture of Javanese, Arabic, and Indonesian is also used by the participants. O1 use more than O2. The last is Indonesian and Indonesian code choices. There are 20 user from O1 and 10 user from O2. The more explanation about five parts in the table 1 is presented below.

Javanese *krama*, the language choices of *krama* code is higher (160 x) due to the increasing amount of data and O2 uses *krama* code more than others. This is generated by social dimension factor, which is mutual face-saving behavior. In the example above (Village Head and the Mr. Yamto) they both used *krama* code because the village head (O2) is younger but he did not use *ngoko* code to Mr. Yamto, while Mr. Yamto as the older did not use *ngoko* code to the village head. The absence of *ngoko* code is much influenced by social factors or position. There is also mutual use of *krama* code. O1 certainly used *krama* code to grandfather but grandfather did not use *ngoko* code to respond. The emergence of *krama* by grandfather is because O2 is unknown guests and must be respected. Some of the events observed by researcher showed that occurrence because researcher acted as guest who is not familiar to the family and the respond will be answered with *krama* by the interlocutor in *halal bi halal*.

Javanese *ngoko*, O1 did not use *krama* to O2 so the number is small, which is only 5 times.

O1 generally uses *krama* code to O2. If O1 uses *ngoko* code, this shows misfit. They are excluded from the condition due to closeness, not formality. The use of *ngoko* code 125 times by O2 is caused more by familiarity, excluded from social status, and the position as stranger in the first meeting.

The choices in Javanese and Arabic languages use also increases side by side with the increase in the amount of data and the choices of the actors. Javanese and Arabic codes are used by both O1 and O2. O1 used 50 times and 30 times were uttered by O2. For instance: *takoballahu minna wa mingkum, minal aidin wal fa idin, pak de ngaturaken sugeng riyadi, sedaya kalepatan kula nyuwun pangapunten*, which is responded by O2: *taqobal ya karim, ya mas sepiro luputku aku ya njaluk ngapura, tka dongakke muga-muga apa sing dadi kekarepanmu tansah dikabulne Gusti Allah*.

Choices in Javanese, Arabic and Indonesian codes are also found. O1 usually uses Indonesian. They are mostly children of local residents who migrate to Jakarta or other places. Their remarks are as follows: *Pakde, minal faizin wal faidzin, Ardi mohon maaf atas kesalahan yang Ardi buat pak de* (Uncle, may my mistakes be forgiven, I apologize for all mistakes I have done to you, uncle.), which is then responded with: *ya pada-pada ya mas, pakde juga minta maaf, tak dongakke muga-muga kamu jadi orang pintar*. (Yes, me too dear, I am sorry, I hope you will become smart kid.)

There is also occurrence as follows: *Taqaballahu mina wa mingkum, mbak Tut*

ngaturaken sugeng riyadi sedaya kalepatan kula nyuwun pangapunten (May Allah accept my deeds and yours, sister Tut, happy Eid, may my mistakes be forgiven), and then replied: *Ya sama-sama ya om semoga keluarga om selalau bahagia dan dilindungi Allah* (Yes, me to, uncle, I hope your family is happy and blessed by Allah). The interesting point is sister Tut can speak Javanese but chose to use Indonesian as preference.

The use of Indonesian and Indonesian codes also occurs in *halal bi halal*. O1 said: *om, mohon maaf lahir batin* (Uncle, I apologize for my mistakes), then answered: *ya sama-sama, saya doakan kamu jadi anak yang soleh, selalu berbakti pada orang tua* (Yes, me too dear. I hope you will become virtuous and be devoted child to your parents'). Another example: *Bude selamat hari raya, mohon maf lahir dan batin* (Aunty, happy Eid, may my mistakes be forgiven) and aunty answered: *ya, budhe juga minta maaf, saya doakan kamu selalu dimudahkan dalam belajarnya dan besok jadi pejabat* (Yes, I am sorry too, may God ease your journey, your study and I hope you will become official one day.').

DISCUSSION

Five kinds of the Code choices occur in *halal bi halal* tradition are caused by nonlinguistic factors. (Kurniati, 2010) said that social factors or nonlinguistic factors have a great role in determining what suitable code to be used.

Code choices in *halal bi halal* are able to be grouped in code switching or code mixing. Participants may switch or mix the codes in their

utterances. Switching or mixing the codes are dependent to the setting or social contexts (Rahmini, n.d.). It is the same as what happened in Ghana bus terminal. There, bus conductors mix Asante language and English language when conversing to the passengers (Oduro et al., 2020).

Next, (Holmes, 2013) gives more complete explanation of the occurrence of language choices. According to Holmes, the occurrence of language choices is more likely due to social factors, such as participants, settings, topics, and functions. Language choices and social factors are explained more clearly by using short conversation created by **Holmes** below:

Ray : Hi mum.
 Mum : Hi. You're late.
 Ray : Good afternoon, sir.
 Principal : What are you doing here at this time?

Ray uses 'Hi mum' with his mother. This is different when Ray talks to the principal. Ray greets principal with 'good afternoon, sir'. The use of informal and formal choices exemplified by Holmes shows that social factors play a role in the selection of choices. Mum and Principal make Ray to choose choices. Likewise, school and home settings. Ray's choice regarding when to use informal language and when to use formal language is related to the social factors that surround it.

Holmes explanation is almost the same as what happened in *halal bi halal*. Interlocutors

consisting of O1 and O2 must choose choices that are appropriate to the social context. O1 will choose *krama* code to O2, while O2 will use *ngoko* code to O1. But in reality, it is found that O2 also uses *krama* code to O1. Obviously, social factors that cause O2 to choose such code.

Social status also becomes a consideration for *halal bi halal* participants. *Halal bi halal* with someone whose status is higher will have a different language choice than someone with no status or position. Mr. Yamto (60 years old) did *halal bi halal* with the village head (50 years old). Generally, the younger will come to the elder house, but in this situation the elder came to the younger. This is due to the position factor in the community. The language choices used is the older did not use *ngoko* code. Language choices that occurred is the use of *krama* and *krama*. The reason for the older to use *krama* code is because of the respecting officials, while the village head also used *krama* code because Mr. Yamto is older. The occurrence where the older uses *krama* codes appears more in *halal bi halal* at the extended family and community level. In nuclear family, level and position do not apply but age.

The condition happened in *halal bi halal* is in line with what (Atmawati, 2018) said in the finding: The use of language of society sometimes gives different variation one another. The variation can be caused by different culture, like relationship of social status-role, value system in society.

CONCLUSION

Code choices are general phenomena. It may happen in monolingual, bilingual, or multilingual communities. The important condition is the participants should have at least two codes. The participants with two or three languages will have many opportunities to choose the language in accordance to the communication needs.

Communication needs, as in *halal bi halal* event, are affected by the participant's relationship, setting of the event, topic of the event, and function of the event. The five language choices as presented in table 1 are mainly caused by the social context or social factors.

From table 1, we become recognize the participants of *halal bi halal* maybe monolingual, bilingual, or multilingual people. If the participants use Javanese, Arabic, and Indonesian language in the dialogues, it is able to be concluded that they are multilingual people. Then, if the participants use Javanese and Indonesian language, they are bilingual people. The last, if the participants only use Javanese language in any kind condition, it can be said that they are monolingual people. People in monolingual language still do language choices if the system of the language have speech level, such as in Javanese language.

Next, Javanese people, based on the results, are able to be categorized as the language

users that mature in linguistic competence and social competence. Understanding the speech level and how to use it properly is as key of succeeding the communication among them.

REFERENCES

- Atmawati, D. (2018). *Influence of Societal Factor on the Emergence of Language Variants: the Study of Indonesia Language Use in Javanese Society*. 166(Prasasti), 87–90. <https://doi.org/10.2991/prasasti-18.2018.16>
- Kurniati, Endang, H. B. M. (2012). Pola Variasi Bahasa Jawa (Kajian Sosiodialektologi pada Masyarakat Tuter di Jawa Tengah. *Humaniora*, 22(3), 273–284. <https://doi.org/10.22146/jh.v22i3.1001>
- Haryanto, S., Djatmika, Abdullah, W., & Purnanto, D. (2020). Form and meaning of halal Bi halal tradition. *International Journal of Innovation, Creativity and Change*, 13(4), 25–38.
- Holmes, Janet. (2013). *An Introduction to Sociolinguistics*. Routledge.
- Kurniati, Endang. (2010). Pola Variasi Bahasa Jawa (Kajian Sosiodialektologi pada Masyarakat Tuter di Jawa Tengah. *Humaniora*, 22, 273–284.
- Miji Lestari, P., & Purnanto, D. (2019). The Structure Pattern of Ngrasani “Gossiping” by Javanese Women in Indonesia. *Australasian Journal of Educational Technology*, 35(1), 35.
- Nuzwaty, -, Pawiro, M. A., Andriany, L., & Risnawaty, -. (2019). Language Choice by Bilingual Speech Community of Acehnese in Family Domain in Medan: A Case Study. *International Journal of Applied Linguistics and English Literature*, 8(6), 9. <https://doi.org/10.7575/aiac.ijalel.v.8n.6p.9>
- Oduro, I., Mercy Asantewaa, Olivia Donkor, Francis Kwadwo Kusi, Wilson Oduro, & Felicia Asamoah-Poku. (2020). Language Choice Among Commuter Bus Conductors (Drivers' Mates) and Passengers at Kumasi Kejetia Bus Terminal, Ghana. *Social Education Research*, 210–218. <https://doi.org/10.37256/ser.122020495>
- Rahmini, N. S. (n.d.). *Multilingualism and Bilingualism in Javanese Society*. 47–68.
- Saddhono, K., Setyawan, B. W., & Raharjo, Y. M. (2020). *The Phenomenon of Using Javanese Speech*

Levels in Javanese Society : A Sociolinguistic Review.
12(2), 3989–4002.

- Santosa, R. (2014). Metode Penelitian Kualitatif Kebahasaan. In *Seminar Nasional Prasasti*. UNS.
- Sudaryanto. (2015). *Metode dan Aneka Teknik Analisis Bahasa*. (Sanata Dharma University Press. (ed.)).
- Sutopo, H. B. (2006). *Metodologi Penelitian Kualitatif: Dasar Teori dan Terapannya dalam Penelitian Ilmu-ilmu Sosial dan Budaya*. Sebelas Maret University Press.
- Trudgill, P. (2000). *Sociolinguistics. An Introduction to Language and Society* (Fourth Edi). Penguin Books.