The Realisation of *Andhap Asor* 'Modest' and *Ngajeni* 'respect' in the Meeting of Yogyakarta's Provincial Parliament

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Abstract: *This article is to find outthe realisation of andhap asor'modest or position oneself in the low and humble position' and ngajeni or hormat'respect' in the dialogues used by the participants attending the Working Meeting of the Yogyakarta's Provincial Parliament. The subjects of this study are all the participants attending the Working Meetings from 2012-2014. Play back interviews have been mainly used to find out the reflection of andhap asor and ngajeni or hormat along with passive participatory, video recordings, and field note. The analysis shows that andhap asor and ngajeni or hormatare realised by the MPs and Executives as the one with the lower position inaddressing and expressing code switching from Indonesian to krámá inggil 'a high level of Javanese' to avoid conflicts and create rukun 'social harmony'.*

Keywords: *Andhap asor, ngajeni, code switching, rukun.*

1. INTRODUCTION

There are values in the Javanese society considered important to recognize as the guidance to avoid conflicts and create *rukun*'social harmony'. Following Supadjar's (1978)idea, Purwadi (2011) claims that Javanese civilization in general is provided with the ability to communicate with particular regard to the social interaction aspects. In Javanese culture, there are *unggah ungguhing bása* 'politeness norms of language', which are supposed to be used by the Javanese people to create *rukun* 'social harmony'. One of the politeness norms of language is *andhap asor*or *lembah manah*'modest or position oneself in the low and humble position, in that the speaker of lower status should *ngajeni* 'respect' to the hearer of higher status, expressing the polite language which can please the hearer's feeling. The practice of *andhap asor*can be seen in various interactions, and one of them is in Parliaments.

In this paper, I am interested to see whether or not *andhap asor* is still realised or practised by the participants (55 Members of Parliament (MPs), Executives and Judicative) conducting the *Rapat Kerja* 'Working Meetings' at the Yogyakarta's Provincial Parliament as it occurs to me that there have been changes in the ways of communication among the participants after the Soeharto's era. Following Murni (2009), Santoso (2016) argues that the use of the language appears to be different from that of the Suharto's era or *Orde Baru* 'New Order' (1966-1998) where the national political discourse applied the Javanese politeness system, in which the lower level people would speak indirectly to the higher ones. The lower bureaucracy, including the members (hereinafter referred to as MPs) of the National Parliament (DPR RI) or Provincial Parliament (DPRD Propinsi) and Municipal Parliament (DPRD Kota), who did not have major roles, was supposed to follow and understand what the leader meant and wanted properly. Ziegenhein (2008) in his book 'The Indonesian Parliament and Democratization' argued that the MPs of Parliament especially in the National Parliament were supposed to understand and follow the laws and policy stated by the government. Serious criticism and insults against the Government's law and policy were prohibited. Failing to abide by those roles, they would have been in serious trouble such as being dismissed by their faction from the parliament or even being sentenced to imprisonment because of the force from the government.

2. RELEVANT THEORIES

This section provides the relevant theories used in this paper, such as: *andhap asor* 'modest or position oneself in the low and humble position', *ngajeni* 'respect' and code switching.

2.1. Andhap asor and ngajeni

Andhap asor or *lembah manah* 'modest or position oneself in the low and humble position' may not be able to be separated from *ngajeni* or *hormat* 'respect' in that the speaker applying *andhap asor* or *lembah manah* might also tend to *ngajeni* or *hormat* the interlocutors-especially the ones of higher position. In this regard, Poedjosoedarmo (2009: 3-4) suggests that

> "In general it is good for P1 to be *andhap asor*, to position oneself in the low and humble position. It is good to be *lembah manah*, humble and patient. This actually means Pl treats P2 with high respect. P1 *ngajeni* ('respect') P2. Therefore, P1 may speak to P2 in a respectful code, using high polite *básá* (the polite speech level) when P1 wants to show to the interlocutor distant relation, but using *Ngoko* (ordinary level) with honorific vocabulary or *Krámá Inggil* words when P1 wants to be intimate with P2. In Javanese it is possible to be intimate to an interlocutor but at the same time still respectful".

Kartomihardjo (1981) argues that *andhap asor* 'humility' is the third Javanese principle to establish *urip mapan* or *urip rukun* 'live in harmony', which requires the speaker to treat the interlocutor of higher position with respect and treat himself with modesty. Further, he argues that

> "Humble behavior and granting of proper respect are considered essential to creating *urip mapan*, for if two persons who interact each retreat there will be no tension arising from competition for status. In other words, by practising *andhap asor* a person shows that he shows how to *wani ngalah* 'dare to give in', conduct which helps create the situation of *toto tentrem*, a situation which is essential to the *urip mapan* ideals. By behaving in an andhap asor manner one practises tepa selira, i.e., takes into account how other people to be treated. This values manifests itself in all daily activities" Kartomihardjo (1981:21).

In relation to politeness strategies, it can be argued that the Javanese principle *andhap asor* or *lembah manah* and *ngajeni* or *hormat* are somewhat consistent with Leech's (2014) maxim of sympathy, which is closely related to the positive feeling the speaker is supposed to extend toward the hearer, and maxim of modesty, which may refer to giving the low value on the speaker's quality.

2.2. Code Switching

Following Poedjosoedarmo (1979), Santoso (2016) divides code switching into two: 1) permanent code switching and 2) temporary code switching. In permanent code switching, the speaker switches from one language to another language permanently. This type of code switching rarely occurs unless there is a radical change in a status or position between the speaker and the addressee. For example, a servant who becomes the wife of her master. When she was a servant, she used to employ a *krámá* language to her master, but she changes the code into *ngoko* after she becomes his wife. Temporary code switching occurs when a speaker suddenly switches from one language to another language for a certain purpose. Nevertheless, the code switching is just in the short term as the speaker usually switches to the former code as soon as the topic changes. For example, two people speaking informally in Javanese suddenly change into Indonesian language as the topic changes into a more scientific one in which Indonesian is required for more comprehensive understanding of the scientific terms.

Building on Kartomihardjo (1981), Adnan (1999) points out some functions of applying code switching from Indonesian to Javanese: 1) getting intimacy: the superior applies the strategy switching from Indonesian to Javanese so as to create familiarity or get closer among them, 2) referring to specific terms: the superior uses the strategy of code switching from Javanese to Indonesian as s/he finds it difficult to find the most suitable words corresponding to Javanese words, 3) inviting interlocutors to conduct something: the superior tends to switch from Indonesian to Javanese when s/he wants to give order to his subordinates as s/he wants to soften the command and request, i.e. *mangga* (please) followed by some invitation to do something, 4) mentioning verbs of actions: the superior tend to switch from Indonesian to krámá when s/he wants to mention some action verbs such as *nderek* 'go with', *tindak* 'arrive', *ngendika* 'say', *matur* 'say', *ngaturi* 'invite', *pirsa* 'know', *rawuh* 'arrive', *dhawuh* 'tell', *matur* 'say', 5) alluding the pronoun of you: both superior and subordinates tend to use *panjenengan* (high Javanese) instead of *kamu* to say you, and 6) convincing the addressee: the superior tends to switch from Indonesian to Javanese as s/he wants to convince the subordinates or highlight what he is saying. Behind all these motivations 1-6, code switching is frequently used as a strategy of *ngajeni* or *hormat* (respect).

"To show respect towards interlocutors superiors often apply code switching in their oral communication for a less formal situation. For instance, when they are talking in Indonesian, they often switch to high Javanese for some words referring to their interlocutors. Some verbs of action in high Javanese such as *tindak* (go), *ngendika* (say) and *nyuwun* (ask for) are often uttered. Among Javanese, high Javanese is applied toward respected people" (Adnan, 1999:199).

3. METHOD

3.1. Subjects

The data used in this study are limited to the interaction used in the *Rapat Kerja* 'Working Meeting' of Yogyakarta's Provincial Parliament from September 2012 to January 2014. The subjects are all the participants attending the *Rapat Kerja* 'Working Meeting' in that period; they are the 55 active MPs (including the Chairs) of Yogyakarta's Provincial Parliament from 2009-2014 periods.

3.2. Investigative Instruments

I have applied a triangulation approach to the data collection, which includes some different techniques of collecting the data: a passive participatory observation, field-note, documentation, video recording, and playback interviews. The rationales to apply such an approach is to get rich data, seek convergence, support for the study, and avoid getting the bias result that might result from a single method and source. As Bowen (2009) says:

"By triangulating data, the researcher attempts to provide 'a confluence of evidence that breeds credibility' (Eisner, 1991, p.110). By examining information collected through different methods, the researcher can corroborate findings across data sets and thus reduce the impact of potential biases that can exist in a single study. According to Patton (1990), triangulation helps the researcher guard against the accusation that a study's findings are simply an artefact of a single method, a single source, or a single investigator's bias".

4. FINDINGS

In the context of Yogyakarta Provincial Parliament, the practice of *andhap asor* or *lembah manah* and *ngajeni* or *hormat* can be elicited from the politeness strategies used by the participants, applying forms of address: *Bapak* 'father', *Ibu* 'mother', *Pak* 'Sir', *Bu* 'Ms', polite utterance *hormati* 'respect'. The following video excerpt 1.line and video excerpt 2 show the realisation of that practice. In video excerpt 1. Line 5-6 Mr.Warna Mahdi from FKBhas applied *Bapak Ibu sekalian yang saya hormati* 'Literally, Fathers and Mothers whom we respect' to show his *andhap asor* and *ngajeni* to the Chair (the one of higher status) and other participants attending the meeting.*Andhap asor* and *ngajeni* have also been applied by Mr.Ahmad Subarja (in video excerpt 2. Line 6-9), in that he has expressed*Pimpinan yang kami hormati dan Bapak Ibu sekalian yang juga kami hormati* 'Literally/ Mr.Chair whom we respect and Fathers and Mothers whom we respect as well'.

Video Excerpt 1

Participant	Line	(Original Language)	English (Translated)
The Chair	1	Silahkan, **_MANGGA_**	Please,**_PLEASE_**
	2	dari Pimpinan Fraksi dan Pak SEKDA,	from the Head of Faction and
	3	**_MANGGA_**,Pak Warna mungkin..	Mr.SEKDA{If you have any
	4		comments}
			PLEASE, Perhaps Mr. Warna (the
			floor is your)...
Mr.Warna Mahdi	5	**Bapak Ibu sekalian yang saya hormati**.	**'Literally, Fathers and Mothers**
(FKB)	6	Disamping yang telah disampaikan bu	**whom we respect/.**
	7	Intisari,	Apart form what has been mentioned
	8	Pak= ee Agus, ini juga e dari masyarakat.	by Mrs.Intisari,
	9		{Addressing to} Mr.ee Agus, there is
	10		also {something} from the society**.**

Video excerpt 2

Participant	Line	(Original Language)	English (Translated)
Mr.Ahmad Subarja	1	*Assalamu'alaikum warrahmatullahi*	*Peace be upon you and so may the*
(Commission A)	2	*wabarakatuh*	*mercy of Allah and His blessings.*
	3		

The Participants	4 5	*Wa'alaykumsalam wa rahmatullahi wabarakatuh*	*May peace, mercy and blessings of <u>Allah</u> be upon you'*
Mr.Ahmad Subarja	6 7 8 9 10 11 12	**Pimpinan yang kami hormati dan Bapak Ibu sekalian yang juga kami hormati**. Tambahan kami= tidak merubah atau mengurangi apa yang telah disampaikan oleh juru bicara	**'Literally/ Mr.Chair whom we respect and Fathers and Mothers whom we respect as well'.** In addition we= (excl) do not change or lessen on what has been mentioned by the spokesman.

In the interview, it is also noted that if he fails to perform so he will be considered as the MP whose character may contradict with the Javanese culture, in which it requires the people to be humble and modest as well as respect each other, especially the one of lower position to that of higher regardless of the situation and environment. In the interview, he has argued that

I want to say something related to the use of a polite apology that you show me in the video recording. Culturally, I have a very strong base of Javanese culture, in that it requires me to follow some Javanese principles in communication. I conclude and am convinced that doing politics in any social environments cannot be separated from the political environtment nearby. The same is true in Javanese that the people doing political activities cannot be separated from Javanese values. One of them is to behave humbly and respectfully so as to show his being *andhap asor*. Thus, to show my being *andhap asor*, I always apologize politely to all the participants before I deliver my information as I am afraid that the information to deliver may not satisfy all the participants" (Mr.Ardi Noer Harjuno, 23/09/2014, my translation).

The other practice of *andhap asor* and *ngajeni* can aslo be seen in the use of code switching from Indonesian to *Krámá Inggil* ' high Javanese form': *matur nuwun* 'thanks', *nuwun sewu* 'Excuse me, I am sorry, I beg you pardon', *Nggih* 'yes', *matur* 'to inform', *rawuh* 'come', *mangga* 'please', *mangke* 'later', *ngendika* 'say', *lenggah* 'sit', *sugeng rawuh* 'welcome', *konduraken* 'is returned', *kulo kinten mekaten* 'I think that's all', *Wekdal dalem konduraken* ' I give back the floor','*ngarso dalem* 'King of Yogya'.

The use of code switching from Indonesian to *Krámá Inggil* 'high Javanese forms' to give a respect to the interlocutors regardless of the status is to some extent consistent to Adnan's (1997) arguing that subordinates in Yogyakarta local government tend to switch from Indonesian *Krámá Inggil* 'high Javanese form' so as to express their respect to the interlocutors despite their status and power. Suseno(1997) claims that Javanese normally applies the same method as the one applied by the subordinates so as to show a high respect to the interlocutor being addressed.

The practice of *andhap asor* can be seen in code switching from Indonesian to *Krámá Inggil* 'high Javanese',i.e., video Excerpt 3.line 7; 4.line 14, 5.line 16; and 6.line 2.

Video Excerp 3.line 3

Participants	Line	(Original Language)	English (Translated)
The Chair	1	Pripun tho?	What is wrong?
Mr.Afri Sabarno (Commission B)	2	Bisa Bertanya?	Can {I} have a question?
The Chair	3 4 5 6	Oh iya, ***<u>NUWUN SEWU</u>***,Pak Darsa, Bisa diberi kesempatan bertanya dulu ya Pak?	Well**, *<u>EXCUSE ME</u>*** Mr.Darsa, Is it possible to have a question Sir?
Mr.Darsa (Head of BALEG)	7	***NGGIH MANGGA***	***YES PLEASE***

Video excerpt 4.line 14

Participants	Line	Original	English (Translated)
The Speaker	1 2 3 4 5 6 7 8	Baik untuk.. kesempatan pertama kamii= persilahkan kepada juru bicara komisi A, *Mas* Ardi Noer Harjuno untuk bisa menyampaikan pemaparan atau memaparkan hasil pembahasan usulan perubahan APBD 2012 dari kinerja yang ada di komisi A. Waktu dan tempat kami persilahkan pak	Well, for the first opportunity we (excl) please the spokesman from Commission A, Brother Ardi Noer Harjuno to deliver the speech relating to the change of the Local Budgetary Revenue and Expenditure 2012 from the performance of Commission A.

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	Line	(Original Language)	English (Translated)
	9 10 11 12 13	Ardi	The floor is yours, Mr.Ardi.
Mr.Ardi Noer Harjuno (Commission A)	14 15 16 17 18 19 20 21 22 23	***INGGIH*** Terimakasih pimpinan. Mengingat waktu dan segala sesuatunya **kami mohon ma'af yang sebesar-besarnya** seandainya di dalam memaparkan ini tidak sedetail pada saat dulu pembahasan untuk APBD 2012.	***YES {Sir}*** Thanks Mr.Speaker. Given thetimeandeverything**we {excl} really beg your pardon** ifthis explanationis not as much details as the one discussed in the previousbudgetdiscussionsforthe Local Budgetary Revenue and Expenditure 2012.

Video excerpt 5.line16

Participants	Line	(Original Language)	English (Translated)
Mr.Arfi Harman (Commission A)	1 2 3 4 5 6 7 8 9 10 11	Saya rasa ee yang dilakukan oleh BALEG sudah merupakan, apa namanya?.. Ee Masukan seperti itu, tinggal nanti diserahkan kepada mekanisme teknis berikutnya bagaimana untuk melakukan pembahasan. Terima kasih.	I think what was done by BALEG has been, what is it?... Ee {I think} the opinion is just delivered to the next technical mechanism to get the next discussion. Thanks.
The Chair	12 13 14 15	Nggih, ***MATUR NUWUN***Pak Arfi ***MANGGA*** silahkan Pak Ardi Noer Harjuno	Yes, ***THANKS***Mr.Arfi ***PLEASE***, the floor is yours Mr.Ardi Noer Harjuno.
Mr.Ardi Noer Harjuno (Commission A)	16 17 18 19 20	Nggih, ***MATUR NUWUN*** Mas Yoyon. Saya menambahkan sedikit yang disampaikan Mas Arfi.	Yes, ***THANK***Brother Yoyon I add a bit to what has been mentioned by Brother Arfi.

Video excerpt 6.line 2

Participant	Line	Indonesian (Original)	English (Translated)
Mr.Darsa (from BALEG)	1 2 3 4 5 6 7 8	Kemudian, perlu **kami *MATUR*** juga di= rapat yang terhormat ini bahwa baleg punya pemikiran karena e RAPERDAIS ini dulu kan menjadi persoalan yang cukup krusial di BALEG.	And then **we (excl) need to *INFORM***in this honorable meeting that BALEG has an idea since e this RAPERDAIS(The Plan of Special Territory Regulation) used to be the crucial problem in BALEG.

From the interviews with the participants, it is also noted that the Javanese principle *andhap asor* or *lembah manah* 'humility or modest'and *ngajeni* or *hormat* 'respect' have been the important guidance when they interact with both the interlocutors of higher position and those of equal position. In this regard, one of the MPs has argued that

"Indonesian is more egalitarian and flowing so that it can cover larger groups of people. Even so, its characteristic, which may create a borderless relation, can lower the feeling of respect to others. On the other hand, the Javanese languageis unique because it is able tocombinerespect forthe interlocutor of higher status and that of equal status. The use of dictions in the Javanese languagetoward the interlocutors of the same culturalbackgroundscan make the relation becamecloser, in that it can create the concept ofemotional connection among the participants in the Hall" (Mr.Ardi Noer Harjuno,23/09/2014, my translation)

Having the said explanation, it can be argued that *andhap asor* has been mostly practised by the MPs toward the Chair and the other participants of equal position. However, having interviewed the Chair,

it is noted that he, regardless of his position, has also been familiar with the practice of *andhap asor*, especially when he has to speak with the figures whom he really respects, such as the Governor, Vice Governor, and other honourable figures. In this regard, he has said

> "When I communicate or interact with other Javanese, I have to see who the persons are. It also happens in the meeting of DPRD I Yogyakarta. For example, when I address the Governor of Yogyakarta, I always address him with *Ngarso Dalem* 'Your Highness' as we (incl) all know that he is not only the Governor but also the King of Yogyakarta Palace. I do that naturally. The practice of *andhap asor* is also conducted in my daily life. For example, when I speak with some honorable and charismatic figures, such as Kyai Nawawi [1], Megawati [2] and some others" (Mr.Chair, 18/09/2014, my translation).

5. CONCLUSION

This paper has investigated the realisation of *andhap asor* 'modest or position oneself in the low and humble position' and *ngajeni* or *hormat* 'respect' used by the participants in the Yogyakarta's Provincial Parliament Meeting. The analysis, which uses the Javanese values along with the playback interviews, has shown that *andhap asor and ngajeni* or *respect* have been realised by the MPs and other participants to show their humbleness and to respect the other participants of higher and same position. This practice has been conducted to avoid conflicts and create *rukun* 'social harmony'. The realisation of those Javanese values can be seen in the use of addressing and code switching from Indonesian to *krámá inggil*. This finding also confirms that the Javanese people still apply those valuesas their guidance to communicate with others regardless of the places.

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[1] Kyai Nawawi was a founder of Annur Ngerukem Boarding School Yogyakarta. He was known as a charismatic Muslim figure who has fully dedicated his life for education and religion.

[2] Megawati was the fifth President of Indonesia and is a leader of Indonesian Democratic Party of Struggle (PDI-P), one of the biggest parties in Indonesia which has won the General Election in 2014.

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