



The Terms of Types, Principles, and Hierarchy of Abdi Dalem of Ngayogyakarta Hadiningrat Palace as the Identity of the Speaker

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ABSTRACT

Language symbolizes the identity of the speakers, including the Javanese language used in Ngayogyakarta Hadiningrat Palace. Ngayogyakarta Palace as a speech community maintains its identity by continuing to use Javanese language in their terms and everyday language. Research on Javanese language in Ngayogyakarta Palace is very important to preserve the local language, as well as the identity of the speech community. One of the typical Javanese languages in the Palace is the terms about Abdi Dalem. This study aims to: 1) describe the types, principles, and hierarchies of Abdi Dalem of Ngayogyakarta Hadiningrat Palace, 2) describe the meaning of the terms of Abdi Dalem's types, principles, and hierarchies. This research is a qualitative research. The research data collection techniques are: 1) identification of research sites or individuals, 2) observation, 3) literature study, 4) interviews, 5) audio or visual data collection. The data analysis techniques are 1) preparing data, 2) reading the data, 3) giving data code, 4) describing people/communities and categorizing themes, 5) representing descriptions and themes in qualitative narratives, 6) interpreting or giving the meaning of data. From the research that has been done based on gender, there are two kinds of Abdi Dalem of Ngayogyakarta Hadiningrat Palace, namely Abdi Dalem Kakung and Abdi Dalem Putri/Keparak. Based on their origin there are Abdi Dalem Punakawan Caos, Punakawan Tepas, and Abdi Dalem Kaprajan. The principles of Abdi Dalem of Ngayogyakarta Palace are nyawiji, greget, sengguh, ora mingkuh. The hierarchy of Abdi Dalem of Ngayogyakarta Palace from the lowest level is Jajar, Bekel Anom, Bekel Sepuh, Lurah, Penewu, Wedono, Riya Bupati, Bupati Anom, Bupati Sepuh, Bupati Kliwon, Bupati Nayoko, and Pangeran Sentana. The terms regarding the types, principles, and hierarchy of Abdi Dalem have their respective meanings. These terms use lexical typical Javanese language and not the Indonesian national language to preserve and maintain their social identity as a Javanese language-speaking community of residents of Ngayogyakarta Palace.

Keywords: Types, Principles, Hierarchy, Abdi Dalem, Ngayogyakarta Palace

INTRODUCTION

In sociolinguistics, there is almost no homogeneous language community, meaning that the language community is always heterogeneous because it is influenced by external factors outside of the language. The external factors outside the language that affect the language community are seen when the language community performs speech acts using various kinds of languages. This variety of language varies according to age, gender, level of education, occupation, economic level, social level, regional origin, identity of the person being spoken to, speech situation, time of speech, place of speech, and atmosphere of speech. Social factors outside the language are what cause the emergence of various kinds of language variations (Berry & Greenberg 2022; Budiarsa 2015; Holmes 2013; Hymes 1973; King 2014; Spolsky 1998; Wardhaugh 2019; Wijana 2013; Wijana 2019).

One form of language variations is social variation. Social variations are differences in language use related to the differences in the social status of the speakers, for example age, gender, education level, occupation, economic level, regional origin, level or social layer or caste. One of the factors that causes the emergence of language variations is the existence of certain speech communities in a region (Holmes 2013; Rickford 1987; Spolsky 1998; Wardhaugh 2019; Wijana 2013, Wijana 2019).

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As a large, unique, and distinctive speech community, Ngayogyakarta Hadiningrat Palace (Indonesia) certainly has variations in the language and distinctive terms used by the speaking community. The language variations and the distinctive terms used by the speech community are a reflection of the identity of the speakers as part of Ngayogyakarta Hadiningrat Palace. Research on language variations and the distinctive terms used in Ngayogyakarta Hadiningrat Palace is very important to do to preserve the local language as well as the identity of the speech community.



Figure 1 Karaton Ngayogyakarta Hadiningrat Palace
(source: Karaton Ngayogyakarta Hadiningrat 2022)

From the research that has been done in Ngayogyakarta Hadiningrat Palace there are 4 *sakaguru kabudayan Jawa* (the main pillar, enforcer or main reinforcement of Ngayogyakarta Hadiningrat Palace government) namely *sakaguru I Ngarsa Dalem* (King, Empress, and their Sons), *sakaguru II Sentana Dalem* (Family King including Brother, Sister, Uncle, and so on); *sakaguru III Wayah lan Pangeran Sentana* (King's relatives including grandson and Prince Sentana); *sakaguru IV Abdi Dalem* (including soldiers and people). All of these *sakaguru* are the main pillars supporting the government of the Ngayogyakarta Hadiningrat Palace (KHP Widyabudaya 1994; Poerwadarminta & Poedjasoedira 1939; Prawiroatmojo 1981; Tim Balai Bahasa Yogyakarta 2011).

One of the most important *sakaguru* in Ngayogyakarta Hadiningrat Palace is *Abdi Dalem* of the Palace. These *Abdi Dalem*s of Ngayogyakarta Hadiningrat Palace have a very important role and part in the Palace as servants who serve and maintain the daily government wheels of the Palace/the Country of Ngayogyakarta Hadiningrat (Poerwadarminta & Poedjasoedira 1939; Prawiroatmojo 1981; Tim Balai Bahasa Yogyakarta 2011). As one of the *sakagurus* with a very important role, *Abdi Dalem* of the Palace also has types, principles, and hierarchies (levels) in it with various naming terms. These terms regarding the types, principles, and hierarchical systems of *Abdi Dalem* are of course unique and reflect the identity of the speakers as part of Ngayogyakarta Hadiningrat Palace. Research on terms and languages in Ngayogyakarta Hadiningrat Palace is very important in order to preserve and maintain the regional language as well as the identity of its speakers.



Figure 2 Abdi Dalem Ngayogyakarta Hadiningrat Palace
(source: Karaton Ngayogyakarta Hadiningrat 2022)

In this study, the researcher wanted to analyze the terms regarding principles, hierarchical systems, and the duties of the *Abdi Dalem* as the identity of the speakers. The formulation of the problem in this study is 1) what are the types, principles, and hierarchies (levels) of the *Abdi Dalem* in Ngayogyakarta Hadiningrat Palace; and 2) what is the meaning of the terms of types, principles, and hierarchies (levels) of the *Abdi Dalem* in Ngayogyakarta Hadiningrat Palace which reflect the identity of the speaker.

There are several theories used in the implementation of this research, namely as follows. Language variations are a set of linguistic items or patterns of human speech that are unique in nature that can be uniquely related to factors outside the language such as age, gender, education level, occupation, economic level, social level, regional origin, or speech situation. Language variation and change become the mainstream of sociolinguistics for 4 decades (Hazen 2002; Aceto 1995; Baugh 1999; Boucherit 2000; Coupland 2007; Hazen 2002; Sa'adiyah et al. 2019; Wijana 2013; Wijana 2019).

One of the language variations is caused by certain speech communities. These language variations can be in the form of special terms that have social meanings as a reflection of the identity of the speech community. Social meaning is the meaning that appears in a particular speech community, which pays attention to the core of many disciplines, can refer to culture, community, personal history, social institutions, and social relations. These terms that have social meaning are the social identity of the speech community. Barth suggests that we should not treat identity as a fixed social category associated with distinct cultural traits, but we should focus on the relationship of cultural differentiation and the types of limiting tasks that people perform in practice (Jordens 1997; Abend 2008; Baugh 1999; Boucherit 2000; Coupland 2007; Devitt 2022; Hazen 2002; Horwich 2022; Lehrer 2022).

METHOD

This research is a qualitative research (Creswell 2013; Davis 1995; Denis et al., 2013.; Lazaraton, 2003). The material object in this study is the terms of types, principles, and hierarchy of *Abdi Dalem* of Ngayogyakarta Hadiningrat Palace. The population in this study were all *Abdi Dalem* in Ngayogyakarta Hadiningrat Palace, for the effectiveness of the study, samples were taken from several *Abdi Dalem Kakung* (Man *Abdi Dalem*) and several *Abdi Dalem Putri* (Woman *Abdi Dalem*) related to the research theme.

Data collection techniques are as follows: 1) identification of sites or individuals who were deliberately selected for research, 2) research observations, 3) literature study, 4) interviews, 5) audio and visual data collection. The data analysis techniques are as follows 1) organizing and preparing the data to be analyzed, 2) reading all data carefully, 3) coding the data, 4) describing people or communities and categorizing themes, 5) representing descriptions and themes in qualitative narratives, 6) interpreting or giving meaning of data, namely terms regarding the types, principles, and hierarchies (levels) of *Abdi Dalem* of Ngayogyakarta Hadiningrat Palace.

RESULTS AND DISCUSSION

Results

From the research that had been done, the following results were found.

1. Based on gender, there are two kinds of *Abdi Dalem* of Ngayogyakarta Hadiningrat Palace, namely *Abdi Dalem Kakung* and *Abdi Dalem Putri/Kēparak*. Based on their origin there are *Abdi Dalem Punakawan Caos*, *Abdi Dalem Punakawan Tepas*, and *Abdi Dalem Kaprajan*. *Abdi Dalem* has daily operational duties and is a cultural servant. *Abdi Dalem* also has clothes or uniforms that are all the same, namely *busana pranakan* for *Abdi Dalem Kakung* and *busana marak* for *Abdi Dalem Putri*. The principles of *Abdi Dalem* of Ngayogyakarta Hadiningrat Palace are *nyawiji*, *greget*, *sungguh*, and *ora mingkuh*. The hierarchy or levels of *Abdi Dalem* of Ngayogyakarta Hadiningrat Palace from the lowest level are: *Abdi Dalem Jajar*, *Bekel Anom*, *Bekel Sepuh*, *Lurah*,

Penewu, Wedono, Riya Bupati, Bupati Anom, Bupati Sepuh, Bupati Kliwon, Bupati Nayoko, dan Pangeran Sentana.

2. The terms regarding the types, principles, and hierarchy of *Abdi Dalem* have respective meanings according to the speech community that uses them, namely the people of Ngayogyakarta Hadiningrat Palace and the surrounding areas.
3. These terms use a lexical characteristic that is typical of Modern Javanese language, Old Javanese language, or absorption from Sanskrit language, and not Indonesian language as the unity language in Indonesia. This indicates that the speech community, namely the residents of Ngayogyakarta Hadiningrat Palace, maintain and preserve their social identity as a Javanese language-speaking community of residents of Ngayogyakarta Hadiningrat Palace.

Discussion

1. Terms and Meanings of Types of *Abdi Dalem* of Ngayogyakarta Hadiningrat Palace

From interviews and data collection process that have been carried out in the study of the *Abdi Dalem* of Ngayogyakarta Hadiningrat Palace, the results of the study are as follows. There are 4 *sakaguru* in the government of Ngayogyakarta Hadiningrat Palace. *Sakaguru* comes from the Javanese language *saka* which means 'from, rather than, on, the pole' and *guru* which means 'teacher, guide' (Poerwadarminta & Poedjosoedira 1939; Prawiroatmojo 1981; Tim Balai Bahasa Yogyakarta 2011). So the *sakaguru* of Ngayogyakarta Hadiningrat Palace is the pillar of the government or state in the government of the Ngayogyakarta Hadiningrat Palace. *Sakaguru* is a pillar or pole in the wheels of government of Ngayogyakarta Hadiningrat Palace. *Sakaguru* in Ngayogyakarta Hadiningrat Palace are as follows (KHP Widyabudaya 1994).

1. *Sakaguru I Ngarsa Dalem* (King, Empress, and their Sons)
2. *Sakaguru II Sentana Dalem* (King's Family including Brother, Sister, Uncle, and so on)
3. *Sakaguru III Wayah lan Pangeran Sentana* (King's relatives including grandson and Prince Sentana)
4. *Sakaguru IV Abdi Dalem* (including soldiers and people)

From the four *sakaguru* above, *Abdi Dalem* is one of the most important *sakaguru* in the government of Ngayogyakarta Hadiningrat Palace. *Abdi Dalem* has a very important role and part in the Palace according to their respective duties or posts. Since its establishment on February 13, 1755 (Purwadi 2007), Ngayogyakarta Hadiningrat Palace has recruited *Abdi Dalem* of the Palace as daily operational executors for each part of the Palace's duties.

Abdi Dalem comes from Javanese language *abdi* which means 'helper' (Poerwadarminta & Poedjosoedira 1939; Prawiroatmojo 1981; Tim Balai Bahasa Yogyakarta 2011) and the Old Javanese language *dalēm* which means 'part of the Palace' or 'another name for the King/Sultan' (Zoetmulder & Robson 2022). So *Abdi Dalem* is an assistant to King/Sultan of Ngayogyakarta Hadiningrat Palace who is tasked to assist daily operational activities in order to make the wheels of the Palace government continue to run. Therefore, the role of *Abdi Dalem* is very important in the wheels of the government of Ngayogyakarta Hadiningrat Palace. The general duties of *Abdi Dalem* as an assistant to the King/ Sultan are as follows.

1. Operational executor in every organization formed by the King/Sultan in the area of Ngayogyakarta Hadiningrat Palace and its surroundings.
2. *Abdi Dalem* as *Abdi Budaya*. *Abdi Budaya* comes from the Javanese word *abdi* which means 'helper' (Poerwadarminta & Poedjosoedira 1939; Prawiroatmojo 1981; Tim Balai Bahasa Yogyakarta 2011) and the Sanskrit absorption of *buddayah* which is the plural form of *buddhi* which means 'the power of forming and storing ideas, intelligence, wit, mind, spirit, heart, memory' (Zoetmulder & Robson, 2022). So *Abdi Budaya* are assistants to King/Sultan of Ngayogyakarta Hadiningrat who are able to set an example or role model for the wider

community, for example from *unggah-ungguh* (good attitude) and manners. So, apart from being the executor of daily operations, *Abdi Dalem* also serves as a cultural servant who must set an example or role model for the wider community, for example from *unggah-ungguh* (good attitude) and manners. Every *Abdi Dalem* act must be able to become a role model or role model for the surrounding community, especially regarding to his attitude, character, and manners.

Based on gender, there are two kinds of *Abdi Dalem*, namely *Abdi Dalem Kakung* and *Abdi Dalem Putri* or called *Kēparak* (Pirukunan *Abdi Dalem* Reh Kaprajan, 2015).

1. *Abdi Dalem Kakung*. *Abdi Dalem Kakung* comes from the Javanese language *abdi* which means 'helper' and *kakung* which means 'man' (Poerwadarminta & Poedjasoedira 1939; Prawiroatmojo 1981; Tim Balai Bahasa Yogyakarta, 2011). So *Abdi Dalem Kakung* is a male assistant to King/Sultan of Ngayogyakarta Hadiningrat who carries out daily operational tasks in every post or organization formed by the King/Sultan.
2. *Abdi Dalem Putri* or called *Keparak*. *Abdi Dalem Putri* comes from the Javanese language *abdi* which means 'helper' and *putri* which means 'female, woman' (Poerwadarminta & Poedjasoedira 1939; Prawiroatmojo 1981; Tim Balai Bahasa Yogyakarta 2011). *Abdi Dalem Putri* of Ngayogyakarta Hadiningrat Palace is also often referred to as *Keparak* which comes from the Javanese language *marak* which means 'come for women' (Poerwadarminta & Poedjasoedira 1939; Prawiroatmojo 1981; Tim Balai Bahasa Yogyakarta 2011). So *Abdi Dalem Putri* or often called *Keparak* is a female Sultan's assistant who is tasked to carry out daily operational tasks in the government of Ngayogyakarta Hadiningrat Palace. The following is a chart of the types of *Abdi Dalem* based on their gender.

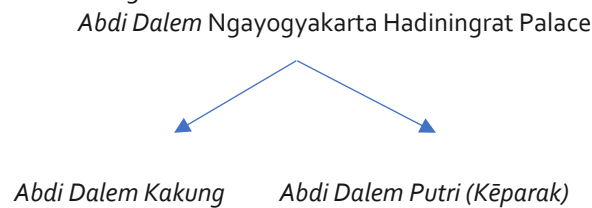


Figure 3 Types of *Abdi Dalem* of Ngayogyakarta Hadiningrat Palace by Gender

Abdi Dalem has special clothes or uniforms in carrying out their duties. The clothes or uniforms for *Abdi Dalem Kakung* Ngayogyakarta Hadiningrat Palace are *ageman pranakan* and uniforms for *Abdi Dalem Putri*, namely *ageman marak* (Pirukunan *Abdi Dalem* Reh Kaprajan 2015).

1. *Ageman pranakan* in *Abdi Dalem Kakung* comes from the Javanese language. The word *ageman*, it comes from the word *agem-an* which means 'clothes' (Poerwadarminta & Poedjasoedira 1939; Prawiroatmojo 1981; Tim Balai Bahasa Yogyakarta 2011). The word *pranakan* which means 'considered as a child' (Poerwadarminta & Poedjasoedira 1939; Prawiroatmojo 1981; Tim Balai Bahasa Yogyakarta 2011), it comes from the word *per-anak-an* which means 'to be considered as a child.' It is called a *ageman pranakan* because the uniforms of *Abdi Dalem Kakung* are all the same, nothing is different, and symbolizes that all *Abdi Dalem* are considered as siblings or children of a mother. With this *ageman pranakan*, the bond between *Abdi Dalem* is getting stronger like siblings or children of a mother. *Ageman pranakan* of *Abdi Dalem Kakung* consists of the *blangkon* 'Javanese headgear', *rasukan/pranakan* 'surjan/ Javanese men's upper garment', 'sabuk' belt, *keris* 'keris, Javanese traditional weapon', and *sinjang* 'long cloth, batik subordinate' (Poerwadarminta & Poedjasoedira 1939; Prawiroatmojo 1981; Tim Balai Bahasa Yogyakarta 2011).
2. *Ageman marak* of *Abdi Dalem Putri* or *Keparak* comes from the Javanese language. The word *ageman*, it comes from the word *agem-an* which means 'clothes.' The word *marak*, it means 'come for women.' So *ageman marak* is the uniform or clothing worn by *Abdi Dalem Putri* of Ngayogyakarta Hadiningrat Palace. *Abdi Dalem Putri*'s uniform is *ageman marak* that consists of a *sanggul/gelung* 'hair bun', *rasukan tangkeban* 'women's Javanese dress folded in a bun', *sinjang*

'long cloth, batik subordinate' (Poerwadarminta & Poedjasoedira 1939; Prawiroatmojo 1981; Tim Balai Bahasa Yogyakarta 2011).

Both *ageman pranakan* of *Abdi Dalem Kakung* and *ageman marak* of *Abdi Dalem Putri* are all the same. This symbolizes equality, equity, and brotherhood where all *Abdi Dalem* are considered the same or equal as children or siblings born to a mother. All *Abdi Dalem* also carry out their duties barefoot and without jewelry. It is also a symbol of equality or equity without any distinction of rich or poor. In the Palace, *Abdi Dalem* is called by the Javanese word *konco* which means 'friend' (Poerwadarminta & Poedjasoedira 1939; Prawiroatmojo 1981; Tim Balai Bahasa Yogyakarta 2011), meaning *Abdi Dalem* is considered as the same or equal friend.

Based on their origin, there are two types of *Abdi Dalem* of Ngayogyakarta Hadiningrat Palace, namely *Abdi Dalem Punakawan* and *Abdi Dalem Kaprajan*.

1. *Abdi Dalem Punakawan* comes from the Javanese language *punakawan* which means 'escort, bodyguard, friend' (Poerwadarminta & Poedjasoedira 1939; Prawiroatmojo 1981; Tim Balai Bahasa Yogyakarta 2011). So *Abdi Dalem Punakawan* are *Abdi Dalem* of Ngayogyakarta Palace who come from the general public who are tasked to carry out daily operational tasks in the Palace. *Abdi Dalem Punakawan* consists of *Abdi Dalem Punakawan Tepas* and *Abdi Dalem Punakawan Caos*. *Abdi Dalem Punakawan Tepas* comes from the Old Javanese language *tepas* which means 'a small building that joins a bigger one, hall, office' (Zoetmulder & Robson 2022). *Abdi Dalem Punakawan Tepas*, namely *Abdi Dalem Punakawan* comes from the general public who serves according to office hours. While *Abdi Dalem Punakawan Caos* comes from the Javanese *caos* which means 'to present, to convey, to give' (Poerwadarminta & Poedjasoedira 1939; Prawiroatmojo 1981; Tim Balai Bahasa Yogyakarta 2011). So *Abdi Dalem Punakawan Caos* is *Abdi Dalem Punakawan* who comes from the general public who comes (*caos*) to the Palace every 10 days as a sign of respect as *Abdi Dalem*.
2. *Abdi Dalem Kaprajan* comes from the Old Javanese language *praja* which means 'palace, kingdom, state, all subordinates of the King, citizens of the country, kingdom, world' (Poerwadarminta & Poedjasoedira 1939; Prawiroatmojo 1981; Tim Balai Bahasa Yogyakarta 2011; Zoetmulder & Robson 2022). *Abdi Dalem Kaprajan*, namely *Abdi Dalem* of Ngayogyakarta Hadiningrat Palace comes from the military/police/civil, usually entering the retirement era who wanted to devote their time, knowledge, and energy to the Palace. Members of the military/police/civil are said to be *praja* because they are government employees who are on a par with royal employees, palace employees, or state employees, therefore military/police/civil are referred to *praja* (government/state/royal employees). The following is a chart of the types of *Abdi Dalem* of Ngayogyakarta Hadiningrat Palace based on their origin.

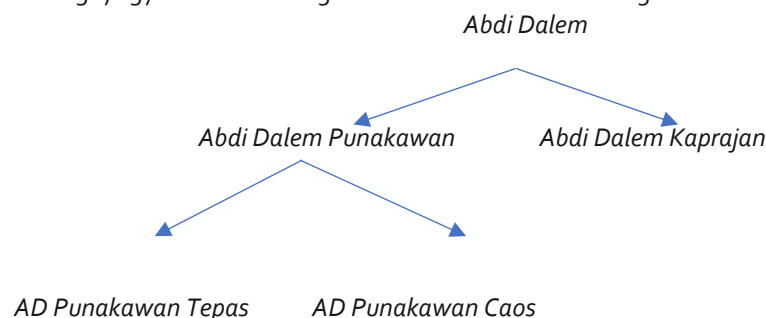


Figure 4 Types of *Abdi Dalem* of Ngayogyakarta Hadiningrat Palace by Origin

2. Terms and Meaning of *Abdi Dalem* Principles

The *Abdi Dalem* has principles that are held as *Abdi Dalem* of Ngayogyakarta Hadiningrat Palace. These *Abdi Dalem* principles were instilled by the ancestor of the founder of Ngayogyakarta Hadiningrat Palace, namely Prince Mangkubumi or Sri Sultan Hamengkubuwono I, known as *Krida Watak Satriya* (Pirukunan Abdi Dalem Reh Kaprajan 2015). *Krida Watak Satriya* comes from the Javanese language *krida* which means 'attitude, deed, manner'; *watak* which means 'character,

temperament, behavior, mind'; and *satriya* which means 'knight' (Poerwadarminta & Poedjasoedira 1939; Prawiroatmojo 1981; Tim Balai Bahasa Yogyakarta 2011). So *Krida Watak Satriya* is the attitude and character of a knight or hero that must be owned by every *Abdi Dalem* of the Ngayogyakarta Hadiningrat Palace. *Krida Watak Satriya* of *Abdi Dalem* are as follows.

1. *Nyawiji*. *Nyawiji* comes from the Javanese language *siji* which means 'one' (Poerwadarminta & Poedjasoedira 1939; Prawiroatmojo 1981; Tim Balai Bahasa Yogyakarta 2011). *Nyawiji* means to become one, namely the attitude and character of *Abdi Dalem* who is totality, focused, and always surrenders to God Almighty.
2. *Greget*. *Greget* comes from the Javanese language which means 'shivering, with lust, full of enthusiasm, appreciation, and soul' (Poerwadarminta & Poedjasoedira 1939; Prawiroatmojo 1981; Tim Balai Bahasa Yogyakarta 2011). *Greget* is the attitude and character of *Abdi Dalem* who is full of enthusiasm in carrying out his duties and life.
3. *Sungguh*. *Sungguh* comes from the Javanese language which means 'arrogant, proud, confident' (Poerwadarminta & Poedjasoedira 1939; Prawiroatmojo 1981; Tim Balai Bahasa Yogyakarta 2011). *Sungguh* is the attitude and character of *Abdi Dalem* who is confident in carrying out his duties and life.
4. *Ora mingkuh*. *Ora mingkuh* comes from the Javanese language *mingkuh* which means 'fear or tremble' (Poerwadarminta & Poedjasoedira 1939; Prawiroatmojo 1981; Tim Balai Bahasa Yogyakarta 2011). *Ora mingkuh* is the attitude and character of *Abdi Dalem* who is not afraid or scared in facing all kinds of tests, obstacles, or handicaps.

Those are the principles of *Krida Watak Satriya* instilled by the founder of Ngayogyakarta Hadiningrat Palace that every *Abdi Dalem* must adhere in carrying out their duties and in everyday life in general. With this *Krida Watak Satriya*, it is hoped that the *Abdi Dalem* will become individuals who are focused, total, surrendered to God Almighty, full of enthusiasm, confident, and not afraid to face all challenges.

3. *Abdi Dalem* Hierarchy (Levels) Terms and Meanings

From research observations, interviews, and data collection that have been carried out, *Abdi Dalem* in Ngayogyakarta Hadiningrat Palace are about 2200 people consist of *Abdi Dalem Kakung* (*Male Abdi Dalem*) and *Abdi Dalem Putri/ Keparak* (*Female Abdi Dalem*). *Abdi Dalem* of the Palace has a hierarchy (levels) according to the period of service, ability, and passing exams at each level. The following is the hierarchy (levels) of *Abdi Dhalem* of Ngayogyakarta Hadiningrat Palace.

12. *Pangeran Sentana*



11. *Bupati Nayoko*



10. *Bupati Kliwon*



9. *Bupati Sepuh*



8. *Bupati Anom*



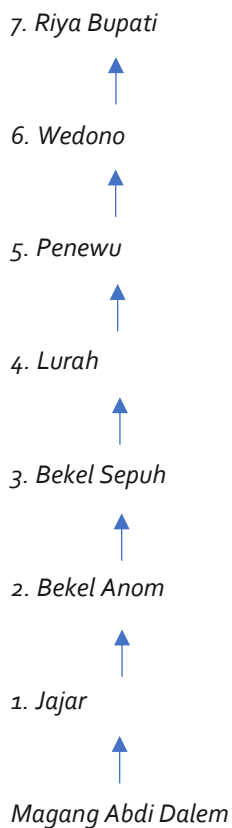


Figure 5 Hierarchy (Tiers) of *Abdi Dalem* Ngayogyakarta Hadiningrat Palace

Before officially becoming an *Abdi Dalem*, each candidate for *Abdi Dalem* must undergo training first called *Magang Abdi Dalem*. *Magang* is a Javanese language which means 'practice' (Poerwadarminta & Poedjasoedira 1939; Prawiroatmojo 1981; Tim Balai Bahasa Yogyakarta 2011). So the *Magang Abdi Dalem* level is the training level as an *Abdi Dalem* of Ngayogyakarta Hadiningrat Palace. At the apprenticeship level, they will be assessed for their craft, dedication, talent, and educational background for a minimum of 2 years, then if they pass the exam, this *Magang Abdi Dalem* will be appointed as an official *Abdi Dalem*.

Each level of *Abdi Dalem* is going through a service period for about 3 years, then there is a test if you want to level up as *Abdi Dalem*. The *Abdi Dalem* examination of Ngayogyakarta Hadiningrat Palace is held twice a year, namely in the months of *Bakda Mulud* and *Syawal* in the Javanese calendar. The Javanese calendar is the calendar system used by the King/Sultan of Mataram (the ancestor of Ngayogyakarta Hadiningrat Palace) and its various splinter kingdoms. This calendar combines the Islamic calendar system, Hinduism, and a bit of the Western calendar. The Javanese calendar system has two weekly cycles, namely 7 days from Sunday to Saturday and 5 days/*pancawara* consisting of 5 days. This Javanese calendar system also consists of 12 Javanese months from *Sura* to *Besar* (*Dulkahijjah*), while *Bakda Mulud* is the 4th month and *Syawal* is the 10th month.

After passing the exam, *Abdi Dalem* will receive a *Serat Kekancingan*. *Serat Kekancingan* comes from the Javanese language *serat* which means 'veins, as well as, letters' and *kekancingan* from the word 'lock' (Poerwadarminta & Poedjasoedira 1939; Prawiroatmojo 1981; Tim Balai Bahasa Yogyakarta 2011). So the *Letter of Kekancingan* is an official Appointment Letter as an *Abdi Dalem* which is considered a locking letter for level promotion. The examination and promotion of the level of *Abdi Dalem* is carried out by a section of Ngayogyakarta Hadiningrat Palace known as *Parentah Hageng*. *Parentah Hageng* comes from the Javanese language *parentah* which means 'government, command' and *ageng* which means 'big' (Poerwadarminta & Poedjasoedira 1939; Prawiroatmojo 1981; Tim Balai Bahasa Yogyakarta 2011), which is part of Ngayogyakarta Hadiningrat Palace that is in charge of the

administration of the Palace including examinations and the appointment of *Abdi Dalem*. The following is the hierarchy or levels of *Abdi Dalem* in the Ngayogyakarta Hadiningrat Palace.

1. After passing the apprenticeship exam and receiving *Serat Kekancingan*, the first rank occupied by *Abdi Dalem* is *Jajar*. *Jajar* comes from the Javanese language which means 'basic' (Poerwadarminta & Poedjasoedira 1939; Prawiroatmojo 1981; Tim Balai Bahasa Yogyakarta 2011). *Jajar* is the lowest or basic level of *Abdi Dalem* with a service time for about 3 years.
2. After passing the promotion test, the second rank of *Abdi Dalem* is *Bekel Anom*. *Bekel Anom* comes from Old Javanese language *bekel* meaning 'head, leader, officer' (Zoetmulder & Robson 2022) and *anom* comes from Javanese language which means 'young' (Poerwadarminta & Poedjasoedira 1939; Prawiroatmojo 1981; Tim Balai Bahasa Yogyakarta 2011). So *Bekel Anom* is the second rank of *Abdi Dalem* which means young leader with about 3 years of service.
3. After passing the promotion test, the third level of *Abdi Dalem* is *Bekel Sepuh*. *Bekel Sepuh* comes from Old Javanese language *bekel* meaning 'head, leader, officer' (Zoetmulder & Robson 2022) and Javanese language *sepuh* which means 'old' (Poerwadarminta & Poedjasoedira 1939; Prawiroatmojo 1981; Tim Balai Bahasa Yogyakarta 2011). So *Bekel Sepuh* is the third level of *Abdi Dalem* which means an elder leader with a service time of about 3 years.
4. After passing the level promotion test, the fourth level of *Abdi Dalem* is *Lurah*. *Lurah* comes from the Old Javanese language which means 'chairman, officer' (Zoetmulder & Robson 2022), which is the fourth level of *Abdi Dalem* which means chairman or officer with a service time for about 3 years.
5. After passing the promotion test, the fifth level of *Abdi Dalem* is *Penewu*. *Penewu* comes from the Javanese language *pēnewu* which means 'name of civil service rank', which is the fifth level of *Abdi Dalem* after the *Lurah* with a period of about 3 years.
6. After passing the level promotion test, the sixth level of *Abdi Dalem* is *Wedono*, which is the sixth level of *Abdi Dalem* after *Penewu* with a service time for about 3 years.
7. After passing the level promotion test, the seventh level of *Abdi Dalem* is *Riya Bupati*. *Riya Bupati* comes from the Javanese language *riya* which means 'name of title/rank, arrogant, arrogant, having fun' (Poerwadarminta & Poedjasoedira 1939; Prawiroatmojo 1981; Tim Balai Bahasa Yogyakarta 2011) and the Sanskrit absorption of *bhupati* which means 'king, leader' (Zoetmulder & Robson 2022). So *Riya Bupati* is the rank of *Abdi Dalem* leader in the kingdom after *Wedono* with a service time for about 3 years.
8. After passing the level promotion test, the eighth level of *Abdi Dalem* is *Bupati Anom*. *Bupati Anom* comes from the Sanskrit absorption *bhupati* which means 'king, leader' (Zoetmulder & Robson 2022) and the Javanese language *anom* which means 'young' (Poerwadarminta & Poedjasoedira 1939; Prawiroatmojo 1981; Tim Balai Bahasa Yogyakarta 2011). *Bupati Anom* is the eighth rank of *Abdi Dalem* which means the leader of the young kingdom with a service time for about 3 years.
9. After passing the promotion test, the ninth level of *Abdi Dalem* is *Bupati Sepuh*. *Bupati Sepuh* comes from the Sanskrit absorption *bhupati* which means 'king, leader' (Zoetmulder & Robson 2022) and Javanese language *sēpuh* which means 'old' (Poerwadarminta & Poedjasoedira 1939; Prawiroatmojo 1981; Tim Balai Bahasa Yogyakarta 2011). So the *Bupati Sēpuh* is the ninth rank of *Abdi Dalem* which means the elder of the kingdom with a service time for about 3 years. At the *Bupati Sepuh* level there is a title attached to the name *Abdi Dalem*. The title attached to the *Bupati Sepuh* level is *Kanjeng Raden Tumenggung (KRT)* if there is still a lineage with the Royal Family or *Kanjeng Mas Tumenggung (KMT)* if there is no lineage with the Royal Family.
10. After passing the level promotion test, the tenth level of *Abdi Dalem* is the *Bupati Kliwon*. The *Bupati Kliwon* comes from the Sanskrit absorption of *bhupati* which means 'king, leader'

(Zoetmulder & Robson 2022) and Javanese language *kliwon* which means 'name of the sacred Javanese day' (Poerwadarminta & Poedjasoedira 1939; Prawiroatmojo 1981; Tim Balai Bahasa Yogyakarta 2011). In the calculation of Javanese days, *kliwon* is a series of Javanese days in the middle and is believed by the Javanese to be the place of the soul or soul that emits colorful rays. Javanese people believe that the rotation of the day from East to South, West, North and ends in the middle, namely *kliwon* as the center point of rotation that radiates *Perbawa* or influence on other days. *Kliwon* becomes a point of contemplation or evaluation to tread the following days so that it is sacred (KHP Widyabudaya 1994). So the *Bupati Kliwon* is a leader in the sacred *Abdi Dalem* level.

11. The eleventh level of *Abdi Dalem* is a special level given by the King/Sultan for his special intelligence or ability, namely the *Bupati Nayoko*. *Bupati Nayoko* comes from the Sanskrit absorption of *bhupati* which means 'king, leader' (Zoetmulder & Robson 2022) and the Sanskrit *nayaka* which means 'head, leader, commander who exceeds others in ability' (Zoetmulder & Robson 2022). So the *Bupati Nayaka* is a special level of *Abdi Dalem* given by the King/Sultan to *Abdi Dalem* who has special intelligence or abilities that are useful for Ngayogyakarta Hadiningrat Palace and the general public.
12. *Pangeran Sentana* is the highest rank of *Abdi Dalem* who leads all *Abdi Dalem* in the Palace. *Pangeran Sentana* comes from the Javanese language *princes* which means 'call to God, calling/high nobility/crown prince' and *sēntana* which means 'noble family, followers and village heads, descendants of the Royal Family' (Poerwadarminta & Poedjasoedira 1939; Prawiroatmojo 1981; Tim Balai Bahasa Yogyakarta 2011). So *Pangeran Sentana* is the highest rank of *Abdi Dalem* who leads all *Abdi Dalem* who still have descendants of the Royal Family of Ngayogyakarta Hadiningrat Palace.

The terms regarding the types, principles, and hierarchies (levels) of *Abdi Dalem* of Ngayogyakarta Hadiningrat Palace are very distinctive by continuing to use Javanese language, either Modern Javanese language, Old Javanese language, or absorption from Sanskrit language, and not Indonesian language as a national language in Indonesia. These terms retain the Javanese language which is the original language of Ngayogyakarta Hadiningrat Palace. This indicates that the community, namely the residents of Ngayogyakarta Hadiningrat Palace, still maintains and preserves their social identity as a community of Javanese language-speaking residents of Ngayogyakarta Hadiningrat Palace.

CONCLUSIONS

Based on the research, it can be conclude as follows.

1. *Abdi Dalem* is one of the *sakagurus* in the government of Ngayogyakarta Hadiningrat Palace who has a very important role and part as operational executor in all organizations formed by the King/Sultan and as *Abdi Budaya*.
2. Terms regarding the types, principles, and hierarchies (levels) of *Abdi Dhalem* Ngayogyakarta Hadiningrat Palace use a lexical characteristic that is typical of Modern Javanese language, Old Javanese language, or absorption from Sanskrit language, and not Indonesian language as the national language in Indonesia.
3. This indicates that the community, namely the residents of Ngayogyakarta Hadiningrat Palace, maintains and preserves their social identity as a community of Javanese language-speaking residents of Ngayogyakarta Hadiningrat Palace.

Suggestions that can be given in this study are as follows.

1. The use of terms in Javanese language, both Modern Javanese and Old Javanese language, is very well done for the sake of maintaining regional languages.

2. The analysis of the terms *Abdi Dalem* of the Palace can be developed in other parts of the Palace to broaden our horizons regarding the meaning of the terms around Ngayogyakarta Hadiningrat Palace.

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